

॥ AUM ॥

RIGVEDA

ऋग्वेदः

Vol. III

**(With Original Sanskrit Text, Transliteration &
Lucid English Translation in the Aarsh Tradition
of Maharshi Yaska and Swami Dayananda)**

English translation by

Dr. Tulsi Ram M.A., Ph.D. (London, U.K.)
(Professor, Administrator, Researcher and Writer)

Sanskrit Text as per publication of

Paropakarini Sabha, Ajmer

© Dr. Tulsi Ram

ISBN : 978-81-7077-157-4

Publisher :

Vijaykumar Govindram Hasanand

Delhi.

Edition : First, 2013

Price : Rs. 700.00

RIGVEDA Vol. III by Dr. Tulsi Ram M.A., Ph.D.

CONTENTS

S.No.	Particulars	Page
1.	RIGVEDA :	
	MANDAL -7	1-370
	MANDAL -8	371-982

DIACRITICAL MARKS OF TRANSLITERATION

Vowels

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ṝ
लृ	lṛ	लृ	ṝ				
ए	e	ऐ	ai	ओ	o	औ	au
अनुस्वार (') m̐				विसर्ग (:) ḥ			
(̣) ñ							

Consonants

Guttural

क्	k	ख्	kh	ग्	g	घ्	gh	ङ्	ṅ
----	---	----	----	----	---	----	----	----	---

Palatal

च्	c	छ्	ch	ज्	j	झ्	jh	ञ्	ñ
----	---	----	----	----	---	----	----	----	---

Lingual

ट्	ṭ	ठ्	ṭh	ड्	ḍ	ढ्	ḍh	ण्	ṇ
----	---	----	----	----	---	----	----	----	---

Dental

त्	t	थ्	th	द्	d	ध्	dh	न्	n
----	---	----	----	----	---	----	----	----	---

Labial

प्	p	फ्	ph	ब्	b	भ्	bh	म्	m
----	---	----	----	----	---	----	----	----	---

others

य्	y	र्	r	ल्	l	व्	v		
श्	ś	ष्	ṣ	स्	s	ह्	h		
(ऽ)	'	ॢ	m̐						

MANDALA 7

Mandala 7/Sukta1

Agni Devata, Vasishtha Maitravaruni Rshi

अ॒ग्निं नरो॒ दी॒धिति॑भिर्रण्यो॒र्हस्त॑च्युती जनयन्त प्रश॒स्तम् ।
दू॒रे दृ॒शं गृ॒हप॑तिमश्च॒र्युम् ॥ १ ॥

1. *Agnim naro didhitibhiraranyorhastacyuti janayanta prasastam. Duredrasam grhapatimathar-yum.*

O leading lights of yajna, let the people produce fire by the heated friction of arani woods done with the manual motion of hands. Fire is an admirable power seen from afar and shining far and wide, sustaining home life like a guardian but otherwise silent, implicit in nature and non-violent. Further create this domestic energy by your acts of research and intelligence.

तम॒ग्निम॒स्ते वस॑वो न्यृ॒ण्वन्त्सुप्र॑तिचक्ष्मव॑से कु॒र्त॑श्चित् ।
द॒क्षा॒य्यो यो द॒म आ॒सु नित्यः॑ ॥ २ ॥

2. *Tamagnimaste vasavo nyṛṇvantsupraticakṣa-mavase kutaścīt. Dakṣāyṇo yo dama āsa nityaḥ.*

The energy of fire and electricity, scholars of basic science and original vision produce for domestic purpose or for communication and transportation somehow from something they know best. It is of versatile use for defence and protection, universal in nature and character, and an all purpose asset in the home for any service.

प्रेद्धौ अग्ने दीदिहि पुरो नोऽजस्रया सूर्या यविष्ठ ।
त्वां शश्वन्त उप यन्ति वाजाः ॥ ३ ॥

3. *Preddho agne dīdihi puro no 'jasrayā sūrmyā yaviṣṭha. Tvāṁ śaśvanta upa yanti vājāḥ.*

O fire divine, ever youthful power and presence, well kindled and raised, shine on, radiate and illuminate us, constantly, through the continuous channel of nature's dynamics. All things in constant motion reach you and flow on in the cosmic cycle.

प्र ते अग्रयोऽग्निभ्यो वरं निः सुवीरांसः शोशुचन्त द्युमन्तः ।
यत्रा नरः समासते सुजाताः ॥ ४ ॥

4. *Pra te agnayo'gnibhyo varaṁ niḥ suvīrāsaḥ śośu-canta dyumantaḥ. Yatrā naraḥ samāsate sujātāḥ.*

O light divine, brighter and stronger than flames of fire are those vibrant radiations of yours, all illuminating, purifying and sanctifying, which arise when leading lights of yajnic vision and action, well educated and holily cultured, sit together on the vedi and kindle you to join the cosmic circuit of intelligence.

दा नो अग्ने धिया रयिं सुवीरं स्वपत्यं सहस्य प्रशस्तम् ।
न यं यावा तरति यातुमावान् ॥ ५ ॥

1. *Dā no agne dhiyā rayiṁ suvīraṁ svapatyaṁ sahasya praśastam. Na yaṁ yāvā tarati yātu-māvān.*

O mighty fire and light of divinity, with luminous intelligence and noble action give us that honour and excellence of life and that brave, admirable and seasoned progeny worthy of us which no force

would be able to violate or overcome.

उ॒प॒ यमे॒ति यु॒व॒तिः सु॒दक्षं॑ दो॒षा व॒स्तोर्ह॑विष्म॒ती घृ॒ताची॑ ।

उ॒प॒ स्वै॒नम॒र॒म॒तिर्व॑सू॒युः ॥ ६ ॥

6. *Upa yameti yuvatīḥ sudakṣaṁ doṣāvastorha-
viṣmatī ghr̥tācī. Upa svainamaramatirvasūyuh.*

The creative vitality of Agni is active and operative day and night: the youthful maiden approaches her versatile lover and stays with him in marriage for life, the yajna ladle overflowing with ghr̥ta reaches the kindled fire of the vedi, the rich dark night looks up to the moon and terminates with the sun, the virgin nature, divine lord's own consort, with the passion for creation, joins him for ever and creates the living world.

वि॒श्वा अ॒ग्नेऽप॑ द॒हारा॑ती॒र्येभि॑स्तपो॒भिर॑द॒हो ज॒रूथ॑म् ।

प्र नि॒स्व॒रं चा॑त॒यस्वामी॑वाम् ॥ ७ ॥

7. *Viśvā agne'pa dahārātīryebhistapobhiradaho
jarūtham. Pra nisvaram cātayaśvāmīvām.*

O divine fire, burn off all the negativities and adversities of the world with those flames of light with which you burn, eliminate the ailments, sickness and disease from the very roots, and recreate life anew.

आ य॒स्तं अ॒ग्न इ॒ध॒ते अ॒नीकं॑ व॒सिष्ठ॑ शु॒क्र दी॒दिवः॑ पा॒वक॑ ।

उ॒तो न॑ ए॒भिः स्त॒वथै॑रि॒ह स्याः॑ ॥ ८ ॥

8. *Ā yaste agna idhate anīkaṁ vasiṣṭha sukra dīdivaḥ
pāvaka. Uto na ebhiḥ stavathairiha syāḥ.*

O divine fire of life, Agni, destroyer, purifier and recreator, haven and home of the living world and blazing ruler, let your power and forces which shine all

round shine on and illuminate our life, and, with all these our songs of praise and prayer, stay with us as protector and promoter and strengthen us for our self defence and protection.

वि ये ते अग्ने भेजिरे अनीकं मर्ता नरः पित्र्यासः पुरुत्रा ।
उतो न एभिः सुमना इह स्याः ॥ ९ ॥

9. *Vi ye te agne bhejire anīkaṁ martā naraḥ pitryā-saḥ purutrā. Uto na ebhiḥ sumanā iha syāḥ.*

Agni, light of life and fiery power, many are the mortals, leading lights, good and kind as parents, dedicated to you and serving your powers and forces of existence. With all these be kind and gracious at heart toward us here in life and now.

इमे नरो वृत्रहत्येषु शूरा विश्वा अदेवीरभि संन्तु मायाः ।
ये मे धियं पनयन्त प्रशस्ताम् ॥ १० ॥

10. *Ime naro vṛtrahatyēṣu śūrā viśvā adevīrabhi santu māyāḥ. Ye me dhiyaṁ panayanta praśastām.*

All these leaders of the world, best and bravest in the battles of life against evil, who approve and admire my work and intelligence consecrated to you, are unchallengeable. The wiles and tactics of the wicked would be dull and ineffective before the brave dedicated to you, O light and leader of the world.

मा शूने अग्ने नि षदाम नृणां माशेषसोऽ वीरता परि त्वा ।
प्रजावतीषु दुर्यसु दुर्य ॥ ११ ॥

11. *Mā śūne agne ni ṣadāma nṛṇāṁ māśeṣa-so 'vīratā pari tvā. Prajāvatīṣu duryāsu durya.*

Agni, lord of light and fire, may we never sit

idle in a state of depression or in a state of swollen pride. Among our men, let there be none without descendants. O lord sustainer of happy homes, let there be no trace of cowardice among the happy communities settled in happy homes wholly dedicated to you.

यम॒श्वी नित्य॑मुप॒याति॑ य॒ज्ञं प्र॒जाव॑न्तं स्वप॒त्यं क्षयं॑ नः ।
स्वज॑न्मना॒ शेष॑सा वावृ॒धानम्॥ १२ ॥

12. *Yamaśvī nityamupayāti yajñam prajāvantam svapatyam kṣayam naḥ. Svajanmanā śeṣasā vāvṛdhānam.*

Agni, lord of life, ruler and sustainer of happy homes and settled communities, give us a blessed home bubbling with the joy of noble children and the presence of happy people, rising and advancing with our own posterity, a happy place for yajna blest by daily visit and constant presence of Agni, lord of sun rays.

पा॒हि नो॑ अ॒ग्ने र॒क्षसो॑ अ॒जुष्टा॑त्पा॒हि धूर्ते॑र॒रुषो॑ अघा॒योः ।
त्वा यु॒जा पृ॑तना॒यूर्भि॑ ष्या॒म् ॥ १३ ॥

13. *Pāhi no agne rakṣaso ajuṣṭāt pāhi dhūrteraruṣo aghāyoḥ. Tvā yujā pṛtanāyūṁrabhi ṣyām.*

Agni, lord of all power and inexhaustible energy, save us from monsters void of love, loyalty and friendship. Protect us against the wicked, violent and sinful. With you as friend, ally and protector, let me face and overthrow even whole armies of adversaries.

से॒द॒ग्निर॒ग्नौ र॑त्य॒स्त्वन्या॑न्यत्र॒ वा॒जी तन॑यो वी॒ळु॑पाणिः ।
स॒ह॒स्र॑पा॒था अ॒क्षरा॑ स॒मेति॑ ॥ १४ ॥

14. *Sedagniragnnīratyastvanyān yatra vājī tanayo vīlupāṇiḥ. Sahasrapāthā akṣarā sameti.*

That Agni, vision, power and energy, excels other forms of power and energy where the energy, like an offspring, fast and strong a thousand ways of application as working power of hands, is joined with the imperishable source and flows therefrom therewith like water.

सेदृग्रियो वनुष्यतो निपाति समेद्भारमंहस उरुष्यात् ।
सुजातासः परि चरन्ति वीराः ॥ १५ ॥

15. *Sedagniryo vanuṣyuto nipāti sameddhāramañ-
hasa uruṣyāt. Sujātāsaḥ pari caranti vīrāḥ.*

That Agni, power and energy, is real agni which promotes the supplicants and protects them from the violent, which saves the kindler and augments from sin, and which the brave, cultured and enlightened leaders, well educated, serve and promote for a common cause.

अयं सो अग्निराहुतः पुरुत्रा यमीशानः समिदिन्धे हविष्मान् ।
परि यमेत्यध्वरेषु होता ॥ १६ ॥

16. *Ayaṁ so agnirāhutaḥ purutrā yamīśānaḥ sami-
dindhe haviṣmān. Pari yametyadhvareṣu hotā.*

This is that Agni, light and fire of existence for the sake of life, served and honoured universally, which the lord ruler of the universe commanding the creative resources of existence lights and raises, and which the yajaka with all his resources invokes all round in yajnic acts of service and development for the common cause of love and non-violence.

त्वे अग्न आहवनानि भूरीशानासु आ जुहुयाम नित्या ।
उभा कृण्वन्तो वहतू मियेधे ॥ १७ ॥

17. *Tve agna āhavanāni bhūrīśānāsa ā juhuyāmanityā. Ubhā kṛṇvanto vahatū miyedhe.*

Agni, light of life, with all the resources at our disposal we always offer you abundant materials in yajna, promoting thereby both the priest and the host in the holy act of love and non-violence for development.

इमो अग्ने वीततमानि हव्याऽजस्रो वक्षि देवतातिमच्छ ।
प्रति न ई सुरभीणि व्यन्तु ॥ १८ ॥

18. *Imo agne vītata māni havyā'jasro vakṣi devātā-timaccha. Prati na īm surabhīṇi vyantu.*

Agni, life of life, universal power, carry well these cherished, holiest and most expansive oblations offered to you in honour of the divinities and, in consequence, let the sweets and fragrances of nature come to us from all sides.

मा नो अग्नेऽवीरते परा दा दुर्वाससेऽमतये मा नो अस्थै ।
मा नः क्षुधे मा रक्षसं ऋतावो मा नो दमे मा वन आ
जुहूर्थाः ॥ १९ ॥

19. *Mā no agne'vīrate parā dā durvāsase'mataye mā no asyai. Mā naḥ kṣudhe mā rakṣasa ṛtāvo mā no dame mā vana ā juhūrthāḥ.*

Agni, refulgent lord and ruler of life, give us not up to a state of cowardice and impotence. Reduce us not to a state of rags and destitution. Subject us not to such indigence and intellectual imbecility. Reduce us not to hunger. Throw us not to the evil and the wicked. O lord observer and protector of truth and law, lead us not astray in the home and in the forest.

नू मे ब्रह्माण्यगृ उच्छशाधि त्वं देव मघवद्भ्यः सुषूदः ।
 रातौ स्यामोभयासु आ ते यूयं पात स्वस्तिभिः सदा
 नः ॥ २० ॥

20. *Nū me brahmāṇyagna ucchaśādhi tvaṁ deva
 maghavadbhyaḥ suṣūdaḥ. Rātau syāmobha-yāsa
 ā te yūyaṁ pāta svastibhiḥ sadā naḥ.*

Agni, brilliant and generous lord of enlightenment, you are the divine reservoir of learning and the laws of Dharma. Teach me and the commanders of power and prosperity the laws and values of Dharma. We pray let us both, the priest and yajamana, ruler and ruled, high and low, abide in the orbit of your generosity. And may you both, teacher and preacher, and the divine power promote us with peace, prosperity and well being all round all time.

त्वमग्ने सुहवो रण्वसंदृक्सुदीती सूनो सहसो दिदीहि । मा
 त्वे सचा तनये नित्य आ धृङ्मा वीरो अस्मन्नर्यो वि
 दासीत् ॥ २१ ॥

21. *Tvamagne suhavo raṇvasaṁdr̥k sudītī sūno sa-
 haso didīhi. Mā tve sacā tanaye nitya ā dhaṁmā
 vīro asmannaryo vi dāsīt.*

Agni, lord of light, invoked with love and eagerly responsive, blissful of form and bright of flame, born of omnipotence, you shine and illuminate. Let not the devotee, always dedicated to you in holy work for the child's sake, be consumed by the fire of evil. Let the noble and brave son never be indifferent and callous toward us.

मा नो॑ अ॒ग्रे दु॒र्भृ॒तये॑ स॒चैषु॑ दे॒वेद्धै॑ष्व॒ग्निषु॑ प्र वो॑चः ।
मा ते॑ अ॒स्मान्दु॑र्म॒तयो॑ भृ॒माच्चि॑द्दे॒वस्य॑ सू॒नो स॒हसो॑
न॒शन्त॑ ॥ २२ ॥

22. *Mā no agne durbhṛtaye sacaiṣu deveddheṣva-*
gniṣu pra vocaḥ. Mā te asmān durmatayo
bhṛmāccid devasya sūno sahaso naśanta.

Agni, child of omnipotence, lord generous and brilliant, devoted as we are to you in all these yajnic fires kindled by holy ones, pray do not condemn us to indigent living and poor maintenance. Let not your displeasure, O bright and generous lord, even by mistake ever touch us.

स म॒तो॑ अ॒ग्रे स्व॒नीक॑ रे॒वानम॑र्त्ये॒ य आ॑जु॒होति॑ ह॒व्यम् ।
स दे॒वता॑ वसु॒वनिं॑ दधा॒ति यं॑ सू॒रिर्॒र्थी पृ॒च्छ॒मान॑ ए॒ति ॥ २३ ॥

23. *Sa marto agne svanīka revān-amartye ya ājihoti*
havyam. Sa devatā vasuvaniṁ dadhāti yaṁ
sūrirarthī pṛcchamāna eti.

Agni, lord of light and life, noble of flames and potent of forces, blest is that mortal with wealth of life who offers holy libations to the immortal fire of yajna. The immortal lord bears immense wealth and honour of life to gift the man of enlightenment who calls upon the lord in a mood of prayer and supplication.

म॒हो नो॑ अ॒ग्रे सु॒वि॒तस्य॑ वि॒द्वान्र॑यिं सू॒रिभ्य॑ आ व॒हा बृ॑हन्तम् ।
येन॑ व॒यं स॒हसा॑व॒न्मदे॑माऽवि॒क्षिता॑सु॒ आयु॑षा सु॒वीराः॑ ॥ २४ ॥

24. *Maho no agne suvitasya vidvān rayiṁ sūribhya*
ā vahā bṛhantam. Yena vayaṁ sahasāvan
mademā'vikṣitāsa āyuṣa suvīrāḥ.

Agni, lord of light and life, you know our great desire and prayer. Pray bring us abundant and expansive wealth and enlightenment for the brave by which, O lord of power, we may live and enjoy a long life with lustre and noble progeny without hurt, waste or corruption.

नू मे ब्रह्माण्यग्ने उच्छशाधि त्वं देव मघवद्भ्यः सुषूदः ।
रातौ स्यामोभयास आ ते यूयं पात स्वस्तिभिः सदा
नः ॥ २५ ॥

25. *Nū me brahmāṇyagna ucchaśādhi tvaṁ deva maghavadbhyaḥ sūṣūdaḥ. Rātau syāmobhayā-sa ā te yūyaṁ pāta svastibhiḥ sadā naḥ.*

Agni, lord of light and wealth of life, brilliant, generous and divine, give us more and more of food and plenty of wealth for the dedicated men of honour and power and enlighten us how to live with honour and joy. O lord, we pray let us all, givers and receivers both, abide in the bliss of your grace and generosity. O leaders of power and enlightenment, always protect and promote us on the path of peace, plenty and total well being.

Mandala 7/Sukta 2

Apra Devata, Vasishtha Maitravaruni Rshi

जुषस्व नः समिधमग्ने अद्य शोचा बृहद्यजतं धूममृण्वन् ।
उप स्पृश दिव्यं सानु स्तूपैः सं रश्मिभिस्ततनः सूर्यस्य ॥ १ ॥

1. *Juṣasva naḥ samidhamagne adya śocā bṛhad yajataṁ dhūmamṛṇvan. Upa spr̥śa devyaṁ sānu stūpaiḥ saṁ raśmibhistatanaḥ sūryasya.*

Agni, light of the world, accept our homage of yajnic fuel today, let the sacred flames and fragrance rise illuminating and purifying the wide space, touch the heights of celestial skies with the holy chant of mantras upto the pinnacles of purity and expand with the rays of the sun.

नरा॒शंस॑स्य महि॒मान॑मेषा॒मुप॑ स्तोषाम यज॒तस्य॑ य॒ज्ञैः ।
ये सु॒क्रत॑वः शु॒चयो॑ धिय॒न्धाः स्व॑दन्ति दे॒वा उ॒भया॑नि
ह॒व्या ॥ २ ॥

2. *Narāśaṁsasya mahimānameṣāmupa stoṣāma yajatasya yajñaiḥ. Ye sukratavaḥ śucayo dhiyaṁdhāḥ svadanti devā ubhayāni havyā.*

With yajnic acts of holy offering, we honour and celebrate the grandeur of this sacred Agni, light of life, adored by humanity in the midst of the enlightened divinities, performers of creative actions, who are pure and purifying, intelligent in heart and mind, and who accept and taste both kinds of yajnic offerings for the development of both mental and physical faculties.

ई॒ळेन्यं॑ वो॒ असु॑रं सु॒दक्ष॑मन्तर्दू॒तं रो॑दसी सत्य॒वाच॑म् ।
मु॒नुष्व॑दग्निं मनु॒ना समि॑द्धं स॒मध्व॑राय॒ सद॑मिन्म॒हेम ॥ ३ ॥

3. *Īḷenyaṁ vo asuraṁ sudakṣam-antardūtaṁ rodasī satyavācam. Maṇuṣvad-agniṁ manunā samiddham samadhvarāya sadaminmahema.*

Let us always and for all of you honour and exalt the adorable, inspiring, efficient and generous Agni operative like a human ambassador between heaven and earth, between body and spirit, true of speech like a superman, enlightened and inspired by the wisest of

humanity for the sake of creation and development with love and non-violence for progress of the world. (Agni here is the leader of humanity brilliant as light and inspired with will and enthusiasm like fire.)

सप॒र्यवो॑ भर॒माणा॑ अभि॒ज्नु प्र वृ॑ञ्जते नम॒सा ब॒र्हिर्ग॒र्गौ ।

आ॒जु॒ह्वाना॑ घृ॒तपृ॑ष्ठं पृ॒षद॒ध्वर्य॑वो ह॒विषा॑ म॒र्जय॑ध्वम् ॥ ४ ॥

4. *Saparyavo bharamāṇā abhijñu pra vṛñjate namasā barhiragnau. Ājuhvanā ghr̥tapṛṣṭham pṛṣadvadadhvaryavo haviṣā marjayadhvam.*

Worshippers sitting on their knees, bearing sacred grass and fragrant materials, offer the preliminary oblation of holy grass and ghr̥ta with reverence into the fire. O priests invoking and raising the fire burning bright with flames of ghr̥ta as rain from the cloud, feed the fire with holy oblations of havi and thereby purify the hearts of the worshippers.

स्वा॒ध्यो॒ऽ वि दुरो॑ दे॒वय॑न्तोऽ शि॒श्रयू॑ रथ॒युर्दे॒वता॑ता ।

पूर्वी॑ शि॒शुं न मा॒तरा॑ रिहा॒णे स॒म॒गुवो॑ न स॒मने॑ष्वञ्जन् ॥ ५ ॥

5. *Svādhyo vi duro devayanto 'śiśrayū rathayur-devatātā. Pūrvī śiśum na mātara rihāṇe samagruvo na samaneṣvañjan.*

Devout thinkers and dedicated scholars committed to yajna and the divinities move at the speed of chariots in holy works, wide open the doors of heavenly bliss and beautify them for all in the battles of life. Loving and bold they are like young mothers to the child and advance forces for the ruler.

उ॒त योष॑णे दि॒व्ये म॒ही न॑ उ॒षासा॑न॒क्ता सु॒दुधे॑व धे॒नुः ।

ब॒र्हिषदा॑ पुरु॒हूते म॒घोनी॑ आ य॒ज्ञिये॑ सु॒वि॒ताय॑ श्रयेताम् ॥ ६ ॥

6. *Uta yoṣaṇe divye mahī na uṣāsānaktā sudugheva dhenuḥ. Barhiṣadā puruhūte maghonī ā yajñīye suvitāya śrayetām.*

And may the holy and divine night and the dawn, both celestial maidens of the universe abiding in spaces between heaven and earth, abundant with beauty and power, universally invoked and adored, worthy of worship, come and bless us in life for happiness and well being, like the mother earth, like the generous mother cow, and like the infinite speech of divine revelation.

विप्रा यज्ञेषु मानुषेषु कारू मन्ये वां जातवेदसा यजध्वै ।

ऊर्ध्वं नो अध्वरं कृतं हवेषु ता देवेषु वनथो वार्याणि ॥ ७ ॥

7. *Viprā yajñeṣu mānuṣeṣu kārū manye vām jātavedasā yajadhyai. Ūrdvaṁ no adhvaram kṛtaṁ haveṣu tā deveṣu vanatho vāryāṇi.*

O scholars and scientists, artists and craftsmen, you know all the facts, values and requirements of the world around. I honour you in the yajnic programmes of humility and invite you to participate in the creative programmes of development. Pray take the challenge and raise our corporate programmes of love and non-violence to the heights of achievement. May you all create, acquire and bring in the cherished objects of value for the noble humanity.

आ भारती भारतीभिः सजोषा इळा देवैर्मनुष्यैर्भिरग्निः ।

सरस्वती सारस्वतेभिर्वाक्त्रिस्तो देवीर्बहिरेदं सदन्तु ॥ ८ ॥

8. *Ā bhārātī bhārātībhiḥ sajoṣā ilā devairmanu-ṣyebhiragnih. Sarasvatī sārāsvatebhirarvāk tisro devīrbarhiredaṁ sadantu.*

May Bharati, goddess of world speech, knowledge and culture come. May Ila, goddess of divine speech, knowledge and grace come. May Sarasvati, mother dynamics of universal speech, knowledge and culture come. May the three divinities, loving, kind and gracious, come with the enlightened daughters of the earth, men and divines of enlightenment, and dedicated scholars of eternal and historical knowledge, come and grace our sacred seats of yajna. May Agni, lord omniscient, come and bless us in the soul.

तन्नस्तुरीपमध पोषयित्नु देव त्वष्टृर्वि रराणः स्यस्व ।
यतो वीरः कर्मण्यः सुदक्षो युक्तग्रावा जायते देव-
कामः ॥ ९ ॥

9. *Tannasturīpamadha poṣayitnu deva tvaṣṭarvira-
rāṇaḥ syasva. Yato vīraḥ karmaṇyaḥ sudakṣo
yuktagrāvā jāyate devakāmaḥ.*

O Tvashta, brilliant maker of forms and shaper of men, generous and joyous giver of all round nourishment, physical, mental and spiritual, give us that vitality and that virility, that perfection of form, education and culture without delay from which is born the brave hero of action, expert scientist and technologist, specialist of clouds and rain dedicated to divinity as well as to noble humanity.

वनस्पतेऽ व सृजोप देवानग्निर्हविः शमिता सूदयाति । सेदु
होता सत्यतरो यजाति यथा देवानां जनिमानि वेद ॥ १० ॥

10. *Vanaspate'va sṛjopa devānagnirhaviḥ śamitā
sūdayāti. Sedu hotā satyatara yajāti yathā
devānām janimāni veda.*

Giver of life and nourishment to the woods, lord of light and sun rays, take up the fragrance and reach it across to the generous powers of nature and humanity. Agni, fire of yajna, has catalysed and refined the holy materials in the vedi for diffusion. Agni, that's the yajaka of nature, ever true and more which coexists with the divine elements of nature from their origin, joins them, and refines and intensifies them for the common good of nature and humanity.

आ याह्यग्रे समिधानो अर्वाङिन्द्रेण देवैः सरथं तुरेभिः ।
बर्हिर्न आस्तामदितिः सुपुत्रा स्वाहा देवा अमृता माद-
यन्ताम् ॥ ११ ॥

11. *Ā yāhyagne samidhāno arvāṇindreṇa devaiḥ
saratham turebhiḥ. Barhirna āstāmaditiḥ suputrā
svāhā devā amṛtā mādayantām.*

Agni, fire of life, light of the sun, brilliant scholar and teacher, come to us right here, burning, blazing, shining and illuminating, with Indra, light and power as that of thunder and lightning. Come by chariot across the spaces with the divines and forces of instant action, sit on the holy grass, and let Aditi, mother earth and nature, with her children of virtue and the immortal divinities all be happy and give us joy in truth of word and deed.

Mandala 7/Sukta 3

Agni Devata, Vasishtha Maitravaruni Rshi

अग्निं वो देवमग्निभिः सजोषा यजिष्ठं दूतमध्वरे कृणुध्वम् ।
यो मर्त्येषु निधुविर्हतावा तपुर्मूर्धा घृतान्नः पावकः ॥ १ ॥

1. *Agnim vo devamagnibhiḥ sajoṣā yajisṭham dūtamadhvare kṛṇudhvam. Yo martyeṣu nidhr-uvirṭāvā tapurmūrdhā ghṛtānnaḥ pāvakaḥ.*

O learned scholars and scientists, in your yajnic programmes of corporate endeavour for human purposes, light and produce that adorable agni, energy, from various forms of heat and sunlight, which is brilliantly useful and universally helpful and which acts as a messenger between region and region and earth and space. It is permanently present in all forms of mortal creation, abides by the laws of nature, is vested with heat and power at the highest, consumes finest food and it is fiery and purifying.

प्रोथदश्वो न यवसेऽ विष्यन्त्यदा महः सुवरेणाद् व्यस्थात् ।
आदस्य वातो अनु वाति शोचिरध स्म ते व्रजनं कृष्ण-
मस्ति ॥ २ ॥

2. *Prothadaśvo na yavase'viṣyan yadā mahah saṁvaraṇād vyasthāt. Ādasya vāto anu vāti śoci-radha sma te vrajanam kṛṣṇamasti.*

Roaring and consuming its food like a horse exulting in grass, it rises from its source and moves like velocity itself, splitting, protecting, accomplishing. Currents of wind and energy follow the rise of its power. O fiery energy, attraction and repulsion, that's your path of motion.

उद्यस्य ते नवजातस्य वृष्णोऽग्रे चरन्त्यजरा इधानाः ।
अच्छा द्यामरुषो धूम एति सं दूतो अग्र ईयसे हि देवान् ॥ ३ ॥

3. *Ud yasya te navajātasya vṛṣṇo'gne carantyaajarā idhānāḥ. Acchā dyāmaruṣo dhūma eti saṁ dūto agna īyase hi devān.*

Agni, abundant energy divine, as your flames arise, new and undecaying, the radiant waves traverse the heights of heaven in space, and thus you move like a messenger to the divinities of nature at the one end and to the brilliant scholars at the other.

वि यस्य ते पृथिव्यां पाजो अश्रेतृषु यदन्ना समवृक्त जम्भैः ।
सेनैव सृष्टा प्रसितिष्ठ एति यवं न दस्म जुह्वा विवेक्षि ॥ ४ ॥

4. *Vi yasya te prthivyām pājo aśret ṛṣu yadannā samavr̥kta jambhaiḥ. Seneva sṛṣṭā prasitiṣṭa eti yavaṁ na dasma juhvā vivekṣi.*

Your power and force spreads in and all over the earth instantly as you consume the inputs by the jaw-like motion of your flames and release the energy. The radiation of energy moves like a fighting force forward on the advance when, O mighty power, you receive the materials and convert them into energy as grain is converted into vitality.

तमिद्दोषा तमुषसि यविष्ठमग्निमत्यं न मर्जयन्त नरः ।
निशिषाना अतिथिमस्य योनौ दीदाय शोचिराहुतस्य
वृष्णाः ॥ ५ ॥

5. *Tamid doṣā tamuṣasi yaviṣṭham-agnimatyaṁ na marjayanta naraḥ. Niśiśānā atithimasya yonau dīdāya śocirāhutasya vṛṣṇaḥ.*

O leading lights of science and technology, as riders groom a race horse for better performance, similarly strengthen and sharpen the power of this radiant and most youthful, unaging, Agni, serving and refining it like an undated but most welcome visitor, and increase the light and speed of this abundant treasure

of energy fed with greater inputs at source, and let it shine at night and at dawn and let it radiate more and ever more.

सुसुंदृक्ते स्वनीक् प्रतीकं वि यद्रुक्मो न रोचस उपाके ।
दिवो न ते तन्यतुरेति शुष्मश्चित्रो न सूरः प्रति चक्षि
भानुम् ॥ ६ ॥

6. *Susaṁdr̥k te svanīka pratīkaṁ vi yad rukmo na rocasa upāke. Divo na te tanyatureti śuṣmaścitra na sūrah prati cakṣi bhānum.*

Radiant Agni, commander of noble ensign, power and force, beautiful is your form when, close at hand, you shine like radiant gold. The light of your power radiates and blazes like lightning from the sky, and you display your splendour like the wonderful sun.

यथा वः स्वाहाग्रये दाशेम परीळाभिर्घृतवद्भिश्च हव्यैः ।
तेभिर्नो अग्रे अमितैर्महोभिः शतं पूर्भिरायसीभिर्नि
पाहि ॥ ७ ॥

7. *Yathā vaḥ svāhāgnaye dāśema parīlābhir-ghṛtavadbhiṣca havyaiḥ. Tebhirno agne amit-airmahobhiḥ śataṁ pūrbhir-āyasībhir-ni pāhi.*

Agni, refugent ruler of the world, as we offer homage and yajna to you in truth of word and deed with fragrant materials soaked in ghrta and exalt you with streams of holy songs without reserve, you too, we pray, in gracious response, protect and promote us a hundred-fold with great unbounded golden citadels of steel security, prosperity and culture.

या वा ते सन्ति दाशुषे अधृष्टा गिरो वा याभिर्नृवतीरुष्याः ।
ताभिर्नः सूनो सहसो नि पाहि स्मत्सूरीज्जरितृज्जात-
वेदः ॥ ८ ॥

8. *Yā vā te santi dāśuṣe adhrṣṭā giro vā yābhir-
nṛvatīruruṣyāḥ. Tābhirnaḥ sūno sahaso ni pāhi
smat sūrīṇ-jaritrīṇ-jātavedaḥ.*

Or what we know are your divine voices, loud, bold and unchallengeable, gifted to the generous yajnic giver, by which you protect your people who comprise the best men and women, by them, O child of omnipotence, Jataveda, present with every thing in existence, protect and promote us and the learned brave celebrants of divinity.

निर्यत्पूतेव स्वधितिः शुचिर्गात्स्वया कृपा तन्वाꣳ रोचमानः ।
आ यो मात्रोरुशेन्यो जनिष्ट देवयज्याय सुक्रतुः पावकः ॥ ९ ॥

9. *Niryat pūteva svadhitīḥ śucirgāt svayā kṛpā tanvā
rocamānaḥ. Ā yo mātroruśenyo janiṣṭa devaya-
jyāya sukratuḥ pāvakaḥ.*

Agni, refulgent ruler of the world, emerging like fire from its mother source of arani woods or like heat and light from earth and heaven, arises from the land and her people and goes forward blazing like a thunderbolt of crystal, pure and purifying, bright by the grace of his body and mind, illuminating, sanctifying, dedicated to the service of divine nature and noble humanity.

एता नो अग्रे सौभगा दिदीह्यपि क्रतुं सुचेतसं वतेम ।
विश्वा स्तोतृभ्यो गृणते च सन्तु यूयं पात स्वस्तिभिः सदा
नः ॥ १० ॥

10. *Etā no agne saubhagā didīhyapi kratuṁ suetasam vatema. Viśvā stotṛbhyo gr̥ṇate ca santu yūyam pāta svastibhiḥ sadā naḥ.*

These are our good fortunes, O fire divine, O lord of light. Shine and illuminate these so that we may attain noble intelligence and will to do good works. O lord, let all these riches be for the celebrant and servant of Divinity too. O children of the earth, O divine powers, protect and promote us always all round with peace and joy of well being.

Mandala 7/Sukta 4

Agni Devata, Vasishtha Maitravaruni Rshi

प्र वः शुक्राय भानवे भरध्वं हव्यं मतिं चाग्रये सुपूतम् ।
यो दैव्यानि मानुषा जनूष्यन्तर्विश्वानि विद्वाना जिगाति ॥ १ ॥

1. *Pra vaḥ śukrāya bhānave bharadhvaṁ havyaṁ matiṁ cāgnaye supūtam. Yo daivyāni mānuṣā janūṁśyantarviśvāni vidmanā jigāti.*

For your strength and vitality and for your light and wisdom, bear and offer purified fragrant oblations and songs of praise to Agni, refulgent spirit of Divinity which, with its light and awareness, inspires and enlightens all human and superhuman manifestations of life within.

स गृत्सो अग्निस्तरुणश्चिदस्तु यतो यविष्ठो अर्जनिष्ठ मातुः ।
सं यो वना युवते शुचिदन्भूरि चिदन्ना समिदन्ति सद्यः ॥ २ ॥

2. *Sa gr̥tso agnis-taruṇāścīdastu yato yaviṣṭho ajaṇiṣṭa mātuh. Saṁ yo vanā yuvate śucidan bhūri cidannā samidatti sadyaḥ.*

Let that Agni, spirit of life, be young, ever fresh and progressive since it is the youngest born of Mother Nature. As fire abides with the woods for food, so does the spirit abide with sun rays for food and energy, and as one consumes food with pure white teeth so does the fiery youth always consume lots of food for energy and growth in the physical form.

अस्य देवस्य संसद्यनीके यं मर्तसः श्येतं जगृभ्रे ।

नि यो गृभं पौरुषेयीमुवोच दुरोकमग्निरायवे शुशोच ॥ ३ ॥

3. *Asya devasya saṁsadyanāike yaṁ martāsaḥ śyetaṁ jagrbhre. Ni yo grbhaṁ pauruṣeyīmu-voca durokam-agnir-āyave śuśoca.*

The grandeur of this brilliant lord of light, the mortals perceive and realise in his splendid assembly and in the blazing armies of his power. He defines spiritual excellence as the very embodiment of it in manifestation and shines as an unassailable hero for humanity.

अयं कविरकविषु प्रचेता मर्तेष्वग्निरमृतो नि धायि ।

स मा नो अत्र जुहुरः सहस्वः सदा त्वे सुमनसः स्याम ॥ ४ ॥

4. *Ayaṁ kavirakaviṣu pracetā marteṣvagniramṛto ni dhāyi. Sa mā no atra juhuraḥ sahasvaḥ sadā tve sumanasaḥ syāma.*

This Agni, intelligent, brilliant and a poetic visionary among the unwise and unintelligent, pervades and shines, the immortal spirit among the mortals. O lord most potent and patient, forsake us never, never abandon us to the wicked in the world, let us always enjoy your good will, love and grace.

आ यो योनिं देवकृतं ससाद क्रत्वा ह्यग्रिमृताँ अतारीत् ।
तमोषधीश्च वनिनश्च गर्भं भूमिश्च विश्वधायसं
बिभर्ति ॥ ५ ॥

5. *Ā yo yonim devakṛtaṁ sasāda kratvā hya gnir-
amṛtāṁ atārīt. Tamoṣadhīśca vaninaśca garbhaṁ
bhūmiśca viśvadhāyasaṁ bibharti.*

That Agni, universal spirit, which by his creative yajna resides in the cosmic home created by divine powers of Prakṛti in association with the supreme lord, and which redeems the immortal souls in mortal forms to freedom, the same cosmic creator and sustainer, the herbs, the trees and the earth bear at heart in seed form in the state of existence as the principle of growth and sustenance of the universe.

ईशे ह्यग्रिमृतस्य भूरेरीशे रायः सुवीर्यस्य दातोः ।
मा त्वा वयं सहसावन्नवीरा माप्सवः परि षदाम्
मादुवः ॥ ६ ॥

6. *Īśe hyaginiramṛtasya bhūrerīṣe rāyaḥ suvīryasya
dātoḥ. Mā tvā vayaṁ sahasāvannavīrā māpsavaḥ
pari ṣadāma māduvaḥ.*

Agni, lord of light and life, commands abundant gifts of nectar-like food and immortal values, and he commands the gifts of wealth, honour and excellence. O lord of power and patience, we pray, let us always be with you but not as cowards, not without progeny, not without obedience and service in faith, not in a state of ugliness and gracelessness.

परिषद्यं ह्यरणस्य रेक्णो नित्यस्य रायः पतयः स्याम ।
न शेषो अग्रे अन्यजातमस्त्यचेतानस्य मा प्रथो वि दुक्षः ॥ ७ ॥

7. *Pariṣadyaṁ hyaraṇasya rekṇo nityasya rāyaḥ patayaḥ syāma. Na śeṣo agne anyajātamastya-cetānasya mā patho vi dukṣaḥ.*

Wealth, but without debt and fight, is to be sought for. Let us be masters of wealth of permanent, undiminishing character. The child born of another is not your own as wealth earned by another is not yours. O lord Agni, pray do not vitiate the paths of the simple and ignorant, protect the innocents.

न॒हि ग्र॒भा॒यार॑णः सु॒शेवो॑ऽ न्योद॑र्यो म॒नसा॑ म॒न्त॒वा उ॑ ।

अ॒धा चि॒दो॒कः पु॒नरि॑त्स ए॒त्या नो॑ व॒ज्य॒भी॒षाळे॑तु न॒व्यः ॥ ८ ॥

8. *Nahi grabhāyāraṇaḥ suśevo 'nyodaryo manasā mantavā u. Adhā cidokaḥ punarit sa etyā no vājyabhīṣāletu navyaḥ.*

The child born of another even though well disposed is but distant and not ideal for adoption because ultimately he is drawn to his native home by nature. O lord, bless us with our self-born, patient and intelligent child.

त्वम॑ग्रे व॒नुष्य॑तो नि पा॒हि त्वमु॑ नः स॒हसा॑व॒न्नव॑द्यात् ।

सं त्वा॑ ध्वस्म॒न्वद॑भ्येतु पा॒थः सं र॒यिः स्पृ॑हया॒य्यः स॒हस्री॑ ॥ ९ ॥

9. *Tvamgne vanuṣyato ni pāhi tvamu naḥ saha-sāvannavadyāt. Saṁ tvā dhvasmanvadabhyetu pāthaḥ saṁ rayiḥ sprhayāyyaḥ sahasrī.*

Agni, brilliant commander of knowledge and power, protect the supplicants from the violent. O lord of power and patience, protect us from sin and evil,

jealousy and calumny. May food and wealth of honest imperishable nature flow to you with noble and most desirable honour and excellence.

एता नो अग्ने सौभगा दिदीह्यपि क्रतुं सुचेतसं वतेम ।
विश्वा स्तोतृभ्यो गृणते च सन्तु यूयं पात स्वस्तिभिः सदा
नः ॥ १० ॥

10. *Etā no agne saubhagā didīhyapi kratuṁ sucetasam vatema. Viśvā stotṛbhyo gṛṇate ca santu yūyam pāta svastibhiḥ sadā naḥ.*

These are the glories and good fortunes of life, Agni, which, pray, give us, shine and refine so that we may achieve the holiness of yajnic action and divine awareness. Let all these be the share of supplicants, singers and celebrants of life and divinity. O divinities of nature and humanity, may you all protect and promote us with the gifts of honour, excellence and the prosperity of well being all round.

Mandala 7/Sukta 5

Vaishvanara Agni Devata, Vasishtha Maitravaruni Rshi

प्राग्रये तवसे भरध्वं गिरं दिवो अर्तये पृथिव्याः ।
यो विश्वेषाममृतानामुपस्थे वैश्वानरो वावृधे जागृवद्भिः ॥ १ ॥

1. *Prāgnye tavase bharadhvaṁ giram divo arataye pṛthivyāḥ. Yo viśveṣām-amṛtānām-upasthe vaiśānaro vāvṛdhe jāgrvadbhiḥ.*

Bear and offer words of praise and thankfulness in honour of mighty Agni which, ever active without rest at the heart of heaven and earth and all things beyond destruction, is the living light and life of the world,

Vaishvanara, and rejoices with all those that are awake and keeps them alive and growing.

Note: Vaishvanara Agni is the divine fire and vitality of the earth and the terrestrial sphere, Vayu is the electric energy of the middle region, and Aditya, Taijas is the light and life of the heavenly solar region of the universe.

पृष्ठो दिवि धाय्यग्निः पृथिव्यां नेता सिन्धूनां वृषभः
स्तियानाम् । स मानुषीरभि विशो वि भाति वैश्वानरो
वावृधानो वरेण ॥ २ ॥

2. *Prṣṭo divi dhāyyagniḥ prthivyām netā sindhūnām
vṛṣabhaḥ stiyānām. Sa mānuṣīrabhi viśo vi bhāti
vaiśvānaro vāvṛdhāno vareṇa.*

The divine fire is pervasive in the heaven and over the earthly sphere. It is the mover of rivers and showerer of rains. It shines among all the human communities and inspires them to action. This is Vaishvanara Agni growing with the expansive world by its own divine glory.

त्वद्भिया विश आयन्नसिक्नीरसमना जहतीर्भोजनानि ।

वैश्वानर पूरवे शोशुचानः पुरो यदग्ने दुरयन्नदीदेः ॥ ३ ॥

3. *Tvad bhiyā viśa āyannasiknīrasamanā jahatīr-
bhojanāni. Vaiśvānara pūrave śośucānaḥ puro
yadagne darayannadīdeḥ.*

By virtue of your awe and pressure of law, human communities move forward, each in its own way, leaving behind the sufferance of their experiences. O Vaishvanara Agni, shine on illuminating the people as you have ever been shining and eliminating the

sufferings of mankind.

तव त्रिधातु पृथिवी उत द्यौर्वैश्वानर व्रतमग्ने सचन्त । त्वं
भासा रोदसी आ ततन्थाऽजस्त्रेण शोचिषा शोशुचानः ॥ ४ ॥

4. *Tava tridhātu prthivī uta dyaurvaiśvānara
vratamagne sacanta. Tvam bhāsā rodasī ā
tatanthā'jasreṇa śociṣā śośucānaḥ.*

O Vaishvanara Agni, lord omnipresent and leading light of the universe, the heaven and earth and the threefold Prakṛti (Nature) of Sattva, Rajas and Tamas, that is, mind, motion and matter, all these observe and move by your law. You pervade and enliven heaven and earth and the middle regions with your self-refulgence, shining, illuminating and purifying the world by your eternal heat and light.

त्वामग्ने हरितो वावशाना गिरः सचन्ते धुनयो घृताचीः ।

पतिं कृष्टीनां रथ्यं रयीणां वैश्वानरमुषसां केतुमह्वाम् ॥ ५ ॥

5. *Tvāmagne harito vāvaśānā giraḥ sacante dhu-
nayo ghṛtācīḥ. Patiṁ kṛṣṭīnām rathyam rayīṇām
vaiśvānaram-uṣasām ketum-ahnām.*

You, O fire divine, Vaishvanara Agni of the universe, the resounding quarters of space, eloquent voices of poets, roaring winds and silence of the nights, all adore you, protector of humanity, end and aim of all wealth and honour, glory of the dawns and the blaze of days.

त्वे असुर्यं वसवो न्यृण्वन्क्रतुं हि ते मित्रमहो जुषन्त ।

त्वं दस्युरोक्तसो अग्र आज उरु ज्योतिर्जनयन्नार्यीय ॥ ६ ॥

6. *Tve asuryam vasavo nyrṇvan kratum hi te mitra-
maho juṣanta. Tvam dasyūṅrokaso agna āja
uru jyotir-janayann-āryāya.*

The Vasus, abodes of life such as earth, abide by you, find life energy in you, and while they join your universal yajna of life's creation and sustenance, they find their end and aim in you as the greatest friend and sustainer. O light divine, Agni, you reach the ignorant and their abodes and you create the vast light of life for the noble and the wise.

स जायमानः परमे व्योमन्वायुर्न पाथः परिं पासि सद्यः ।

त्वं भुवना जनयन्नभि क्रन्नपत्याय जातवेदो दशस्यन् ॥ ७ ॥

7. *Sa jāyamānaḥ parame vyoman vāyurna pāthaḥ pari pāsi sadyaḥ. Tvaṁ bhuvanā janayann-abhi krann-apatyāya jātavedo daśasyan.*

O Jataveda, lord omniscient of created existence, self-manifested in the highest heaven of space you create, and universal breath of life like Vayu, you all time sustain fire, water and earth, thus creating and perfecting all regions of the world and providing everything for the children of creation.

तामग्ने अस्मे इषमेरयस्व वैश्वानर द्युमतीं जातवेदः । यया राधः पिन्वसि विश्ववार पृथु श्रवो दाशुषे मर्त्यीय ॥ ८ ॥

8. *Tāmagne asme iṣamerayasva vaiśvānara dyumatīm jātavedaḥ. Yayā rādhāḥ pinvasi viśvavāra prthu śravo dāśuṣe martyāya.*

Agni, leading light of life, lord omniscient all adorable, bring us that illuminating food and energy for body, mind and soul by which you perfect and sustain the means of success, and unbounded honour and excellence for the generous mortals dedicated to yajnic charity.

तं नो॑ अग्ने॒ म॒घव॑द्भ्यः पुरु॒क्षुं र॒यिं नि वाजं॑ श्रुत्यं युवस्व ।
वैश्वान॑र॒ म॒हि॒नः श॒र्म॑ यच्छ रु॒द्रेभिर॑ग्ने वसु॒भिः स॒जोषाः॑ ॥ ९ ॥

9. *Tam no agne maghavadbhyaḥ purukṣum rayim
ni vājam śrutyam yuvasva. Vaiśvānara mahi naḥ
śarma yaccha rudrebhiragne vasubhiḥ sajoṣāḥ.*

Agni, giver of light and life, for us, for our men of honour and excellence, create, provide and manage food for all, energy, wealth and honour and honourable success. O Vaishvanara, leading light of life, Agni, fire divine, give us a great home full of love and peace, in association with Rudras, pranic energies of nature, and the Vasus, generous life sustainers such as earth.

Mandala 7/Sukta 6

Vaishvanara Agni Devata, Vasishtha Maitravaruni Rshi

प्र स॒म्राजो॑ अ॒सुर॑स्य॒ प्र॒श॒स्तिं पुं॑सः कृ॒ष्टीना॑म॒नुमाद्य॑स्य ।
इन्द्र॑स्ये॒व प्र त॑व॒सस्कृ॑तानि॒ वन्दे॑ द॒ारुं वन्द॑मानो वि॒व॒क्मि॑ ॥ १ ॥

1. *Pra samrājo asurasya praśastim puṁsaḥ kṛṣṭī-
nāmanumādyasya. Indrasyeva pra tavasaskṛtāni
vande dāruṁ vandamāno vavakmi.*

I speak in honour of the universal Vaishvanara, leading artist and light of the world : I honour and celebrate the glory of the self-refulgent, generous, virile, beloved hero of the nations like the exploits of mighty Indra, the sun, joy of the world.

क॒विं के॒तुं धा॒सिं भ॒ानु॑म॒द्रेहि॑न्वन्ति शं रा॒ज्यं रोद॑स्योः ।
पु॒र॒न्द्र॑स्य॒ गी॒र्भिरा॑ वि॒वासे॑ऽ ग्रे॒र्व्र॑तानि॒ पू॒र्व्या म॒हानि॑ ॥ २ ॥

2. *Kaviṁ ketuṁ dhāsiṁ bhanumadrerhinvanti śaṁ
rājyaṁ rodasyoḥ. Purandarasya gīrbhirā vivāse
'gnervratāni pūrvyā mahāni.*

Poets invoke and celebrate the omniscient, self-manifested, life sustaining light and blissful ruler of heaven and earth. The same Agni, omnipotent lord breaker of the clouds and mountains, I adore, and I sing and celebrate his great eternal laws and acts with the holiest words of praise.

न्यक्र॒तून्ग्र॒थिनो॑ मृध॒वाचः॑ प॒णीर॑श्च॒द्धाँ अ॒वृधाँ॑ अ॒य॒ज्ञान् ।
प्र॒प्र॒ तान्द॒स्यूर॑ग्निर्वि॒वाय॑ पूर्वा॑श्च॒कारा॑प॒राँ अ॒य॒ज्यून् ॥ ३ ॥

3. *Nyakratūn grathino mṛdhravācaḥ parṇiñra-
śraddhān avrdhān ayajñān. Prapra tān dasyūñ-
ragnirvivāya pūrvaścakārāparāñ ayajyūn.*

Agni, highest ruler of the world, reforms, removes, or reduces to nullity the saboteurs, misguided plotters, evil-tongued scandalisers, retrogrades, reactionaries, selfish exploiters, wicked and antisocial elements of society.

यो अ॒पा॒चीने॒ तम॑सि॒ मद॑न्तीः प्रा॒ची॑श्च॒कार॒ नृत॑मः
श॒ची॑भिः । तमी॒शान्॒ वस्वो॑ अ॒ग्निं गृ॑णी॒षेऽ नान॑तं द॒मय॑न्तं
पृ॒त॒न्यून् ॥ ४ ॥

4. *Yo apācīne tamasi madantīḥ prācīścakāra
nṛtamah śacībhiḥ. Tamīśānaṁ vasvo agniṁ
grṇīṣe'nānataṁ damayantaṁ pṛtanyūn.*

I glorify Agni, that highest and dauntless leader of humanity, lord ruler of world power and wealth who, with his noble words and actions, converts the powers wallowing in dark negation to brilliant and progressive

forces of the world and subdues the stubborn powers raising their fighting forces against humanity.

यो देह्योऽ३ अनमयद्वधस्त्रैर्यो अर्यपत्नीरुषसश्चकार ।
स निरुध्या नहुषो यद्वो अग्निर्विशश्चक्रे बलिहृतः
सहोभिः ॥ ५ ॥

5. *Yo dehyo anamayad vadhasnairyo aryapatnīru-
ṣasaścakāra. Sa nirudhyā nahuṣo yahvo agni-
viśaścakre balihṛtaḥ sahobhiḥ.*

Agni, ruler of the world worthy of homage and support, controls the lawless by the force of justice and punishment and brings about the dawn of new days and new protections for the noble people. Observant of the law, dedicated to truth, the great Agni energises the people and, with his power and patience, enlightens the people to pay homage and in turn be the beneficiaries.

यस्य शर्मन्नुप विश्वे जनासु एवैस्तस्थुः सुमतिं भिक्षमाणाः ।
वैश्वानरो वर्मा रोदस्योराग्निः संसाद पित्रोरुपस्थम् ॥ ६ ॥

6. *Yasya śarmanupa viśve janāsa evaistasthuḥ
sumatiṁ bhikṣamāṇāḥ. Vaiśvānaro varamā roda-
syorāgniḥ sasāda pitrorupastham.*

By Agni's house of peace and protection all people abide, by virtue of knowledge, virtue and karma, sharing the common good will and natural intelligence. Vaishvanara Agni abides between heaven and earth, in the bosom of the parents.

आ देवो ददे बुध्न्याऽ३ वसूनि वैश्वानर उदिता सूर्यस्य ।
आ समुद्रादवरादा परस्मादाग्निर्ददे दिव आ पृथिव्याः ॥ ७ ॥

7. *Ā devo dade budhnyā vasūni vaiśvānara uditā
suryasya. Ā samudrādavarādā parasmādāgnir-
dade diva ā prthivyāh.*

Brilliant Vaishvanara on sun rise takes away the darkness and gives us the wealth of light through the space and sky. Similarly from the lower sky and the farther space he takes away the darkness and gives us the light of the earth from the solar region. (Such is Agni, leading light of the world, this is Vaishvanara, Agni, brilliant ruler, leader of all.)

Mandala 7/Sukta 7

Agni Devata, Vasishtha Maitravaruni Rshi

प्र वो देवं चित्सहसानमग्निमश्वं न वाजिनं हिषे नमोभिः ।
भवा नो दूतो अध्वरस्य विद्वान्तमना देवेषु विविदे मितद्रुः ॥ १ ॥

1. *Pra vo devam cit sahasānam-agnim-aśvam na
vājinam hiṣe namobhiḥ. Bhavā no dūto adhva-
rasya vidvāntmanā deveṣu vivide mitadruḥ.*

Citizens of the world, for you all, just as a rider spurs on the war horse on the course to achieve his goal, so do I, with homage and adorations, invoke, invite and inspire Agni, brilliant, generous and brave leader of the world, dynamic and warlike achiever, and I say: O lord all knowing, well known for your wisdom and observance of the laws among the nobilities, be the messenger and leader of our yajnic social system of peace, non-violence and all round progress for all. Conscientiously be so, and move at a measured pace.

आ याहाग्रे पथ्याः३ अनु स्वा मन्द्रो देवानां सख्यं जुषाणः ।
आ सानु शुष्मैर्नदयन्पृथिव्या जम्भेभिर्विश्वमुशध्रग्व-
नानि ॥ २ ॥

2. *Ā yāhyagne pathyā anu svā mandro devānām sakhyam juṣāṇaḥ. Ā sānu śuṣmairnadayan prṥthivyā jambhebhirviśvamuśadhagvanāni.*

Come Agni, warm as fire, brilliant as light, forceful as lightning, happy and rejoicing, to your own people, eager for the love and friendship of noble people who love and value the paths of rectitude. Come on top of the world, proclaiming loud and bold your knowledge and power and illuminating the thickest forests of darkness with the radiations of your light.

प्राचीनो यज्ञः सुधितं हि बर्हिः प्रीणीते अग्निरीळितो न होता ।
आ मातरा विश्ववारे हुवानो यतो यविष्ठ जज्ञिषे
सुशेवः ॥ ३ ॥

3. *Prācīno yajñāḥ sudhitam hi barhiḥ prīṇīte agnirīlīto na hotā. Ā mātārā viśvavāre huvāno yato yaviṣṭha jajñiṣe suśevah.*

The yajna is organised right here in front. The holy seats of grass and fragrant materials of yajna are laid. Agni as the ruling high priest invoked, anointed and initiated, is happy with a sense of fulfilment. O brilliant high priest and ruler, Agni, invoking the blessings of your twin mothers, heaven and earth, and serving them here, you arise as the most youthful favourite child of heaven and earth.

सद्यो अध्वरे रथिरं जनन्त मानुषासो विचेतसो य एषाम् ।
विशामधायि विस्पतिर्दुरोणेऽग्निर्मन्द्रो मधुवचा ऋतावा ॥ ४ ॥

4. *Sadyo adhvare rathiram jananta mānuṣāso vicetaso ya eṣām. Viśāmadhāyi viśpapatirdu-roṇe'gnirmandro madhuvacā ṛtāvā.*

Agni, high priest and ruler of the social order, whom people of discernment and wisdom create and initiate as the leader of leaders in the yajna without delay, is happy at heart, sweet of tongue and observant of the laws of truth. He is the ruler and protector of the people and is held in high esteem in the heart and home of these people who have elected him to the office.

असादि वृतो वह्निराजगन्वानग्निर्ब्रह्मा नृषदने विधर्ता । द्यौश्च
यं पृथिवी वावृधाते आ यं होता यजति विश्ववारम् ॥ ५ ॥

5. *Asādi vṛto vahnirājaganvān-agnirbrahmā nṛṣa-
dane vidhartā. Dyauśca yaṁ pṛthivī vāvṛdhāte ā
yaṁ hotā yajati viśvavāram.*

Agni, light of life, living fire and passion of the world, elected and adored, abides in the heart and home of the people, carrying the burdens of society, radiating all round in the world of humanity, ruling and conducting the business of living as the presiding power and vision. That is the universal power and presence whom heaven and earth advance and whom the yajaka honours and adores in yajna.

एते द्युम्नेभिर्विश्वमातिरन्त मन्त्रं ये वारं नर्या अतक्षन् ।
प्र ये विशस्तिरन्त श्रोषमाणा आ ये मे अस्य दीधय-
वृतस्य ॥ ६ ॥

6. *Ete dyumnebhir-viśvamātiranta mantraṁ ye
vāraṁ naryā atakṣan. Pra ye viśastiranta śroṣa-
māṇā ā ye me asya dīdhayannṛtasya.*

Those leading personalities find total fulfilment across the world with all honours and excellence who conceive and fashion forth the rule of law to the purpose

of Agni, light and lord of life. And those people too cross over the seas of existence who listen and spread the light of the truth of this song of mine.

नू त्वामग्र ईमहे वसिष्ठा ईशानं सूनो सहस्रो वसूनाम् । इषं
स्तोतृभ्यो मघवद्भ्य आनड्युयं पात स्वस्तिभिः सदा
नः ॥ ७ ॥

7. *Nū tvāmagna īmahe vasiṣṭhā īśānaṁ sūno sahaso vasūnām. Iṣaṁ stotr̥bhyo maghav-adbhya ānaḍ yūyaṁ pāta svastibhiḥ sadā naḥ.*

Agni, light of life, manifestation of omnipotence, ruler and ordainer of the wealth and honours of the world, we, the people, happily settled adore you: pray bless the celebrants and leading lights with honour and sustenance. O leading lights, pray always protect and promote us all with peace, comfort and total well being.

Mandala 7/Sukta 8

Agni Devata, Vasishtha Maitravaruni Rshi

इन्धे राजा समर्यो नमोभिर्यस्य प्रतीकमाहुतं घृतेन ।
नरो हव्येभिरीळते सबाध आग्निरग्र उषसामशोचि ॥ १ ॥

1. *Indhe rājā samaryo namobhir-yasya pratīka-māhutaṁ ghr̥tena. Naro havyebhir-īḷate sabādha āgniragra uṣasāmaśoci.*

The spirit of life, Agni, which the ruling leader challenging the battle of life kindles with faith, reverence and fragrant oblations, feeding its physical symbol, the yajnic fire, with ghr̥ta, honour and dignity of life, the leading lights of the nation take over, augment

it and celebrate it with the best offers of yajna, and then, just as the light of the sun earlier obstructed by nightly darkness rises and shines with the dawns in advance of the day, so does the spirit of the nation earlier suppressed arise on the clarion call of yajna.

अ॒यमु॒ ष्य सु॒महँ॑ अवेदि॒ होता॑ म॒न्द्रो मनु॑षो य॒ह्वो अ॒ग्निः ।
वि॒ भा अ॑कः ससृ॒जानः॑ पृ॒थिव्यां॑ कृ॒ष्णप॒विरोष॑धी-
भिर्व॒वक्षे॑ ॥ २ ॥

2. *Ayamu śya sumahāñ avedi hotā mandro manuṣo yahvo agniḥ. Vi bhā akaḥ sasṛjānaḥ prthivyāñ kṛṣṇapavir-oṣadhībhir-vavakṣe.*

This is Agni, that ruling spirit of life felt and known, that great and good arouser and yajaka, happy and joyous, human and mighty over all, unchallengeable, who brings out the lights of life from within, wielding great powers and forces, creating and making new things and institutions, and ruling over the earth.

क॒या नो॑ अ॒ग्ने वि॒ वसः॑ सुवृ॒क्तिं का॒मु स्व॒धामृ॑णवः
श॒स्य॒मानः॑ । क॒दा भ॑वे॒म प॒तयः॑ सु॒दत्र रा॒यो व॒न्तारो॑ दु॒ष्टर॑स्य
सा॒धोः ॥ ३ ॥

3. *Kayā no agne vi vasaḥ suvr̥ktiṁ kāmu svadhāmṛṇavaḥ śasyamānaḥ. Kadā bhavema patayaḥ sudatra rāyo vantāro duṣṭarasya sādhoḥ.*

Agni, self-refulgent lord ruler of the world, what is the method and manners of life by which your grace would shine upon us? What is the song of adoration, what fragrance of yajna you love by which we would adore and celebrate your majesty? O generous lord giver,

when shall we be masters, producers and sharers of rare excellent wealth, power and honour for ourselves and others?

प्रप्रायमग्निर्भरतस्य शृण्वे वि यत्सूर्यो न रोचते बृहद्भाः ।
अभि यः पूरुं पृतनासु तस्थौ द्युतानो दैव्यो अतिथिः
शुशोच ॥ ४ ॥

4. *Praprāyamagnir-bharatasya śṛṇve vi yat sūryo na rocate bṛhad-bhāḥ. Abhi yaḥ pūrum pṛtanāsu tasthau dyutāno daivyo atithiḥ śuśoca.*

This Agni always listens and attends to the bearer and sharer of the wealth of life when he shines with vast splendour, like the sun. He stands by the ruler, commander and supporter of the people in all battles and problems of life, shining bright, divine, welcome as a guest, magnificent.

असन्नित्वे आहवनानि भूरि भुवो विश्वेभिः सुमना अनीकैः ।
स्तुतश्चिदग्रे शृण्विषे गृणानः स्वयं वर्धस्व तन्वं सुजात ॥ ५ ॥

5. *Asannit tve āhavanāni bhūri bhuvo viśvebhiḥ sumanā anīkaiḥ. Stutaścidagne śṛṇviṣe gṛṇānaḥ svayaṁ vardhasva tanvaṁ sujāta.*

Agni, light and spirit of life, good and gracious at heart, all these many adorations and oblations of the earth with all powers and splendours of the world are for you and abide in you only. And when you are thus adored and celebrated, you listen, absorbed approvingly blissful. Listen then, O nobly born and self-manifested, wax with joy, and let your light of glory shine more and more on us.

इदं वचः शतसाः संसहस्रमुदग्रयै जनिषीष्ट द्विबर्हीः ।

शं यस्तोतृभ्य आपये भवाति द्युमदमीवचातनं रक्षोहा ॥ ६ ॥

6. *Idam vacaḥ śatasāḥ saṁsahasramudagnaye janiṣiṣṭa dvibarhāḥ. Śaṁ yat stotr̥bhya āpaye bhavāti dyumadamīvacātanam rakṣohā.*

This song of adoration full of a hundred thousand-fold power and virtue of both knowledge and humility is created in honour of Agni so that, for the enlightened celebrant, there may be peace and well being full of light, freedom from ailment, and protection against evil and wickedness.

नू त्वामग्र ईमहे वसिष्ठा ईशानं सूनो सहस्रो वसूनाम् । इषं
स्तोतृभ्यो मघवद्भ्य आनड्यूयं पात स्वस्तिभिः सदा
नः ॥ ७ ॥

7. *Nū tvāmagna īmahe vasiṣṭhā īśānam sūno sahasro vasūnām. Iṣaṁ stotr̥bhyo maghava-dbhya ānaḍ yūyam pāta svastibhiḥ sadā naḥ.*

We people happily settled in peace and plenty earnestly adore you, Agni, giver of patience and fortitude and ruler of wealth and power. Pray bring us cherished knowledge and enlightenment for the devoted celebrants and people endowed with wealth and honour. And may you all, men of knowledge, wealth and power, always protect and promote us with the gift of peace and well being.

Mandala 7/Sukta 9

Agni Devata, Vasishtha Maitravaruni Rshi

अबोधि जार उषसामुपस्थाद्धोता मन्द्रः क्वितमः पावकः ।

दधाति केतुमुभयस्य जन्तोर्हव्या देवेषु द्रविणं सुकृत्सु ॥ १ ॥

1. *Abodhi jāra uṣasāmupasthāddhotā mandraḥ kavitaṃ pāvakaḥ. Dadhāti ketum-ubhayasya jantorhavyā deveṣu draviṇaṃ sukṛtsu.*

See, the holy fire of morning sun is risen from the lap of early dawn, the sun having stolen away the darkness of night. It is the morning yajaka, delightful, and the most poetic symbol of divinity. It radiates light to reveal the identify of both coming and going living forms, carries our oblations to the elements and bestows wealth upon the noble performers.

स सुक्रतुर्यो वि दुरः पणीनां पुनानो अर्कं पुरुभोजसं नः ।
होता मन्द्रो विशां दमूनास्तिरस्तमो ददृशे राम्याणाम् ॥ २ ॥

2. *Sa sukraturyo vi duraḥ paṇīnāṃ punāno arkaṃ purubhojasam naḥ. Hotā mandro viśāṃ damūnāstirastamo dadṛṣe rāmyāṇām.*

He is the noble performer of action who opens the doors of divinity for the celebrants, blesses and sanctifies light and food, giving protection and nourishment for all, performs yajna, gives delight, controls and organises people with discipline, removes darkness of the nights and appears blissful.

अमूरः कविरदितिर्विवस्वान्तुसंसन्मित्रो अतिथिः शिवो
नः । चित्रभानुरुषसां भ्रात्यग्रेऽपां गर्भः प्रस्व आ
विवेश ॥ ३ ॥

3. *Amūraḥ kavir-aditirvivasvānt-susamsanmitro atithiḥ śivo naḥ. Citrabhānur-uṣasāṃ bhātyagre 'pāṃ garbhah prasva ā viveśa.*

Far-sighted wise, creative visionary, constant as mother nature, refulgent, noble in assembly, friend,

welcome as holy guest, giver of peace and prosperity, light of wonder ahead of the dawns, seed of cosmic dynamics, inspirer of life, he emerges and manifests in us all.

ई॒ळे॒न्यो॑ वो॒ मनु॑षो यु॒गेषु॑ सम॒न॒गा अ॑शुच॒ज्जा॒तवे॑दाः ।
सु॒सं॒दृ॒शा भ॑ानु॒ना यो वि॒भाति॑ प्र॒ति गावः॑ समिधा॒नं
बु॒धन्त ॥ ४ ॥

4. *Īlenyo vo manuṣo yugeṣu samanagā aśucajjāta-vedāḥ. Susaṁdṛśā bhānunā yo vibhāti prati gāvaḥ samidhānaṁ budhanta.*

The adorable one going on through the battles of existence for ages, the one omniscient and omnipresent with all that is born in the world, who purifies, sanctifies and enlightens you all humans with the blissful light of life and knowledge, and the refulgent one to whom the earths, planets, satellites, and the rays of light respond with brilliance, that is Agni, that is the sun, that is the Enlightened One.

अ॒ग्ने॑ या॒हि दू॒त्यं॑ मा रि॒षण्यो॑ दे॒वाँ अ॒च्छा ब्र॑ह्म॒कृता॑
गु॒णेन॑ । सर॒स्वतीं॑ म॒रुतो॑ अ॒श्विना॒पो यक्षि॑ दे॒वात्र॑त्न॒धेया॒य
वि॒श्वान् ॥ ५ ॥

5. *Agne yāhi dūtyaṁ mā riṣaṇyo devāṅ acchā brahmakṛtā gaṇena. Sarasvatīm maruto aśvināpo yakṣi devān ratndheyāya viśvān.*

Agni, light and radiance of nature and humanity, go, radiate and reach for communication and enlightenment without hurting or injuring any good natural or human powers. Go well by the body of means created by nature or by words of divine language. Go

by the flow of correct language, winds and currents of energy, the stars, the waters and other noble powers of means and men to bring about here all the jewel wealth of the world.

त्वामग्ने समिधानो वसिष्ठो जरूथं हन्यक्षि राये पुरन्धिम् ।
पुरुणीथा जातवेदो जरस्व यूयं पात स्वस्तिभिः सदा
नः ॥ ६ ॥

6. *Tvāmagne samidhāno vasiṣṭho jarūtham han yakṣi rāye purandhim. Puruṇīthā jātavedo jara-sva yūyam pāta svastibhiḥ sadā naḥ.*

Agni, light and fire of life, the celebrant settled in peace and prosperity enkindles you. Bright and blazing, all knowing all present, burn off the dead wood, develop the living resources of nature and the cities for the sake of wealth. Extend the creative and productive programmes. And you all, Agni and other enlightened ones, always protect and promote us with happiness and all round well being.

Mandala 7/Sukta 10

Agni Devata, Vasishtha Maitravaruni Rshi

उषो न जारः पृथु पाजो अश्रेद्विद्युतदीद्यच्छेऽनुचानः । वृषा
हरिः शुचिरा भाति भासा धियो हिन्वान उशतीरजीगः ॥ १ ॥

1. *Uṣo na jāraḥ pṛthu pājo aśred davidyutad dīdya-cchośucānaḥ. Vṛṣā harīḥ śucirā bhāti bhāsā dhiyo hinvāna uśtīrajīgaḥ.*

Like the lover of the light of dawn, the sun, Agni, commands and diffuses light on a vast scale, blazing, illuminating, burning and purifying, giving abundant

showers of rain, eliminating want and suffering, pure and immaculate, shines with light, inspiring the mind, intelligence and will, and exhorts men of passion and will to awake and rise for action. (Such is Agni, such is the scholar, sagely teacher and the leader.)

स्वर्णं वस्तोरुषसामरोचि यज्ञं तन्वाना उशिजो न मन्म ।
अग्निरन्मानि देव आ वि विद्वान्द्रवद् दूतो देवयावा
वनिष्ठः ॥ २ ॥

2. *Svarṇa vastoruṣasāmaroci yajñam tanvānā uṣijo na manma. Agnirjanmāni deva ā vi vidvān dravad dūto devayāvā vaniṣṭhaḥ.*

Like the light of dawn and splendour of the day, Agni shines and radiates the light of life as inspired priests enact the yajnic business of the morning and expand the thoughts of the day. Thus Agni, knowing and pervading the origin of things, most generous messenger and carrier of nature's bounties, radiates all round conducting and distributing the vitalities of life.

अच्छा गिरो मतयो देवयन्तीरग्निं यन्ति द्रविणं भिक्षमाणाः ।
सुसन्दृशं सुप्रतीकं स्वञ्च हव्यवाहमर्तिं मानुषाणाम् ॥ ३ ॥

3. *Acchā giro matayo devayantīragñim yanti draviṇam bhikṣamāṇāḥ. Susandṛśam supratī-kam svañcam havyavāhamaratim mānuṣāṇām.*

All holy voices of prayer, all acts of thought and will of the people dedicated to the bounties of divinity, seeking their share of the world's wealth and honour move and converge on Agni, blissful of sight, noble in manifestation, easy of access and attainment and the fastest carrier of oblations and relentless

harbinger of the cherished fruits of the yajnic actions of mankind.

इन्द्रं नो अग्ने वसुभिः सजोषा रुद्रं रुद्रेभिरा वह्ना बृहन्तम् ।
आदित्येभिरदितिं विश्वजन्यां बृहस्पतिमृक्कभिर्विश्व-
वारम् ॥ ४ ॥

4. *Indraṁ no agne vasubhiḥ sajoṣā rudraṁ rudre-
bhirā vahā bṛhantam. Ādityebhiraditiṁ viśvajān-
yām bṛhaspatim-ṛkvabhir-viśvavāram.*

Agni, lord of light and life, generous, loving and kind to all, pray bring us, lead us, to Indra, cosmic energy with the wealth and abundance of earth and other supports of life, to Rudra the soul, with pranic energies, to Aditi, infinite and eternal time and space, with a vision of the suns and origin of the universe, and to the universal lord and spirit of existence with divination into the original revelation.

मन्द्रं होतारमुशिजो यविष्ठमग्निं विश ईळते अध्वरेषु ।
स हि क्षपावाँ अभवद्रयीणामतन्द्रो दूतो यजथाय देवान् ॥ ५ ॥

5. *Mandraṁ hotāramuśijo yaviṣṭhamagniṁ viśa
īlate adhvareshu. Sa hi kṣapāvāñ abhavad rayī-
ṇām-atandro dūto yajathāya devān.*

In their acts of vision, creation and development, with love and non-violence, people of the world inspired with love and faith invoke, kindle and adore Agni, light and life of the world of existence, most youthful, blissful and generous giver of every thing. He alone presides over the deep night before the dawn of creation. He alone, ever free from inertness and sleep, is the prime mover and harbinger of wealth, honour and excellence

to bless the noble souls in life.

Mandala 7/Sukta 11

Agni Devata, Vasishtha Maitravaruni Rshi

म॒हाँ अ॒स्यध्व॒रस्य॑ प्र॒के॒तो न ऋ॒ते त्वद॑मृ॒ता माद॑यन्ते ।

आ वि॒श्वेभिः॑ स॒रथं॑ याहि दे॒वैर्य॑ग्रे हो॒ता प्रथ॑मः स॒देह ॥ १ ॥

1. *Mahāñ asyadhvarasya praketo na ṛte tvadamṛtā mādayante. Ā viśvebhiḥ saratham yāhi devair-nyagne hotā prathamah sadeha.*

Agni, prime high priest of the cosmic yajna of creation, come by the chariot of nature itself with all the divine powers of existence and grace our vedi here. Great you are, the very soul and spirit of yajna. Not without you do the immortals rejoice.

त्वामी॑ळते अ॒जिरं॑ दू॒त्याय॑ ह॒विष्म॑न्तः स॒दमि॑न्मानु॒षासः॑ ।

यस्य॑ दे॒वैरास॑दो ब॒र्हिर्ग्रेऽ॑ हान्य॒स्मै सु॑दिना भवन्ति ॥ २ ॥

2. *Tvāmīḷate ajiraṁ dūtyāya haviṣmantaḥ sadaminmānuṣāsaḥ. Yasya devairāsado barhiragne 'hānyasmai sudinā bhavanti.*

People of the world with offers of homage and havi always invoke and adore you, unaging and immortal Agni, for the sake of radiation and communication. When you come and grace the seats of yajna with the powers of nature's divinity, whosoever be the man, all the days of life turn into days of good fortune for him.

त्रि॒श्वि॒द॒क्तोः प्र॑ चि॒कितु॑र्वसू॒नि त्वे अ॒न्तर्दा॑शु॒षे म॒र्त्यीय॑ ।

म॒नु॒ष्वद॑ग्र इ॒ह र्य॑क्षि दे॒वान्भवा॑ नो दू॒तो अ॑भि॒शस्ति॑पावा ॥ ३ ॥

3. *Trīścīdaktōḥ pra cīkīturvasūni tve antardāśuṣe martyāya . Maṇuṣvadagna iha yakṣi devān bhavā no dūto abhīśastipāvā.*

The wise know that there are three fold valuable gifts in you for the general mortal in the day and night. Come here like a human power, Agni, meet the brilliant wise, contact the powers of nature and be like a messenger to protect us against calumny and imprecation.

अ॒ग्नि॒री॒शे बृ॒ह॒तो अ॒ध्व॒र॒स्याऽग्नि॒र्वि॒श्व॒स्य ह॒विषः॑ कृ॒तस्य॑ ।
क्र॒तुं ह्य॒स्य वस॑वो जु॒षन्ताऽथा॑ दे॒वा द॑धिरे ह॒व्य॒वा॒हम् ॥ ४ ॥

4. *Agnirīśe bṛhato adhvarasyā'gnirviśvasya haviṣaḥ kṛtasya. Kratuṁ hyasya vasavo juṣantā'thā devā dadhire havyavāham.*

Agni rules the great yajnic programmes of development without violence. Agni conditions and controls the entire yajnic materials of the world. The Vasus such as earth and other life supports take to the creative action of Agni for sustenance. Among the wise, scholars of the Vasu order of twenty four year's study specialise in Agni's gifts. And thus the generous and the wise all depend on this harbinger of life sustaining means and materials.

आ॒ग्ने॒ व॒ह ह॒वि॒र॒द्याय॑ दे॒वानिन्द्र॑ज्ये॒ष्ठास॑ इ॒ह मा॑दयन्ताम् ।
इ॒मं य॒ज्ञं दि॒वि दे॒वेषु॑ धे॒हि यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॑ नः ॥ ५ ॥

5. *Āgne vaha haviradyāya devānindrajyeṣṭhāsa iha mādayantām. Imaṁ yajñaṁ divi deveṣu dhehi yūyaṁ pāta svastibhiḥ sadā naḥ.*

Agni, scholar of the first order, light and fire of

life, bring us the delicacies of yajnic production for the brilliant people so that they may taste them with delight and rejoice with the ruler on top. Take this yajna to the heights among the divinities. O holy ones, scholars and scientists, protect and promote us all time with gifts of peace, prosperity and all round well being.

Mandala 7/Sukta 12

Agni Devata, Vasishtha Maitravaruni Rshi

अगन्म म॒हा नम॑सा॒ यवि॑ष्ठं॒ यो दी॒दाय॑ समि॒द्धः स्वे दुरो॑णे ।
चि॒त्रभा॑नुं॒ रोद॑सी अ॒न्तरु॑र्वी स्वा॒हुतं॑ वि॒श्वतः॑ प्र॒त्यज्ज॑म् ॥ १ ॥

1. *Aganma mahā namasā yaviṣṭhaṁ yo dīdāya samiddhaḥ sve duroṇe. Citrabhānuṁ rodasī antarurvī svāhutaṁ viśvataḥ pratyajñam.*

With profound homage and reverence, let us move and rise to the most youthful Agni, light, fire and electrical energy, which shines well kindled in its own region, is wondrously bright and forceful between the vast heaven and earth, and when it is well invoked it moves in all directions for all.

स म॒ह्ना वि॒श्वा दु॒रि॒तानि॑ सा॒ह्वान॑ग्निः ष॒वे दम॑ आ जा॒तवे॑दाः ।
स नो॑ रक्षिषद् दु॒रि॒ताद॑व॒द्याद॑स्मान्गृ॒णत॑ उ॒त नो॑ म॒घोनः॑ ॥ २ ॥

2. *Sa mahnā viśvā duriṭāni sāhvānagniḥ ṣṭave dama ā jātavedāḥ. Sa no rakṣiṣad duriṭādava-dyādas-mān grṇata uta no magonah.*

May that Agni, self refulgent lord of cosmic energy, omnipresent percipient of every thing in existence and destroyer of all negativities and evils by his greatness in the world on prayer, save us all, devotees

and celebrants blest with wealth, power and excellence, from sin and scandal.

त्वं वरुण उत मित्रो अग्ने त्वां वर्धन्ति मतिभिर्वसिष्ठाः ।

त्वे वसु सुषणनानि सन्तु यूयं पात स्वस्तिभिः सदा नः ॥ ३ ॥

3. *Tvaṃ varuṇa uta mitro agne tvāṃ vardhanti matibhir-vasiṣṭhāḥ. Tve vasu suṣaṇanāni santu yūyaṃ pāta svastibhiḥ sadā naḥ.*

O lord of light and life, Agni, you are the judge, you are the friend. Devotees and celebrants blest with settlement and prosperity exalt you with their will and wisdom. May those who repose their love and faith in you enjoy the gifts of your generosity. And may you all, scholars and leading lights, protect and promote us with peace, prosperity and all round well being of life.

Mandala 7/Sukta 13

Vaishvanara Agni Devata, Vasishtha Maitravaruni Rshi

प्राग्रये विश्वशुचै धियन्धेऽ सुरघ्ने मन्म धीतिं भरध्वम् ।

भरे हविर्न बर्हिषि प्रीणानो वैश्वानराय यतये मतीनाम् ॥ १ ॥

1. *Prāṅnaye viśvaśuce dhiyaṅdhe 'suraghne manma dhītiṃ bharadhvam. Bhare havirna barhiṣi prīṇāno vaiśvānarāya yataye matīnām.*

To Agni, purifier of the world, inspirer of the mind and soul, and destroyer of evil and darkness, bear and offer all your thought, will and action in dedication as I, happy at heart in the assembly house of social yajna, dedicate mine to the leading light of the world, selfless guide and pioneer of action and endeavour for humanity.

त्वमग्ने शोचिषा शोशुचान् आ रोदसी अपृणा जायमानः ।
 त्वं देवाँ अभिशस्तेरमुञ्चो वैश्वानर जातवेदो महित्वा ॥ २ ॥

2. *Tvamagne śociṣā śośucāna ā rodasī aprṇā jāyamānaḥ. Tvam devāñ abhiśasteramuñco vaiśvānara jātavedo mahitvā.*

Agni, bright purifier of the world with light and inspiration, rising in action you fill the heaven and earth with light and purity. O spirit all pervasive and all knowing, leading light of humanity, with your might and majesty, protect the noble people from pride, calumny and imprecation.

जातो यदग्ने भुवना व्यख्यः पशून् गोपा इर्यः परिज्मा ।
 वैश्वानर ब्रह्मणे विन्द गातुं यूयं पात स्वस्तिभिः सदा
 नः ॥ ३ ॥

3. *Jāto yadgne bhuvanā vyakhyah paśūn na gopā iryah parijmā. Vaiśvānara brahmaṇe vinda gātum yūyam pāta svastibhiḥ sadā naḥ.*

Agni, rising, manifesting and moving all round every where freely, you shine and fill all regions of the world with light and inspiration, and, as a shepherd looks after, protects and guides his flock so, O leading light of humanity, all knowing and all pervasive, find ample appreciation and comfortable settlement for the scholar and teacher of the universal Vedic knowledge of existence. O scholars and leading lights of humanity, always protect and promote us with peace, prosperity and all round well being of life.

Mandala 7/Sukta 14

Agni Devata, Vasishtha Maitravaruni Rshi

स॒मिधा जा॒तवे॒दसे दे॒वाय दे॒वहू॑तिभिः ।

ह॒विर्भिः शु॒क्रशो॑चिषे नम॒स्विनो व॒यं दा॑शेमा॒ग्रये ॥ १ ॥

1. *Samidhā jātavedase devāya devahūtibhiḥ.
Havirbhiḥ śukraśociṣe namasvino vayam dāśe-
māgnaye.*

Bearing holy fuel for the fire and fragrant materials for oblations, chanting divine words of invocation and invitation, and bowing in profound reverence, we offer homage in yajnic service of love and non-violence to Agni, self-refulgent lord of light, pure and potent giver of life and the universal vision and knowledge of life in the Veda.

व॒यं ते अ॒ग्ने स॒मिधा वि॒धेम व॒यं दा॑शेम सु॒ष्टुती य॑जत्र ।

व॒यं घृ॒तेना॑ध्वरस्य होत॒र्वयं दे॒व ह॒विषा॑ भद्रशोचे ॥ २ ॥

2. *Vayam te agne samidhā vidhema vayam dāśema
suṣṭutī yajatra. Vayam ghr̥tenādhvar-asya hotar-
vayam deva haviṣā bhadraśoce.*

Agni, light divine and fire of life, we offer you service with holy fuel for the rise of living flames. O lord adorable, most sociable, we offer you hymns of praise and worship. O lord high priest of the cosmic yajna of love and creation, giver of light and purity of well being, we offer you service and worship with ghr̥ta and fragrant oblations of self-surrender to your glory of self-refulgence.

आ नो देवेभिरुप देवहूतिमग्ने याहि वर्षदकृतिं जुषाणः ।
तुभ्यं देवाय दाशतः स्याम यूयं पात स्वस्तिभिः सदा
नः ॥ ३ ॥

3. *Ā no devebhirupa devahūtimagne yāhi vaṣaṭkṛtiṁ
juṣāṇaḥ. Tubhyaṁ devāya dāśataḥ syāma yūyaṁ
pāta svastibhiḥ sadā naḥ.*

Agni, giver of light and purifier of life, listen to our prayer of the sages, accept our service and oblations and grace our life's yajna with the bounties of divinity. We pray, may we ever abide in your service and divine favour, creating, producing, giving selflessly. O lord and all wise lovers of divinity, protect and promote us always with your gifts of peace and well being all round.

Mandala 7/Sukta 15

Agni Devata, Vasishtha Maitravaruni Rshi

उपसद्याय मीळहुष आस्ये जुहुता हविः ।
यो नो नेदिष्ठमाप्यम् ॥ १ ॥

1. *Upasadyāya mīlhuṣa āsyē juhutā haviḥ.
Yo no nediṣṭhamāpyam.*

Let us offer the best of havi, holy food, into the holy fire, and homage to Agni, most generous, potent and generative power sitting next to us, a very closest of friends with an open door, ready with the best we need and desire.

यः पञ्च चर्षणीरभि निषसाद् दमेदमे ।
कविर्गृहपतिर्युवा ॥ २ ॥

2. *Yah pañca carṣaṇīrabhi niṣasāda damedame.
Kavir-gr̥hapatir-yuvā.*

To Agni, who abides with and stabilises the five orders of society in every household from door to door, the wise visionary, master protector and promoter of the home and family, youthful spirit and power of the light and fire of life and pranic energy.

स नो वेदो अमात्यमग्नी रक्षतु विश्वतः ।

उतास्मान्पातव्हंसः ॥ ३ ॥

3. *Sa no vedo amātyamagnī rakṣatu viśvataḥ.*
Utāsmān pātvañhasaḥ.

May he protect our wealth and knowledge and our family all round and also guard us against all sin and sinners.

नवं नु स्तोममग्रये दिवः श्येनाय जीजनम् ।

वस्वः कुविद्वनाति नः ॥ ४ ॥

4. *Navam nu stomamagnaye divaḥ śyenāya jījanam.*
Vasvaḥ kuvid vanāti naḥ.

I create a new song of adoration for Agni. who, like an angel of heaven, wise and great, begets us the wealth, honour and excellence of the world.

स्पार्हा यस्य श्रियो दृशे रयिर्विरवतो यथा ।

अग्रे यज्ञस्य शोचतः ॥ ५ ॥

5. *Spārḥā yasya śriyo dṛśe rayirvīravato yathā.*
Agre yajñasya śocataḥ.

Like the wealth, honour and magnificence of a chief of heroic brave, the flaming splendour of Agni is glorious to the sight when it shines first and foremost of the graces of yajna.

सेमां वेतु वषट्कृतिमग्निर्जुषत नो गिरः ।
यजिष्ठो हव्यवाहनः ॥ ६ ॥

6. *Semāṁ vetu vaṣaṭkṛtim-agnirjuṣata no girah.*
Yajisṭho havyavāhanah.

May that friendly and most adorable Agni, receiver of oblations and disseminator of fragrance, accept with pleasure this offer of service and oblations of ours and accept with love our words of celebration and submission.

नि त्वा नक्ष्य विशपते द्युमन्तं देव धीमहि ।
सुवीरमग्र आहुत ॥ ७ ॥

7. *Ni tvā nakṣya viśpate dyumantaṁ deva dhīmahi.*
Suvīramagna āhuta.

Agni, loving and accessible protector and ruler of the people, brilliant and generous chief of heroic brave, universally honoured and invoked, we love and enshrine you in our heart and home with faith and reverence.

क्षप उस्त्रश्च दीदिहि स्वग्रयस्त्वया वयम् ।
सुवीरस्त्वमस्मयुः ॥ ८ ॥

8. *Kṣapa usraśca dīdihi svagnayastvayā vayam.*
Suvīrastvamasmayuḥ.

Shine forth, beatify the night and brighten up the day with the light of sun rays, and by virtue of your brilliance let us shine too like holy fires. Chief of the youthful brave you are, our own, always for us.

उप त्वा सा॒तये॒ नरो॒ विप्रा॑सो यन्ति धी॒तिभिः॑ ।

उपाक्ष॑रा सह॒स्त्रिणी॑ ॥ ९ ॥

9. *Upa tvā sātaye naro viprāso yanti dhītibhiḥ.*
Upākṣarā sahasrīṇī.

Leading lights of humanity and holy sages approach you, meditate on you, for the acquisition of wealth of wisdom, you who are imperishable giver of a thousand gifts.

अ॒ग्नी रक्षांसि॑ से॒धति॑ शु॒क्रशो॑चि॒रम॑र्त्यः ।

शुचिः॑ पाव॒क ई॒ड्यः॑ ॥ १० ॥

10. *Agnī rakṣāṁsi sedhati śukraśociramaryah.*
Śuciḥ pāvaka īdyaḥ.

Agni counters, corrects, also destroys, wickedness. Immortal, purifying, adorable, the lord blazes with dazzling refulgence of fire and the sun.

स नो॒ राधा॑स्या भ॒रेशा॑नः सह॒सो य॒हो ।

भग॑श्च दा॒तु वा॒र्यम्॑ ॥ ११ ॥

11. *Sa no rādhāṁsyā bhareśānaḥ sahaso yaho.*
Bhagaśca dātu vāryam.

And that ruling power, a very image of patience, fortitude and omnipotence, may, we pray, bring us the best of means, materials and modes of success, and may the lord of power, honour and excellence bring us all we cherish and value in life.

त्वम॑ग्रे वी॒रव॒द्यशो॑ दे॒वश्च॑ सवि॒ता भगः॑ ।

दि॒तिश्च॑ दा॒ति वा॒र्यम्॑ ॥ १२ ॥

12. *Tvamagne vīravad yaśo devaśca savītā bhagaḥ.
Ditiśca dāti vāryam.*

Agni, refulgent ruler, Deva Savita, generous creative power of inspiration, Bhaga, commanding power of wealth and excellence, Diti, law and ethics of universality, you bless us with honour and magnificence with noble progeny of our choice and ambition of the best order with freedom from suffering.

अग्ने रक्षा णो अंहसः प्रति ष्म देव रीषतः ।
तपिष्ठैरुजरो दह ॥ १३ ॥

13. *Agne rakṣā ṇo aṇhasaḥ prati śma deva rīṣataḥ.
Tapiṣṭhairajaro daha.*

Agni, fiery ruler and generous lord of enlightenment, save us from sin, protect us from the sinful and the destroyers. Lord eternal and unaging, with your blazing law, justice and discipline, burn out evil, evil deeds and evil doers.

अधा मही न आयस्यनाधृष्टो नृपीतये ।
पूर्भवा शतभुजिः ॥ १४ ॥

14. *Adhā mahī na āyasyanādhṛṣṭo nṛpītaye.
Pūrbhavā śatabhujih.*

And O lord redoubtable, let the earth, the land, and the governance of the state, firm as adamant and strong as steel, be like a mother city of a hundred-fold defences for the protection, promotion and progress of the people.

त्वं नः पाह्यंहसो दोषावस्तरघायतः ।
दिवा नक्तमदाभ्य ॥ १५ ॥

15. *Tvaṃ naḥ pāhyaṅhaso doṣāvastaraghāyataḥ.
Divā naktamadābhya.*

O lord undaunted and unchallengeable against the violent, the saboteur and the terrorist, save us and protect us from sin, inequity and violence in the day and at night.

Mandala 7/Sukta 16

Agni Devata, Vasishtha Maitravaruni Rshi

एना वो अग्निं नमसोर्जो नपातुमा हुवे ।

प्रियं चेतिष्ठमर्तिं स्वध्वरं विश्वस्य दूतममृतम् ॥ १ ॥

1. *Enā vo agniṃ namasorjo napātamā huve. Priyaṃ cetiṣṭhamaratim svadhvaram viśvasya dūtam-amṛtam.*

O people, for your sake, with food, homage and self-surrender, I invoke and serve Agni, giver of light and fire of life, product as well as the source of unfailing energy, strength and power, cherished and valuable friend, most enlightened and constant agent of the holiest programmes of love and non-violent development, and imperishable carrier and messenger of world communications.

स योजते अरुषा विश्वभोजसा स दुद्रवत्स्वाहुतः ।

सुब्रह्मा यज्ञः सुशमी वसूनां देवं राधो जनानाम् ॥ २ ॥

2. *Sa yojate aruṣā viśvabhōjasā sa dudravat svā-hutaḥ. Subrahmā yajñāḥ suśamī vasūnām devaṃ rādho janānām.*

That Agni, leading power of nature and humanity, uses bright natural elements of universal value

such as sun rays, fire and water, like horses harnessed to the chariot, and, when invoked and raised, would move at the fastest speed. He is the master of natural knowledge and natural materials, adorable, noble and potent worker, and the accomplisher of means, materials and projects of humanity for common success and progress.

उदस्य शोचिरस्थादाजुह्वानस्य मीळहुषः ।

उद् धूमासो अरुषासो दिविस्पृशः समग्रिमिन्धते नरः ॥ ३ ॥

3. *Udasya śocirasthādājuhvānasya mīḷhuṣaḥ. Ud dhūmāso aruṣāso diviṣpṛśaḥ samagnimindhate naraḥ.*

High rises the radiant glory of this fire of Agni fed on holy food while the flames and fragrance soar and touch the skies, when people light and raise the fire with profuse oblations of ghrta offered to the bountiful power.

तं त्वा दूतं कृण्महे यशस्तमं देवाँ आ वीतये वह ।

विश्वा सूनो सहसो मर्तभोजना रास्व तद्यत्वेमहे ॥ ४ ॥

4. *Tam tvā dūtaṁ kṛṇmahe yaśastamaṁ devāñ ā vītaye vaha. Viśvā sūno sahaso martabhojanā rāsva tad yat tvemahe.*

We light, raise and develop the holy fire as messenger and harbinger of excellent gifts of life's light and fragrance. So do we elect, adore and anoint you on the highest and most glorious office of the nation. Bring us the divine nobilities and brilliancies of the world of nature and humanity together and give us all the cherished blessings of life for which purpose we love

and adore the fire and you, O lord of power and honour manifest and embodiment of excellence.

त्वमग्ने गृहपतिस्त्वं होता नो अध्वरे ।

त्वं पोता विश्ववार प्रचेता यक्षि वेषि च वार्यम् ॥ ५ ॥

5. *Tvamagne gr̥hapatistvaṃ hotā no adhvare. Tvaṃ potā viśvavāra pracetā yakṣi veṣi ca vāryam.*

Agni, fiery and enlightened ruling power of nature and humanity, you are the protective and promotive head of the family and the home land. You are the receiver and giver of every thing in the loving and non-violent business of the nation's governance and administration. You are the purifier, sanctifier and giver of enlightenment universally adored. You organise, accomplish and pervade the yajnic business of life and living together by choice and common will.

कृधि रत्नं यजमानाय सुक्रतो त्वं हि रत्नधा असि ।

आ न ऋते शिशीहि विश्वमृत्विजं सुशंसो यश्च दक्षते ॥ ६ ॥

6. *Kṛdhi ratnaṃ yajamānāya sukrato tvaṃ hi ratna-dhā asi. Ā na ṛte śīśīhi viśvamṛtvijaṃ suśaṃso yaśca dakṣate.*

O presiding power of holy actions in life, bestow the jewels of life upon the yajamana as you are the lord ruler and disburser of the world's wealth. Shine, sharpen and inspire us to do well in the truth and law of the world of nature and humanity and advance the person whoever commands honour and excellence and rises as expert performer in the universal yajna of evolution and progress at the social level.

त्वे अग्ने स्वाहुत प्रियासः सन्तु सूरयः ।

यन्तारो ये मघवानो जनानामूर्वान्दयन्त गोनाम् ॥ ७ ॥

7. *Tve agne svāhuta priyāsaḥ santu sūrayaḥ.
Yantāro ye maghavāno janānāmūrvān dayanta
gonām.*

Agni, ruling light of the world, invoked with reverence and adored, let those brave leaders and eminent scholars commanding wealth and power be dear and closer to you who move forward, and lead, control and protect the defenders and promoters of the people, lands and cows.

येषामिळा घृतहस्ता दुरोण आँ अपि प्राता निषीदति ।

ताँस्त्रायस्व सहस्य द्रुहो निदो यच्छा नः शर्म दीर्घश्रुत् ॥ ८ ॥

8. *Yeṣāmilā ghr̥tahastā duroṇa āñ api prātā niṣīdati.
Tāñstrāyasva sahasya druho nido yacchā naḥ
śarma dīrghaśrut.*

Patient and potent lord ruler of light, strength and power, protect from jealousy and malignity those good people in whose home sweet and sacred speech and manners, like a gracious lady of generosity with sweetened hands perfumed with ghr̥ta and holy water, reigns and resides and, O lord of wide reputation and long experience of the voice of divinity, give us the home abounding in peace and comfort, love and courtesy.

स मन्द्रया च जिह्वया वह्निरासा विदुष्टरः ।

अग्ने रयिं मघवद्भ्यो न आ वह हव्यदातिं च सूदय ॥ ९ ॥

9. *Sa mandrayā ca jihvayā vahnirāsā viduṣṭaraḥ.
Agne rayiṁ maghavadbhyo na ā vaha havyadātīṁ
ca sūdaya.*

Agni, leading light and fire of life, most pervasive power ever on the move, all aware and self-conscious, receiver of the inputs into the fire of consumption and disseminator of the fragrances for the living system of existence by charming flames, pray refine and intensify the holy inputs of havi and bring higher returns of honour, excellence and generosity for those who manage the wealth and power of humanity for the common good.

ये राधांसि ददत्यश्व्या मघा कामेन श्रवसो महः ।

तां अंहसः पिपृहि पृत्भिष्ट्वं शतं पूर्भिर्यविष्ठ्य ॥ १० ॥

10. *Ye rādhāṃsi dadatyaśvyā maghā kāmēna śravasō mahah. Tāñ aṇhasaḥ pipṛhi partrbhiṣṭvaṃ śataṃ pūrbhiryaviṣṭhya.*

O lord most youthful, power enlightened, there are those generous souls who, of their own will and desire, provide all possible and attainable means and materials for successful living, food and energy, wealth and power, and great honour and reputation for excellence. O lord, protect them from sin and evil, promote them with a hundred safeguards and fortifications.

देवो वो द्रविणोदाः पूर्णा विवष्ट्यासिचम् ।

उद्धा सिञ्जध्वमुप वा पृणध्वमादिद्वो देव ओहते ॥ ११ ॥

11. *Devo vo draviṇodāḥ pūrṇāṃ vivaṣṭyāsicam. Uddhā vā siñcadhvamupa vā pṛṇadhvamādid vo deva ohate.*

Agni, self-refulgent lord giver of wealth, honour and excellence, loves to have your fire of yajnic action

sprinkled with overflowing ladle of ghrta and the highest refined action. Serve him closely, feed the fire to the full, let the flames rise, and the generous lord refulgent would lead you to the heights of prosperity and excellence.

तं होतारमध्वरस्य प्रचेतसं वह्निं देवा अकृण्वत ।

दधाति रत्नं विधत्ते सुवीर्यमग्निर्जनाय दाशुषे ॥ १२ ॥

12. *Tam hotāram-adhvarasya pracetasam vahniṁ devā akṛṇvata. Dadhāti ratnaṁ vidhate suvīrya-magnirjanāya dāśuṣe.*

Let the brilliant, noble and generous leaders of humanity choose, sanctify and anoint that intelligent all-aware person as Agni, leader, ruler and high-priest of the yajnic social order of love, peace and non-violence, who would create and bear the jewel wealth and values of life and high power and prestige of the noblest order for generous self-sacrificing people dedicated to the yajna of the social system.

Mandala 7/Sukta 17

Agni Devata, Vasishtha Maitravaruni Rshi

अग्ने भव सुषमिधा समिद्ध उत बर्हिर्बुविद्या वि स्तृणी-
ताम् ॥ १ ॥

1. *Agne bhava suṣamidhā samiddha uta barhi-rurviyā vi strṇītām.*

Agni, O leading light, O brilliant seeker, O fire divine of yajna, be kindled with the holy fuel offered, and let the heat and light and fragrance of life spread over the wide earth, the skies and the vast spaces.

उत द्वारं उशतीर्वि श्रयन्तामुत देवाँ उशत आ वहेह ॥ २ ॥

2. *Uta dvāra uśatīrvi śrayantāmuta devāñ uśata ā vaheha.*

And let the doors of love and ecstasy be thrown open, and let the divinities inspired with the light and love of holy ambition enter. O leading light, bring them in hither.

अग्ने वीहि हविषा यक्षि देवान्स्वध्वरा कृणुहि जातवेदः ॥ ३ ॥

3. *Agne vīhi haviṣā yakṣi devāntsvadhvarā kṛṇuhi jātavedaḥ.*

Agni, light and fire of life and intelligence, all knowing, all reaching, go to the bounties of nature and brilliancies of humanity, join them with the light and fragrance you bear by the oblations of havi received, and win their favour of blessings for our yajna of the business of life and living.

स्वध्वरा करति जातवेदा यक्षहेवाँ अमृतांन्पिप्रयच्च ॥ ४ ॥

4. *Svadhvarā karati jātavedā yakṣad devāñ amṛtān piprayacca.*

Jataveda, all knowing, all reaching power of nature and humanity, yajna fire and teacher, communicates with the undecaying bounties of nature and the immortal souls of enlightened humans and seekers of enlightenment, renders them favourable to the yajnic programmes of peace and non-violent development and thus gives them fulfilment.

वंस्व विश्वा वायीणि प्रचेतः सत्या भवन्त्वाशिषो नो अद्य ॥ ५ ॥

5. *Vaṁsya viśvā vāryāṇi pracetaḥ satyā bhavāntvāśiṣo no adya.*

O man of knowledge and enlightenment, acquire and disseminate all the cherished gifts and virtues of the world so that all our hopes and ambitions for a full living may be truly fulfilled here and now.

त्वामु ते दधिरे हव्यवाहं देवासो अग्र ऊर्ज आ नपातम् ॥ ६ ॥

6. *Tvāmu te dadhire havyavāhaṁ devāso agna ūrja ā napātam.*

Agni, light and fire of life and humanity, all divinities of nature and humanity acknowledge, take over and advance you for their life's fulfilment, you being the source of infallible hope, energy and karma and bearer as well as harbinger of the divine invitations to live.

ते ते देवाय दाशतः स्याम महो नो रत्ना वि दध इयानः ॥ ७ ॥

7. *Te te devāya dāśataḥ syāma maho no ratnā vi dadha iyānaḥ.*

O great one, as you come, you bear and bring for us the jewel wealths, honours and excellences of life. We pray may we too with gratitude be servers and givers in honour of the generous and brilliant light and fire of life.

Mandala 7/Sukta 18

Indra (1-21) and Sudasa Paijavanasya Dana stuti (22-25) Devata, Vasishtha Maitravaruni Rshi

त्वे ह यत्पितरंश्चित्र इन्द्र विश्वा वामा जरितारो असन्वन् ।

त्वे गावः सुदुघास्त्वे ह्यश्वास्त्वं वसु देवयते वनिष्ठः ॥ १ ॥

1. *Tve ha yat pitaraścinna indra viśvā vāmā jaritāro asanvan. Tve gāvaḥ sudughāstve hyaśvāstvam vasu devayate vaniṣṭhaḥ.*

Indra, lord of power, splendour and beneficence, ruler of the world, all beauties and graces of life which our parents and sustainers pray for and achieve, all fertile cows, lands and lights with high yield, all horses and fast communications are there for them because you are there. All wealth of home, habitat and materials, you alone give to the devotee who prays for the favours and light of divinity.

राजैव हि जनिभिः क्षेप्येवाऽव द्युभिरभि विदुष्कविः सन् ।
पिशा गिरो मघवन्गोभिरश्वैस्त्वायतः शिशीहि राये
अस्मान् ॥ २ ॥

2. *Rājeva hi janibhiḥ kṣesyevā'va dyubhirabhi viduṣkaviḥ san. Piśā giro maghavan gobhiraśvai-stvāyataḥ śiśīhi rāye asmān.*

Like a brilliant prince you live with the people all round, every way, every day. Being a scholar, poet and visionary, inspire us, your admirers, with your lights of wisdom, and refine our voices of admiration with gentle forms and manners. Lord of wealth, power and honour, sharpen our plans and initiatives with the development of lands and cows, horses and transport for our assets and prosperity.

इमा उ त्वा पस्पृधानासो अत्र मन्द्रा गिरो देवयन्तीरुप स्थुः ।
अर्वाची ते पथ्या राय एतु स्याम ते सुमताविन्द्र शर्मन् ॥ ३ ॥

3. *Imā u tvā pasprdhānāso atra mandrā giro devayanīrupa sthuḥ. Arvācī te pathyā rāya etu syāma te sumatāvindra śarman.*

Indra, glorious ruler, these are the people and our voices of admiration, earnest and joyous, vying with each other in love and reverence on this occasion, which may, we pray, reach you and be accepted. May your modern ethics and policies lead us all to wealth, honour and excellence. May we always abide in peace and prosperity in a happy home under your care and kindness.

धेनुं न त्वा सूयवसे दुदुक्षन्नप ब्रह्माणि ससृजे वसिष्ठः ।
त्वामिन्मे गोपतिं विश्व आहाऽऽ न इन्द्रः सुमतिं
गन्त्वच्छ ॥ ४ ॥

4. *Dhenum na tvā sūyavase dudukṣannapa brahmāṇi sasṛje vasiṣṭhaḥ. Tvāminme gopatim viśva āhā''na indraḥ sumatiṁ gantvaccha.*

As a shepherd goes to the cow in a rich pasture for good milk, so the man of peace and enlightenment approaches you seeking fulfilment and creates songs of appreciation in praise of your policy and performance as a ruler. Indra, O lord ruler of the world, the whole world calls you the preserver, defender and promoter of the earth and her social order for me, and I pray you enjoy the favour and goodwill of the people for our sake.

अर्णांसि चित्पप्रथाना सुदास इन्द्रो गाधान्यकृणोत्सुपारा ।
शर्धन्तं शिम्यमुचथस्य नव्यः शापं सिन्धूनामकृणो-
दशस्तीः ॥ ५ ॥

5. *Arṇāmsi cit paprathānā sudāsa indro gādhān-yakṛṇot supārā. Śardhantaṁ śimyum-ucathasya navyaḥ śāpaṁ sindhūnām-akṛṇod-aśastīḥ.*

Indra, brilliant ruler, rising anew like the sun,

controls and bounds overflowed expansive waters into fordable limits for comfortable movement of business, converts the violent to peaceable beneficence, silences the imprecations of the vociferous and controls the erratic behaviour of the rivers and the seas.

पुरोळा इत्तुर्वशो यक्षुरासीद्वाये मत्स्यासो निशिता अपीव ।
श्रुष्टिं चक्रुर्भृगवो द्रुह्यवश्च सखा सखायमतरद्विषूचोः ॥ ६ ॥

6. *Puroḷā it turvaśo yakṣurāsīd rāye matsyāso niśitā apīva. Śruṣṭim cakrur-bhṛgavo druhya-vaśca sakhā sakhāyam-atarad viṣūcoḥ.*

The ruler is chief of all, all controller and instant achiever, keen yajaka and sociable with open doors, sharpest reacher to the target like fish in the ocean, for economic and social progress. Men of economic ambition, science and wisdom do him honour, enemies cower before him, and as a friend he saves and supports the friend of versatile genius.

आ पक्थासो भलानसो भनन्ताऽलिनासो विषाणिनः
शिवासः । आ योऽनयत्सधमा आर्यस्य गव्या तृत्सुभ्यो
अजगन्युधा नृन् ॥ ७ ॥

7. *Ā pakthāso bhalānaso bhanantā'lināso viṣāṇinah śivāsaḥ. Ā yo'nayat sadhamā āryasya gavyā tṛtsubhyo ajagan yudhā nṛn.*

Men of ripe age and experience, vibrant experts of yajnic material, nobly born and cultured, graceful and highly sagacious, who bring about peace and joy for all, approve and glorify the ruler who leads and guides members of the council who manage the governance and administration of the land for the noble

people and organise the defence forces to deal with the violent, destructive and lawless elements from within and without.

दुराध्योऽ३ अदितिं स्त्रेवयन्तोऽ चेतसो वि जगृभ्रे परुष्णीम् ।
मह्नाविव्यक्पृथिवीं पत्यमानः पशुष्कविरशयच्चाय-
मानः ॥ ८ ॥

8. *Durādhyo aditiṁ srevaṃyānto' cetaso vi jagṛbhre paruṣṇīm. Mahnāvivyak pṛthivīm patyamānaḥ paśuṣ-kavir-aśayac-cāyamānaḥ.*

Thoughtless men of evil disposition try to fail his policy of universal and inviolable values and grab lands of fertility. But Indra, a man of vision, all round perceptive, saving the land and policy frustrates their designs and maintains national integrity and rests in peace and fearlessness.

ईयुरर्थं न न्यर्थं परुष्णीमाशुश्चनेदभिपित्वं जगाम । सुदास
इन्द्रः सुतुकाँ अमित्रानरन्धयन्मानुषे वध्रिवाचः ॥ ९ ॥

9. *Īyurarthaṁ na nyarthaṁ paruṣṇīm-āśuścaneda-bhipitvaṁ jagāma. Sudāsa indraḥ sutukāñ amitrā narandhayan-mānuṣe vadhrivācaḥ.*

When Indra, generous ruler and commander equipped fully with assistant forces, overcomes unfriendly powers and evil voices rampant in society and thus reaches his target of correction and achievement in the daily business of life's governance and administration including the optimum means of sustenance and development, the people too realise the ends of his universal policy and achieve their goals of life in definiteness without any delay.

ईयुर्गावो न यवसादगोपा यथाकृतमभि मित्रं चितासः ।
 पृश्निगावः पृश्निनिप्रेषितासः श्रुष्टिं चक्रुर्नियुतो रन्त-
 यश्च ॥ १० ॥

10. *Īyurgāvo na yavasādagopā yathākṛtamabhi mitraṁ citāsaḥ. Pr̥śnigāvaḥ pr̥śninipreṣitāsaḥ śruṣṭiṁ cakrurniyuto rantayaśca.*

Just as cows free from the cowherd rush to the master from the pasture, as friends rush to meet a friend, as people having performed good actions by nature and law advance to receive their prize, and as the sun rays radiate across space and sky to meet the variegated earth, so do the forces of Indra, whether organised in battle order or resting off duty, and the people at peace rally and rush to Indra, the ruler, for service immediately on the clarion call.

एकं च यो विंशतिं च श्रवस्या वैकर्णयोरजनात्राजा न्यस्तः ।
 दस्मो न सद्मन्नि शिंशाति बर्हिः शूरः सर्गमकृणोदिन्द्र
 एषाम् ॥ ११ ॥

11. *Ekam ca yo viṁśatiṁ ca śravasyā vaikarṇayor-janān rājā nyastaḥ. Dasmo na sadman ni śiśāti barhiḥ śūraḥ sargam-akṛṇod-indra eṣām.*

The ruler, personally resigned and socially committed as a trustee, commanding power and brilliance as Indra, dedicated to the elimination of want and suffering, creates and ministers a senate of twenty and one reputed people over a variety of views and opinions and thus, brave and brilliant as he is, organises the nation into a dynamic social order like a high priest organising and energising the vedi in the house of yajna.

अध॑ श्रु॒तं क॒वषं वृ॒द्धम॒प्स्वनु॑ द्रु॒ह्यं नि वृ॒ण॒ग्वज्र॑बाहुः । वृ॒णा॒ना
अत्र॑ स॒ख्याय॑ स॒ख्यं त्वा॒यन्तो॑ ये अम॑दन्न॒नु त्वा ॥ १२ ॥

12. *Adha śrutam kavaṣaṁ vṛddham-apsvanu druhyum ni vṛṇag-vajrabāhuḥ. Vṛṇānā atra sa-khyāya sakhyam tvāyanto ye amadann-anu tvā.*

The lord of thunder power and justice engages the scholar, the teacher, the senior and even the jealous critic and opponent into the thick of social action, choosing some positively and others to weed out negativity. Thus they too, O ruler, opt for you, some opting for you as a friend for friendship, and others to be with you and around, but all in order to be happy and joyous in consonance with you.

वि स॒द्यो वि॒श्वो दृ॒ढितान्ये॑षा॒मिन्द्रः॑ पु॒रः स॒हसा॑ सप्त॒ दर्दः॑ ।
व्या॒नव॒स्य तृ॒त्सवे॑ गयं॒ भा॒ग्जेष्म॑ पू॒रुं वि॒दथे॑ मृ॒ध्रवा॒चम् ॥ १३ ॥

13. *Vi sadyo viśvā dṛṁhitānyeṣāmindraḥ purah sahasā sapta dardaḥ. Vyānavasya trtsave gayam bhāgjeṣma pūrum vidathe mṛdhravācam.*

Let the ruler with his enlightened forces always and at the earliest rule out and destroy the sevenfold citadels of these outmoded enemies, and let him serve and support the home and institutions of values anew for the rising people of free thought and action. Let us always realise and win the values of the eternal and liquid flow of the holy voice in our yajnic business of systemic life.

नि ग॒व्यवोऽ न॑वो द्रु॒ह्यव॑श्च ष॒ष्टिः श॒ता सु॑षुपुः षट् स॒हस्रा॑ ।
ष॒ष्टिर्वी॑रा॒सो अ॒धि षड् दु॑वो॒यु वि॒श्वेदिन्द्र॑स्य वी॒यी॑
कृ॒तानि॑ ॥ १४ ॥

14. *Ni gavyavo'navo druhyavaśca śaṣṭiḥ śatā suṣupuh
ṣaṭ sahasrā. Śaṣṭirvīrāso adhi ṣaḍ duvoyu
viśvedindrasya vīryā kṛtāni.*

All the wondrous deeds of the world are accomplished by Indra, since sixty-six of his brave warriors devoted to their lord, all fervent, new and ferocious fighters dedicated to the land and light, send to eternal sleep sixtysix thousand of his enemies.

इन्द्रेणैते तृत्सवो वेविषाणा आपो न सृष्टा अधवन्त नीचीः ।
दुर्मित्रासः प्रकलविन्मिमाणा जहुर्विश्वानि भोजना
सुदासे ॥ १५ ॥

15. *Indreṇaite tṛtsavo veviṣāṇā āpo na sṛṣṭā adha-
vanta nīcīḥ. Durmitrāsaḥ prakalavinmimāṇā
jahurviśvāni bhojanā sudāse.*

There furious warriors overwhelming the enemy like turbulent waters rushing down hill are the creation of Indra, and they, over-coming and cutting to size the enemies and strategists camouflaged as friends, are prepared to renounce all comforts for the sake of their devotion to the generous master and ruler.

अर्ध वीरस्य शृतपामनिन्द्रं परा शर्धन्तं नुनुदे अभि क्षाम् ।
इन्द्रो मन्धुं मन्धुम्यो मिमाय भेजे पथो वर्तनिं पत्य-
मानः ॥ १६ ॥

16. *Ardhaṁ vīrasya śṛtapāmanindram parā śardha-
ntaṁ nunude abhi kṣām. Indro manyuṁ manyu-
myo mimāya bheje patho vartaniṁ patyamānaḥ.*

Indra, ruler of the earth, inspires and promotes the person who promotes the brave, prepares ripe inputs

for yajnic development, and challenges and eliminates want and dishonour from the world. Being the destroyer of pride and anger, he reduces the proud and angry to zero, and promotes, defends and serves the paths of rectitude and processes of law and justice.

आध्रेण चित्तद्वेकं चकार सिंहं चित्पेत्वेना जघान ।
अव स्रक्तीर्वेश्यावृश्चदिन्द्रः प्रायच्छद्विश्वा भोजना
मुदासे ॥ १७ ॥

17. *Ādhreṇa cit tadvekaṁ cakāra sinhyaṁ cit petvenā jaghāna. Ava sraktīr-veśyāvṛścād-indraḥ prāya-cchad viśvā bhojanā sudāse.*

By patience, fortitude and stabilized power, Indra, destroyer of evil and enmity, unites and consolidates the world into one socio-political order. With limited but committed powers of love and creativity, he defeats the tigers of violence and destruction. With pointed advance like the penetration of a needle, he routs deep formations of hostility and opposition. And thus he provides all sustenance and peaceful comfort and prosperity for a happy and generous humanity.

शश्वन्तो हि शत्रवो रार्धुष्टे भेदस्य चिच्छर्धतो विन्द
रन्धिम् । मर्ताँ एनः स्तुवतो यः कृणोति त्रिगम् तस्मिन्नि
जहि वज्रमिन्द्र ॥ १८ ॥

18. *Śaśvanto hi śatravo rāradhuṣṭe bhedasya cicchar-dhato vinda randhim. Martāñ enaḥ stuvato yaḥ kṛṇoti tigmaṁ tasmin ni jahi vajra-mindra.*

Indra, lord destroyer of division, opposition and hostility, let your persistent enemies be subdued

relentlessly. Let the persistent purveyors of division and dissidence be brought to justice. And whoever does evil and violence to the supportive and celebrative people among humanity, strike the sharp and instant bolt of justice upon them.

आव॒दिन्द्रं॑ य॒मुना॑ तृ॒त्सव॑श्च॒ प्रा॒त्र भे॒दं स॒र्वता॑ता मु॒षाय॑त् ।
अ॒जास॑श्च॒ शिग्र॑वो यक्ष॑वश्च ब॒लिं शी॒र्षाणि॑ ज॒भ्रुर॒॒श्व्यानि॑ ॥ १९ ॥

19. *Āvadintram yamunā trtsavaśca prātra bhedam sarvatātā muṣāyat. Ajāsaśca śigravo yakṣavaśca balim śīrṣāṇi jabhruraśvyāni.*

Let the powers of justice, keepers of law and order and defence guards provide security cover for Indra, ruler of the social order. Let the ruler eliminate all elements of division, dissension and secession from this one, united and universal order of governance and human welfare. And let the weapon launchers, intelligence network using code language, supporting and cooperative yajnic powers of the system bear and offer him the highest loyalty and conduct fastest services of defence and communication for him.

न त इन्द्र॑ सु॒म॒तयो॑ न रायः॑ स॒ंचक्षे॑ पू॒र्वी उ॒षसो॑ न नू॒त्नाः ।
दे॒वकं॑ चिन्मा॒न्यमा॒नं ज॑घ॒न्थाऽव॒ त्मना॑ बृ॒ह॒तः श॑म्ब॒रं
भेत् ॥ २० ॥

20. *Na ta indra sumatayo na rāyaḥ saṁcakṣe pūrvā uṣaso na nūtnāḥ. Devakam cinmānyamānam jaghanthā'va tmanā brhataḥ śambaram bhet.*

Indra, lord ruler of power, honour and excellence, like the beauty, blessedness and grandeur

of the dawns old and new, your knowledge and wisdom, ethics and policies and your wealth and excellence cannot be described, since you achieve the adorable light of divinity, shatter the pride and pretence of simulated brilliance, and by your innate power and splendour break the greatest and deepest clouds to bring down showers of rain.

प्र ये गृहादममदुस्त्वाया पराशरः शतयातुर्वसिष्ठः । न ते
भोजस्य सख्यं मृषन्ताऽधा सूरिभ्यः सुदिना व्युच्छान् ॥ २१ ॥

21. *Pra ye grhād-amamadus-tvāyā parāśarah śatayā-turvasiṣṭhaḥ. Na te bhojasya sakhyam mṛṣantā'-dhā sūribyaḥ sudinā vyucchān.*

By virtue of your blazing glory and showers of generosity, the sage who dispels evils, the warrior who goes forward with a hundred and faces many hundreds, and the host who provides the best shelter and hospitality like mother earth, all who rejoice in the home as well as outside, would never neglect, forget or forsake the kindness and friendship of yours who are the ruler and protector of the world community. And we pray may happy days ever shine upon these brave, learned and generous people.

द्वे नमुर्देववतः शते गोर्द्धा रथा वधूमन्ता सुदासः ।

अर्हन्नग्रे पैजवनस्य दानं हतेव सद्य पर्येमि रेभन् ॥ २२ ॥

22. *Dve napturdevavataḥ śate gordvā rathā vadhū-mantā sudāsaḥ. Arhannagne paijavanasya dānam hoteva sadma paryemi rebhan.*

Two hundred cows and two chariots drawn by double motive powers are the gifts of the generous

yajamana, grand child of a dynamic, pious and progressive God-fearing yajaka. O Agni, lord and leader of the light and fire of the corporate life of humanity, happily acknowledging, singing and celebrating the gift of the man of peace and progress, I go round the house of yajna with reverence like the high priest and the yajaka myself.

चत्वारो मा पैजवनस्य दानाः स्मदिष्टयः कृशनिनो निरेके ।
ऋज्रासो मा पृथिविष्ठाः सुदासस्तोकं तोकाय श्रवसे
वहन्ति ॥ २३ ॥

23. *Catvāro mā paijavanasya dānāḥ smaddiṣṭayah
kṛśanino nireke. Rjṛāso mā pṛthiviṣṭhāḥ sudāsa-
stokaṁ tokāya śravase vahanti.*

Four-fold gifts of the generous yajamana, grand child of the pious progressive yajaka, golden majestic and moving straight on the right course in life in the most stable manner without jolt or deviation on the earth, bear me like a child of divinity to my grand child for the achievement of honour and excellence.

यस्य श्रवो रोदसी अन्तरुर्वी शीर्ष्णेशीर्ष्णे विबुभाजो
विभुक्ता । सप्तेदिन्द्रं न स्रवतो गृणन्ति नि युध्यामधिम-
शिशाद्-भीके ॥ २४ ॥

34. *Yasya śravo rodasī antarurvī śīrṣṇeśīrṣṇe viba-
bhājā vibhaktā. Saptedindram na sravato gṛṇanti
ni yudhyāmadhim-aśīśād-abhīke.*

One whose honour and fame rings in the skies and over the wide earth, whose gifts of generosity are distributed over from person to person of eminence, whom the seven fluent regions of heaven and earth

celebrate and glorify like Indra, lord of light and fire and power, and who fights out a war monger in battle close at hand as one would eliminate a disease, such a person and power is fit to be the ruler.

इमं नरो मरुतः सश्चतानु दिवोदासं न पितरं सुदासः ।

अविष्टना पैजवनस्य केतं दूणाशं क्षत्रमजरं दुवोयु ॥ २५ ॥

25. *Imaṁ naro marutaḥ saścatānu divodāsaṁ na pitaraṁ sudāsaḥ. Aviṣṭanā paijavanasya ketam dūṇāśaṁ kṣatramajaraṁ duvoyu.*

O leading lights of humanity and vibrant people of the world in general, join, support and celebrate this generous giver of light and life like the father creator of the generous yajaka and high priest of world yajna, and there by join and integrate with the divine and undecaying social order which is the irresistible will and creation of the gracious lord of peace and forgiveness.

Mandala 7/Sukta 19

Indra Devata, Vasishtha Maitravaruni Rshi

यस्तिग्मशृङ्गो वृषभो न भीम एकः कृष्टीश्च्यावयति प्र
विश्वीः । यः शश्वतो अदाशुषो गयस्य प्रयन्तासि
सुष्वितराय वेदः ॥ १ ॥

1. *Yastigmaśṛṅgo vṛṣabho na bhīma ekaḥ kṛṣṭī-ścyāvayati pra viśvāḥ. Yaḥ śaśvato adāśuṣo gayasya prayantāsi suṣvitarāya vedah.*

Indra, lord commander of weapons sharp and blazing as rays of light, virile, generous and yet fearsome as a bull, is the one supreme who guides, controls, rules

and inspires the world community, and he is the one who always is the supporting power of the house and children of the indigent who cannot afford to pay for education and development. O lord, you are the guide and giver of wealth and knowledge to the man dedicated to the yajnic development of humanity.

त्वं ह॒ त्यदिन्द्र॑ कुत्स॑मावः शुश्रू॑षमाणस्तन्वा॒ सम॒र्ये । दासं॑
यच्छु॑ष्णं॒ कुर्य॑वं न्यस्मा॒ अर॑न्धय॒ आर्जु॑नेयाय॒ शिक्ष॑न् ॥ २ ॥

2. *Tvaṁ ha tyadindra kutsamāvaḥ śuśrūṣamā-
ṇastanvā samarye. Dāsaṁ yacchuṣṇaṁ kuyavaṁ
nyasmā arandhaya ārjuneyāya śikṣan.*

Indra, brilliant ruler, you govern and strike your thunderbolt of justice and punishment, listen to the voice of the people in the battle business of life and protect the sagely man of judgement and discretion with your force when you fight the demon of drought, punish the selfish exploiter and food polluter and help and arrange for the education of the children of noble mothers all for our sake.

त्वं धृ॑ष्णो धृष॑ता वी॒तह॑व्यं प्रा॒वो वि॒श्वाभि॑रू॒तिभिः॑ सु॒दास॑म् ।
प्र पौ॑रु॒कुत्सि॑ त्र॒सद॑स्युमावः॒ क्षेत्र॑साता वृ॒त्रह॑त्येषु पू॒रुम् ॥ ३ ॥

3. *Tvaṁ dhr̥ṣṇo dhr̥ṣatā vītahavyaṁ prāvo viśvā-
bhirūtibhiḥ sudāsam. Pra paurukutsiṁ trasada-
syumāvaḥ kṣetrasātā vṛtrahatyēṣu pūrum.*

O bold and determined ruler, with all your power and determination and with all your methods and tactics of defence and offence, protect and preserve the assets of the nation acquired, support the commander of services, guard the wielders of high class weapons and

protect their families, defend the powers of law and order against crime, and in the battle against want and darkness and for victory in the battle field of defence and development, protect the supply line and citizens of the land.

त्वं नृभिर्नृमणो देववीतौ भूरीणि वृत्रा हर्यश्च हंसि ।

त्वं नि दस्युं चुमुरिं धुनिं चाऽस्वापयो दभीतये सुहन्तु ॥ ४ ॥

4. *Tvaṁ nṛbhir-nṛmaṇo devavītau bhūrīṇi vṛtrā haryaśva haṁsi. Tvaṁ ni dasyuṁ cumuriṁ dhuniṁ cā'svāpayo dabhītaye suhantu.*

O leader and commander equipped with transport, communications and armoured fighting forces, cherished and honoured ruler of the heart of the nation, in the battle business of the protection and advancement of the divinities of nature and humanity you fight out and eliminate the cumulated forces of darkness and destruction with the assistance and cooperation of the leading people. You lay to sleep and totally destroy the violent criminal, the thief and the terrorist in order to suppress and root out the forces of negation and destruction.

तव च्यौत्नानि वज्रहस्त तानि नव यत्पुरो नवतिं च सद्यः ।

निवेशने शततमाविवेशीरहञ्च वृत्रं नमुचिमुताहन् ॥ ५ ॥

5. *Tava cyautnāni vajrahasta tāni nava yat puro navatiṁ ca sadyaḥ. Niveśane śatatamāviveśīrahañca vṛtraṁ namucimutāhan.*

O wielder of the thunderbolt, those frightful forces of yours which instantly destroy nintynine citadels of want and darkness and hundreds more for

the entry of light and justice, pray demolish the unbreakable walls of the forts of impenetrable ignorance, superstition, prejudice, hatred and violence.

सना ता त इन्द्र भोजनानि रातहव्याय दाशुषे सुदासे । वृष्णे
ते हरी वृषणा युनज्मि व्यन्तु ब्रह्माणि पुरुशाक् वाजम् ॥ ६ ॥

6. *Sanā tā ta indra bhojanāni rātahavyāya dāśuṣe sudāse. Vṛṣṇe te harī vṛṣṇā yunajmi vyantu brahmāṇi puruśāka vājam.*

Indra, lord of light and power, those permanent gifts and protections of the world of existence you have created and granted for the oblation bearing yajaka, for the generous man of charity, and for the commander of the protective forces of humanity, and those mighty motive forces of life's power and generosity which I harness in your service may, O lord of all ruling power, we pray, bring us all voices of Divinity, all means and modes of sustenance, and all success and progress in our life.

मा ते अस्यां सहसावन्परिष्टावघाय भूम हरिवः परादै ।
त्रायस्व नोऽ वृकेभिर्वरूथैस्तव प्रियासः सूरिषु स्याम ॥ ७ ॥

7. *Mā te asyāṁ sahasāvan pariṣṭāvaghāya bhūma harivah parādai. Trāyasva no 'vrkebhirvarūthai-stava priyāsaḥ sūriṣu syāma.*

O lord of peace, patience and justice, ruler of dynamic powers and people, in this social order of your governance, let us not be exposed to a state of throw away sin and crime. Save us by virtue of the company of non-violent, best and wisest protective people. Let us abide among your dearest favourites and loved ones,

among the brave, the wise and the virtuous.

प्रियासु इत्ते मघवन्नभिष्टौ नरो मदेम शरणे सखायः ।

नि तुर्वशं नि याद्वं शिशीह्यतिथिगवाय शंस्यं करिष्यन् ॥ ८ ॥

8. *Priyāsa it te maghavann-abhiṣṭau naro madema śaraṇe sakhāyaḥ. Ni turvaśaṁ ni yādvaṁ śiśīhya-tithigvāya śaṁsyaṁ kariṣyan.*

Lord of wealth, honour and excellence, let us all, leaders and friends of yours, abide and rejoice as your dearest in the protective shelter of your love and good will for our desired aims. Inspire and refine the nearest settled neighbour as well as the traveller on the move, raising the generous host in honour and praise for hospitality.

सद्यश्चिन्नु ते मघवन्नभिष्टौ नरः शंसन्त्युक्थशास उक्था ।

ये ते हवैर्भिवि पणीरदाशन्नस्मान्वृणीष्व युज्याय तस्मै ॥ ९ ॥

9. *Sadyaścinnu te maghavann-abhiṣṭau narah śaṁsant yukthaśāsa ukthā. Ye te havebhir-vi paṇīra-dāśann-asmān vṛṇīṣva yujyāya tasmai.*

O lord of light, honour and excellence of generosity, select us for dedication to that holy work which, under the protection of your love and goodwill, leading scholars and interpreters of the Divine Word relentlessly pursue, reciting and teaching the Vedic songs of divinity and, by recitation and exhortation, converting even hard headed businessmen to generous givers of charity in the service of Divinity.

एते स्तोमा नरा नृतम तुभ्यमस्मद्रचञ्चो ददतो मघानि ।

तेषामिन्द्र वृत्रहत्ये शिवो भूः सखा च शूरोऽविता च

नृणाम् ॥ १० ॥

10. *Ete stomā narām nṛtama tubhyamasmadryañco dadato maghāni. Teṣāmindra vṛtrahatyē śivo bhūḥ sakhā ca śūro'vītā ca nṛṇām.*

These songs of adoration offered to you, O highest leader of the leaders of men, in fact, come back to us, giving wealth, honours and excellence of life. O lord, in these people's battle against darkness, want and injustice, be their friend, wise protector and kind defender.

नू इन्द्र शूर स्तवमान ऊती ब्रह्मजूतस्तन्वा वावृधस्व । उप
नो वाजान्मिमीह्युप स्तीन्यूयं पात स्वस्तिभिः सदा
नः ॥ ११ ॥

11. *Nū indra śūra stavamāna ūtī brahmajūtastanvā vāvṛdhasva. Upa no vājān mimīhyupa stīnyūyam pāta svastibhiḥ sadā naḥ.*

Indra, wise and brave leader and ruler of the world celebrated in song, exhorting the brave, commanding the defence and protection and the wealth of power, prosperity, food, energy and divine wisdom, grow in body, mind and soul by your body politic, and help us grow as a united commonwealth blest with honour, excellence and prosperity, and let there be no alliances of opposition and enmity against humanity. O lord and leaders of the world, protect and promote us in a state of honourable peace, prosperity and all round well being for all time.

Mandala 7/Sukta 20

Indra Devata, Vasishtha Maitravaruni Rshi

उग्रो जज्ञे वीर्यीय स्वधावाञ्चक्रिरपो नर्यो यत्करिष्यन् ।
जग्मिर्युवा नृषदन्मवोभिस्त्राता न इन्द्र एनसो मह-
श्चित् ॥ १ ॥

1. *Ugro jajñe vīryāya svadhāvāñcakrirapo naryo yat kariṣyan. Jagmiryuvā nṛṣadanam-avobhis-trātā na indra enaso mahaścīt.*

Indra, the ruling soul, a great performer blest with innate powers, rises bright and blazing to do great heroic deeds when he undertakes the manly acts he plans to do. Youthful and bold, he goes to the house of the people with his powers of protection as a saviour of us all from great sin and transgression.

हन्ता वृत्रमिन्द्रः शूशुवान् प्रावीन्नु वीरो जरितारमूती । कर्ता
सुदासे अह वा उ लोकं दाता वसु मुहुरा दाशुषे भूत् ॥ २ ॥

2. *Hantā vṛtramindraḥ śūśuvānaḥ prāvīnnu vīro jaritāramūtī. Kartā sudāse aha vā u lokam dāta vasu muhurā dāśuṣe bhūt.*

Growing and rising, Indra is breaker of the clouds and destroyer of want and darkness of ignorance. The youthful hero protects the dedicated celebrant with his powers of protection. He is the creator of a beautiful world for the man of service and charity and he is the giver of wealth again and again to the generous man of charity and gratitude to Divinity.

युध्मो अन्वा खजकृत्समद्वा शूरः सत्राषाङ् जनुषेमषाळ्हः ।
व्यास इन्द्रः पृतनाः स्वोजा अधा विश्वं शत्रूयन्तं जघान ॥ ३ ॥

3. *Yudhmo anarvā khajakṛt samadvā śūrah satrāṣād januṣemaṣālhaḥ. Vyāsa indrah pṛtanāḥ svojā adhā viśvaṁ śatrūyantam jaghāna.*

Veteran warrior, relentless campaigner, passionate fighter, magnanimous hero, always victorious, Indra is unconquerable by nature. In the face of tumultuous conflicts he blazes with holy splendour and destroys all hostility from the earth.

उ॒भे चिदिन्द्र॑ रोद॑सी महि॒त्वा ऽऽप॑प्राथ॒ तवि॑षीभिस्तुविष्मः ।
नि वज्र॑मिन्द्रो हरि॑वान्मिमिक्षु॒न्त्सम॑न्ध॒सा मदे॑षु वा उ॒वोच ॥ ४ ॥

4. *Ubhe cidindra rodasī mahitvā''paprātha taviṣī-bhis-tuviṣmaḥ. Ni vajramindro harivān mimikṣantsamandhasā madeṣu vā uvoca.*

Mighty Indra with his splendour and irresistible forces pervades both earth and sky by the strength of his presence felt all round. Wielding his thunderbolt of justice, protection and correction, commanding humanity and mixing with the people by perceptible presence as well as social gatherings over joyous celebrations, he maintains his dialogue with them.

वृ॒षा ज॑जान॒ वृष॑णं रणा॒य तमु॑ चिन्नारी न॒र्यं स॑सूव । प्र यः
से॒ना॒नीर॑ध॒ नृ॒भ्यो अ॑स्ती॒नः स॒त्वा ग॒वे॒षणः॑ स धृ॒ष्णुः ॥ ५ ॥

5. *Vṛṣā jajāna vṛṣaṇam raṇāya tamu cinnāri naryam sasūva. Pra yaḥ senānīradha nṛbhyo astīnaḥ satvā gaveṣaṇaḥ sa dhṛṣṇuḥ.*

Him the omnipotent generous father begets, and him the supreme creative mother nature bears and nurtures as the mighty, virile and generous leader for the battle of humanity for a full joyous life on earth, the

mighty ruler Indra who then rises as the commander of armies and glorious protector promoter of the world community: brave and true, seeker of truth and the divine Word of nature, the ruler irresistible for the people.

नू चित्स भ्रैषते जनो न रे षन्मनो यो अस्य घोरमाविवासात् ।
यज्ञैर्य इन्द्रे दधते दुवांसि क्षयत्स राय ऋतपा ऋतेजाः ॥ ६ ॥

6. *Nū cit sa bhreṣate jano na reṣanmano yo asya ghoram-āvivāsāt. Yajñairya indre dadhate duvāṁsi kṣayat sa rāya ṛtapā ṛtejāḥ.*

Never does that person waver or go astray, never does he fail or face disaster, never does he hurt anyone, who obeys and serves the venerable thought and will of this awesome master. Whoever reposes his trust and prayers by love, self-sacrifice and yajna in him abides in peace for the achievement of wealth, honour and excellence, serving truth and rising in stature in truth and divine law.

यदिन्द्र पूर्वो अपराय शिक्षन्नयज्यायान्कनीयसो देष्णाम् ।
अमृत इत्ययीसीत दूरमा चित्रं चित्र्यं भरा रयिं नः ॥ ७ ॥

7. *Yadindra pūrvo aparāya śikṣannayajjyāyān kanīyaso deṣṇam. Amṛta it paryāsita dūramā citra citryam bharā rayim naḥ.*

What the former generation teaches and bequeathes to the next, and what the elder generation may learn and obtain from the younger one as a valuable gift, and that immortal wealth of life far out of sense, experience and time, O lord sublime, that sits eternal, O lord of omniscience and omnipotence, Indra, bear

and bring us, that wondrous, super existential wealth and vision of life.

यस्त इन्द्र प्रियो जनो ददाशदसन्निरैके अद्रिवः सखा ते ।
वयं ते अस्यां सुमतौ चनिष्ठाः स्याम वरूथे अघ्नतो
नृपीतौ ॥ ८ ॥

8. *Yasta indra priyo jano dadāśadasannireke adri-
vaḥ sakhā te. Vaṁ te asyām sumatau caniṣṭhāḥ
syāma varūthe aghnato nṛpītau.*

Indra, lord ruler of the world over clouds and mountains, whoever the person that pays homage to you, may he be dear to you as a friend in the open honest business of living. In this social order of goodwill and human welfare of the lord of love and grace free from violence, let us live in peace at home blest with sustenance and security in comfort and divine grace.

एष स्तोमो अचिक्रदद् वृषा त उत स्तामुर्मघवन्नक्रपिष्ट ।
रायस्कामो जरितारं त आगन्त्वमङ्ग शक्र वस्व आ शक्रो
नः ॥ ९ ॥

9. *Eṣa stomo acikradad vṛṣā ta uta stāmurma-
ghavannakrapīṣṭa. Rāyaskāmo jaritāraṁ ta āgan
tvamaṅga śakra vasva ā śako naḥ.*

O lord of wealth, honour, power and excellence, this song of adoration vibrates with prayer for your attention and the celebrant prays for your grace. May your gift of wealth and fulfilment flow to the celebrant. O lord of power dear as breath of life, make it possible for us to win all wealth, honour and excellence we pray for.

स न इन्द्र त्वयताया इषे धास्मना च ये मघवानो जुनन्ति ।
वस्वी षु ते जरित्रे अस्तु शक्तिर्यूयं पात स्वस्तिभिः सदा
नः ॥ १० ॥

10. *Sa na indra tvayatāyā iṣe dhāstmanā ca ye maghavāno junanti. Vasvī ṣu te jaritre astu śakti-ryūyam pāta svastibhiḥ sadā naḥ.*

Indra, lord giver of energy and vitality, sustain us and those who join you vitally and spiritually for the gift of energy and pranic vitality in contact with universal energy. May your universal vitality be the harbinger of universal wealth, honour and excellence for the celebrant. O lord and divinities, all time protect and promote us with success, prosperity and good fortune all round.

Mandala 7/Sukta 21

Indra Devata, Vasishtha Maitravaruni Rshi

असावि देवं गोर्ज्जकीकमन्धो न्यस्मिन्निन्द्रो जनुषेमुवोच ।
बोधांसि त्वा हर्यश्च यज्ञैर्बोधा नः स्तोममन्धसो मदेषु ॥ १ ॥

1. *Asāvi devaṁ goṛjīkamandho nyasminn-indro januṣemuvōca. Bodhāmasi tvā haryaśva yajñai-rbodhā naḥ stomam-andhaso madeṣu.*

Distilled is the spirit of life, divine, brilliant, the very essence of earth and nature's energy. Let Indra, the ruling lord of life, by his very nature and origin, join and address the assembly and make it resound. O lord of instant powers and faculties, we invoke and invite you by our yajnic adorations. Join us in the ecstasy of our celebration and inspire our congregation to awake into enlightenment.

प्र यन्ति यज्ञं विपयन्ति बर्हिः सोममादो विदथे दुधवाचः ।
न्युभ्रियन्ते यशसो गृभादा दूरउपब्दो वृषणो नृषाचः ॥ २ ॥

2. *Pra yanti yajñam vipayanti barhiḥ somamādo vidathe dudhravācaḥ. Nyu bhriyante yaśaso grbhādā dūra-upabdo vṛṣaṇo nṛṣācaḥ.*

Lovers of soma ecstasy march forward to join the yajna of the social order, their shouts of joy resounding to the skies. The brave and generous leaders of the nation move forward from the home, with resounding proclamations bearing vibrations of their characteristic home and fame, to join the assembly.

त्वमिन्द्र स्रवित्वा अपस्कः परिष्ठिता अहिना शूर पूर्वीः ।
त्वद्वावक्रे रथ्योऽ न धेना रेजन्ते विश्वा कृत्रिमाणि
भीषा ॥ ३ ॥

3. *Tvamindra sravitavā apaskaḥ pariṣṭhitā ahinā śūra pūrvīḥ. Tvad vāvakre rathyo na dhenā rejante viśvā krtrimāṇi bhīṣā.*

And you Indra, leader and ruler, set aflow the natural voice and energies of the nation otherwise withheld from expression by diffidence, fear and darkness of ignorance. Freed by you, the energies of the nation flow freely into action like words of eloquence directed to a definite purpose like streams flowing to the sea and chariot horses directed to a destination, and then all artificial creations of fear tremble like fear itself.

भीमो विवेषायुधेभिरेषामपांसि विश्वा नयीणि विद्वान् ।
इन्द्रः पुरो जह्वेषाणो वि दूधोद्वि वज्रहस्तो महिना
जघान ॥ ४ ॥

4. *Bhīmo viveṣāyudhebhir-eṣāmapāṁsi viśvā naryāṇi vidvān. Indraḥ puro jarhṛṣāṇo vi dūdhodvi vajrahasto mahinā jaghāna.*

Indra, formidable scholar and fearsome warrior, enters with his weapons of offence and defence and inspires all the will and actions of the people which are in the interest of humanity and which are humanly possible. Happy and rejoicing, wielding the thunderbolt of power and justice in hand, he shakes to naught the strongholds of evil, sin and crime with his grandeur.

न यातव इन्द्र जूजुवुर्नो न वन्दना शविष्ठ वेद्याभिः । स
शर्धदर्यो विषुणस्य जन्तोर्मा शिशनदेवा अपि गुर्हृतं
नः ॥ ५ ॥

5. *Na yātava indra jūjuvurno na vandanā śaviṣṭha vedyābhiḥ. Sa śardhadaryo viṣuṇasya jantormā śiśnadevā api gurṛtaṁ naḥ.*

Indra, lord most potent, let not the wicked and violent approach and hurt us. Let them not affect our holy works in spite of their tactics worth knowing though they be. O noble lord, control and nullify the various and disorderly people. Let not the sensual and licentious sex slaves vitiate our moral conduct and rectitude.

अभि क्रत्वेन्द्र भूरधु ज्मन्न ते विव्यङ्महिमानं रजांसि ।
स्वेना हि वृत्रं शर्वसा जघन्थ न शत्रुरन्तं विविदद्युधा ते ॥ ६ ॥

6. *Abhi kratvendra bhūradha jman na te vivyaṁ mahimānaṁ rajāṁsi. Svenā hi vṛtraṁ śavasā jaghantha na śatrurantaṁ vividat yudhā te.*

Indra, lord of splendour, by your own strength

overthrow the enemies of humanity on earth. They do not know the greatness and glory of your powers. By your innate powers you destroy the demon of darkness, want and ignorance. O mighty warrior, the enemies do not realise the expanse of your power and grandeur.

देवाश्चित्ते असुर्यीय॒ पूर्वेऽ॒ नु क्षत्राय॑ ममिरे॒ सहांसि॑ ।

इन्द्रो॑ म॒घानि॑ दयते वि॒षह्येन्द्रं॑ वाज॒स्य जोहु॑वन्त॒ सा॒तौ ॥ ७ ॥

7. *Devāscit te asuryāya pūrve'nu kṣatrāya mamire sahaṁsi. Indro maghāni dayate viṣahyendram vājasya johuvanta sātau.*

Indra, ruling power of the world, brilliant divines, scholars and scientists of veteran eminence value your courage and bold actions in the field of energy and spirituality for the development, prosperity and well being of the social order. Having faced challenges with patience and fortitude, Indra commands and shares powers, privileges and prosperity, and the people invoke and support him for leadership in their struggle for peace, prosperity and progress. Therein lies honour and victory.

की॒रि॒श्चि॒द्धि॒ त्वामव॑से जु॒हावेशा॑नमिन्द्र॒ सौभ॑गस्य॒ भूरेः॑ ।

अवो॑ बभूथ॒ शत॑मू॒ते अ॒स्मे अ॒भिक्ष॑त्तुस्त्वाव॒तो वरू॑ता ॥ ८ ॥

8. *Kīriściddhi tvāmavase juhāveśānamindra saubhagasya bhūreḥ. Avo babhūtha śatamūte asme abhikṣattustvāvato varūtā.*

For protection and advancement, the devotee calls upon you, Indra, lord ruler and giver of abundant power and prosperity, honour and excellence. O lord of a hundred protective powers, be the guardian, protector

and saviour of our abundant power and prosperity. And our guardian and protector against the challenging enemy too, may, we pray, be brave as you.

सखायस्त इन्द्र विश्वहं स्याम नमोवृधासो महिना तरुत्र ।
वन्वन्तु स्मा तेऽ वसा समीकेऽभीतिमर्यो वनुषां
शवांसि ॥ ९ ॥

9. *Sakhāyasta indra viśvaha syāma namovṛdhāso mahinā tarutra. Vanvantu smā te'vasā samīke'-bhītimaryo vanuṣāṁ śavāṁsi.*

O saviour triumphant, while we worship and glorify you daily with greater and greater love, faith and strength of loyalty, pray let us be your friends for ever. O lord and master of the people, let us all be close to you and, under your protection, let us all win and enjoy freedom from fear and strength worthy of the seekers of Divinity.

स न इन्द्र त्वयताया इषे धास्मना च ये मघवानो जुनन्ति ।
वस्वी षु ते जरित्रे अस्तु शक्तिर्यूयं पात स्वस्तिभिः सदा
नः ॥ १० ॥

10. *Sa na indra tvayatāyā iṣe dhāstmanā ca ye maghavāno junanti. Vasvī ṣu te jaritre astu śaktirūyam pāta svastibhiḥ sadā naḥ.*

Indra, lord of life and majesty, hold us all, sustain us all, all the blessed souls who by their sincere devotion enjoy the glory of your favour and grace so that we may continue to enjoy the strength and success granted by you. May your power and grace be the source of wealth and excellence for the celebrant. All you divinities of nature and humanity, protect and promote

us for all time with all freedom and security.

Mandala 7/Sukta 22

Indra Devata, Vasishtha Maitravaruni Rshi

पि॒बा॒ सोम॑मिन्द्र॒ मन्द॑तु त्वा॒ यं ते॑ सु॒षाव॑ ह॒र्य॒श्वा॒द्रिः ।
सो॒तुर्बा॑हु॒भ्यां॑ सु॒यतो॑ ना॒र्वी ॥ १ ॥

1. *Pibā somamindra mandtu tvā yaṁ te suṣāva haryaśvādrīḥ. Soturbāhubhyāṁ suyato nārvā.*

Indra, lord ruler and controller of the dynamic forces of the world, drink this soma of ecstasy which, I am sure, would exhilarate you. The cloud, generative power of nature, has distilled it and showered on you. And just as a horse well controlled by the hands and reins of the driver moves to the right destination, so is this soma generated by the hands of the creator meant to exhort you to take the dominion to its destination.

यस्ते॒ मदो॑ यु॒ज्य॒श्चा॒रुर॑स्ति॒ येन॑ वृ॒त्राणि॑ ह॒र्य॒श्च॒ हंसि॑ ।
स त्वा॑मिन्द्र॒ प्र॒भूव॑सो म॒मत्तु॑ ॥ २ ॥

2. *Yaste mado yujyaścārurasti yena vṛtrāṇi haryaśva haṁsi. Sa tvāmindra prabhūvaso mamattu.*

That beauty and joy of the governance of your dominion which is agreeable, inspiring and worthy of support and participation, and by which joy, O controller of the dynamic forces of the people, you break the negative forces of darkness, sin and crime, want and ignorance like the sun breaking dark clouds for showers, may that joy, O sovereign lord of power for settlement and prosperity, give you the real pleasure of creative governance and administration.

बोधा सु मै मघवन्वाचमेमां यां ते वसिष्ठो अर्चति प्रशस्तिम् ।
इमा ब्रह्म सधमादे जुषस्व ॥ ३ ॥

3. *Bodhā su me maghavan vācamemāṁ yāṁ te vasi-
ṣṭho arcati praśastim. Imā brahma sadhamāde
juṣasva.*

O lord of honour, power and magnificence, pray know well this voice of mine which the sage well settled at peace offers you in adoration of your glory. And accept, honour and apply these holy words of vision and wisdom in practice in the assembly house of the wise for governance and administration.

श्रुधी हवं विपिपानस्याद्रेर्बोधा विप्रस्यार्चतो मनीषाम् ।
कृष्वा दुवांस्यन्तमा सचेमा ॥ ४ ॥

4. *Śrudhī havam vipipānasyādrerbodhā vipras-
yārcato manīṣām. Kṛṣvā duvāṁsyantamā sacemā.*

Listen to the cloud shower of exhortation from the vibrant sage, joyous participant in the congregation, know the thought and will of the wise scholar in adoration of your honour, and honour these prayers, most sincere and intimate, in action.

न ते गिरो अपि मृष्ये तुरस्य न सुष्टुतिर्मसुर्यस्य विद्वान् ।
सदा ते नाम स्वयशो विवक्मि ॥ ५ ॥

5. *Na te giro api mṛṣye turasya na suṣṭutima-
suryasya vidvān. Sadā te nāma svayaśo vivakmi.*

Never shall I forget your words, instant and mighty of action as you are, nor shall I, knowing your power and potential, ever neglect your appreciation and adoration. I value and appreciate the significance of your

name and your innate honour and excellence.

भूरि हिते सवर्ना मानुषेषु भूरि मनीषी हवते त्वामित् ।
मारे अस्मन्मघवज्ज्योवक्त्रः ॥ ६ ॥

6. *Bhūri hi te savanā mānuṣeṣu bhūri manīṣī havate tvāmit. Māre asmanmaghavañjyok kaḥ.*

O lord of honour and excellence, many are your acts of generosity and magnificence in the world of humanity. Many are the acts of adoration the dedicated wise offer to you. O lord, never let these be alienated from us.

तुभ्येदिमा सवर्ना शूर विश्वा तुभ्यं ब्रह्माणि वर्धना
कृणोमि । त्वं नृभिर्हव्यो विश्वधासि ॥ ७ ॥

7. *Tubhyedimā savanā śūra viśvā tubhyaṁ brahmāṇi vardhanā kṛṇomi. Tvam nṛbhirhavyo viśvadhāsi.*

O lord of honour and excellence, wise and brave, all these yajnic acts of service and adoration are for you. All these acts of holy creation and development for progress I do, are for your honour and majesty. You are the ruler and sustainer of the world, accepted and adorable for the leading people of the world.

नू चिन्नु ते मन्यमानस्य दस्मोदश्नुवन्ति महिमानमुग्र ।
न वीर्यमिन्द्र ते न राधः ॥ ८ ॥

8. *Nū cinnū te manyamānasya dasmodaśnuvanti mahimānamugra. Na vīryamindra te na rādhaḥ.*

Indra, lord of blazing splendour, destroyer of suffering and darkness, adored by the world, the people of the world acknowledge your grandeur but they comprehend it not, much less equal and surpass. Nor

can they surpass, equal or even comprehend your power and potential or your munificence.

ये च पूर्व ऋषयो ये च नूत्ना इन्द्र ब्रह्माणि जनयन्त विप्राः ।
अस्मे ते सन्तु सख्या शिवानि यूयं पात स्वस्तिभिः सदा
नः ॥ ९ ॥

9. *Ye ca pūrva ṛṣayo ye ca nūtnā indra brahmāṇi janayanta viprāḥ. Asme te santu sakhyā śivāni yūyaṁ pāta svastibhiḥ sadā naḥ.*

All the songs of adoration and acts of homage and worship which the veteran seers of ancient wisdom and new scholars of modern vision and wisdom create and offer to you, mighty ruler of the world, may they all be friendly and blissful for us all. O seers and scholars, O lord Indra, pray always protect and promote us with all modes of protection, promotion and all round well-being.

Mandala 7/Sukta 23

Indra Devata, Vasishtha Maitravaruni Rshi

उदु ब्रह्माण्यैरत श्रवस्येन्द्रं समर्ये महया वसिष्ठ । आ यो
विश्वानि शवसा ततानोपश्रोता म ईवतो वचांसि ॥ १ ॥

1. *Udu brahmānyairata śravasyendram samarye mahayā vasiṣṭha. Ā yo viśvāni śavasā tatānopa-śrotā ma īvato vacāṁsi.*

O brilliant sage of divine vision settled in peace, raise your voice and sing songs of celebration in honour of Indra, mighty ruler of the world. In the battle business of life, glorify him who pervades the wide worlds by his might, and as I approach him he listens close by so

that my words of prayer reverberate across the spaces.

अयामि घोष इन्द्र देवजामिरिर्ज्यन्त यच्छुरुधो विवाचि ।
नहि स्वमायुश्चिकिते जनेषु तानीदं ह्यस्यति पर्ष्यस्मान् ॥ २ ॥

2. *Ayāmi ghoṣa indra devajāmirirajyanta pacchurudho vivāci. Nahi svamāyūścikite janeṣu tānīdanhāmsyati parśyasmān.*

I come, lord Indra, the sound of prayer rises like a battle cry with the divine waves of nature, charming, mastering, the notes resounding in the tumultuous roar. No one knows the thread of his span of life in humanity. O lord, cleanse us of those sins which pollute us to darkness.

युजे रथं गवेषणं हरिभ्यामुप ब्रह्माणि जुजुषाणमस्थुः । वि
बाधिष्ट स्य रोदसी महित्वेन्द्रो वृत्राण्यप्रती जघन्वान् ॥ ३ ॥

3. *Yuje ratham gaveṣaṇam haribhyāmupa brahmāṇi jujuṣāṇamasthuḥ. Vi bādhiṣṭa sya rodasī mahitveन्द्रो vṛtrāṇyapratī jaghanvān.*

I ride the chariot of worship in pursuit of the light of truth harnessing the two carriers of mind and intellect alongwith the senses. My prayers reach the lord of love who accepts the supplicant with grace. The lord pervades both heaven and earth with his might, prevents evil, and destroys the demons of sin and darkness which we cannot even perceive with our human eyes of ordinary vision.

आपश्चित्पिप्युः स्तर्योर्न न गावो नक्षत्रतं जरितारस्त इन्द्र ।
याहि वायुर्न नियुतो नो अच्छ त्वं हि धीभिर्दयसे वि
वाजान् ॥ ४ ॥

4. *Āpaścīt pipyuḥ staryo na gāvo nakṣannṛtaṁ jaritārasta indra. Yāhi vāyurna niyuto no acchā tvaṁ hi dhībhirdayase vi vājān.*

Indra, lord of light and action, just as waters flow and rays of light radiate over darkness, so let your celebrants, men of holy action, rise and attain to the light of truth. O lord of the cosmic chariot, come like the wind to your servants of action with grace since you bless us with mercy and with gifts of intelligence, vision and the light of divinity.

ते त्वा मदो इन्द्र मादयन्तु शुष्मिणं तुविराधसं जरित्रे ।

एको देवत्रा दयसे हि मर्तीन्स्मिञ्छूर् सवने मादयस्व ॥ ५ ॥

5. *Te tvā madā indra mādayantu śuṣmiṇaṁ tuvirādhasaṁ jaritre. Eko devatrā dayase hi martān-asmiñchūra savane mādayasva.*

Indra, lord of might, mercy, magnanimity and giver of all round success, may the devotees blest with joy and vision of action win your pleasure and favour for the gift of strength and power, sure success and excellence in all fields to bless the celebrant. You, the one adorable lord, bless the mortals with love and mercy. Come and share our celebrations of yajnic ecstasy with us in this session.

एवेदिन्द्रं वृषणं वज्रबाहुं वसिष्ठासो अभ्यर्चन्त्यर्कैः । स नः
स्तुतो वीरवद्धातु गोमद्युयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Evedindram vṛṣaṇaṁ vajrabāhuṁ vasiṣṭhāso abhyarcantyarkaiḥ. Sa naḥ stuto vīravād dhātu gomad yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus do the brilliant poets of vision and heroes

of action settled and settlers at peace with homage and adorations celebrate Indra, lord ruler and commander of world forces, giver of showers of joy and wielder of thunder arms for the world order. The lord commands forces of the youthful brave and prosperity of the world's commonwealth. Praised and celebrated thus, may the lord protect and promote us. O lord, and O men of vision and potent action, protect and promote us all time with all modes of happiness and well being.

Mandala 7/Sukta 24

Indra Devata, Vasishtha Maitravaruni Rshi

योनिष्ठ इन्द्र सदने अकारि तमा नृभिः पुरुहूत प्र याहि।
असो यथा नोऽविता वृधे च ददो वसूनि ममदश्च
सोमैः ॥ १ ॥

1. *Yoniṣṭa indra sadane akāri tamā nṛbhiḥ puruhūta pra yāhi. Aso yathā no'vitā vṛdhe ca dado vasūni mamadaśca somaiḥ.*

Indra, lord ruler and commander of the world, the holy seat for you is created and reserved in the house of nations. Elected and invited by all equally, pray come and take it with the leading lights of humanity in the manner that you may be our saviour and protector for advancement, receive and disburse the means and materials of life's wealth and comfort, and be happy and celebrate the joy of life with the soma of the world's excellence.

गृभीतं ते मन इन्द्र द्विर्हीः सुतः सोमः परिषिक्ता मधूनि ।
विसृष्टधेना भरते सुवृत्तिरियमिन्द्रं जोहुवती मनीषा ॥ २ ॥

2. *Gr̥bhītaṁ te mana indra dvibārḥāḥ sutaḥ somaḥ
pariṣiktā madhūni. Viśṛṣṭadhenā bharate suvr̥kti-
riyamindram̐ johuvatī manīṣā.*

Indra, brilliant lord, accepted is your mind wholly, both wish and will, ideas and intentions, philosophy and policy, ethics and action. The soma of joy and celebration is distilled and ready. The honey sweets are exuberant and overflowing. The general will, single voice and enthusiastic resolution of this generous land initiates, invites and anoints you in your seat.

आ नो दिव आ पृथिव्या ऋजीषिन्निदं बर्हिः सोमपेयाय
याहि। वहन्तु त्वा हरयो मद्र्यञ्चमाङ्गूषमच्छा तवसं
मदाय ॥ ३ ॥

3. *Ā no diva ā pr̥thivyā ṛjīṣinnidaṁ barhiḥ somape-
yāya yāhi. Vahantu tvā harayo madryañcam-
āṅgūṣamacchā tavaśaṁ madāya.*

Indra, mighty lord of natural simplicity and grace, lover of joy, come to this holy seat of ours from wherever you are, from the regions of heavenly light or the dark green earth to drink of the soma of celebration for the land. May the leading personalities of the nation well conduct you to receive our felicitations with us here.

आ नो विश्वाभिरूतिभिः सजोषा ब्रह्म जुषाणो हर्यश्व
याहि। वरीवृजत्स्थविरेभिः सुशिप्राऽस्मे दधद् वृषाणं
शुष्मिन्द्र ॥ ४ ॥

4. *Ā no viśvābhir-ūtibhiḥ sajoṣā brahma juṣāṇo
haryaśva yāhi. Varīvr̥jat sthavirebhiḥ suśiprā'-
sme dadhad vr̥ṣaṇaṁ śuṣmamindra.*

Indra, friendly ruler, lover of divinity and the best things of life, commanding the best of assistants, blest with a gracious personality, come to us with all the means of protection and progress for us, bringing showers of strength, honour and excellence for the nation and warding off all opponent forces, come supported by the wisest veterans of the land.

एष स्तोमो मह उग्राय वाहे धुरी३वात्यो न वाजयन्नधायि ।
इन्द्र त्वा॒यम॒र्क ई॒ष्टे वसू॑नां दि॒वीव॒ द्यामधि॑ नः श्रोम॑तं
धाः ॥ ५ ॥

5. *Eṣa stomo maha ugrāya vāhe dhurīvātyo na vājayannadhāyi. Indra tvāyamarka īṣṭe vasūnām divīva dyāmadhi naḥ śromataṁ dhāḥ.*

This inspiring song of felicitation and this vibrant institution of governance is created and offered to Indra, great and brilliant lord ruler and sustainer of the world, like the leading power of the nation's chariot. O lord Indra, this supplicant and celebrant prays to you for the gift of wealth, honour and excellence for the nation. Pray raise our honour and fame to the regions of bliss over the sky and light of the sun.

ए॒वा न॑ इन्द्र॒ वार्य॑स्य पू॒र्धि प्र ते॑ म॒हीं सु॑म॒तिं वे॑वि॒दाम॑ । इ॒षं
पि॒न्व म॒घव॑द्भ्यः सु॒वीरां॑ यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॑ नः ॥ ६ ॥

6. *Evā na indra vāryasya pūrdhi pra te mahīm sumatiṁ vevidāma. Iṣaṁ pinva maghavad-bhyaḥ suvīrāṁ yūyaṁ pāta svastibhiḥ sadā naḥ.*

Likewise O lord of excellence, Indra, destroyer of suffering, bless us with abundant good fortune of the choicest order. Grant us the great favour of your love

and good will. Protect and promote the honour, energy and sustenance of the nation blest with youthful brave for the noble people. O lord and veterans of the world, protect and advance us with the peace, prosperity and all round well being for all time.

Mandala 7/Sukta 25

Indra Devata, Vasishtha Maitravaruni Rshi

आ ते मह इन्द्रोत्युग्र समन्यवो यत्समरन्त सेनाः । पताति
दिद्युन्नर्यस्य बाह्वोर्मा ते मनो विष्वद्र्यग्वि चारीत् ॥ १ ॥

1. *Ā te maha indrotyugra samanyavo yat samaranta senāḥ. Patāti didyunnaryasya bāhvormā te mano viṣvadryagvi cārīt.*

Indra, blazing lord of glory and illustrious commander of the forces of defence and protection, when your armies impassioned by ardent zeal march forward, the thunderbolt in your hands, O magnificent leader of humanity, flashing and blazing, falls upon the enemy. O lord, your mind instantly traversing over spaces otherwise, would never ramble from us but hit the target.

नि दुर्ग इन्द्र श्नाथिह्यमित्रानभि ये नो मर्तीसो अमन्ति । आरे
तं शंसं कृणुहि निनित्सोरा नो भर संभरणं वसूनाम् ॥ २ ॥

2. *Ni durga indra śnathihiyamitrānabhi ye no martāso amanti. Āre taṁ śaṁsaṁ kṛṇuhi ninitso-rā no bhara sambharaṇaṁ vasūnām.*

Indra, lord destroyer of want and suffering, strike upon the strongholds of the enemies and break down the hostilities of mortals that afflict us with

violence and disease. Throw out far off that curse and calumny of the malevolent and bring us fulfilment with abundance of health, wealth, honour and excellence of life.

श॒तं ते॑ शि॒प्रिन्नू॒तयः॑ सु॒दासे॑ स॒हस्रं॑ शं॒सा उ॒त रा॒तिर॑स्तु ।

ज॒हि व॒धर्व॑नु॒षो म॒र्त्यस्या॑ऽस्मे द्यु॒न्मम॑धि॒ रत्नं॑ च धे॒हि ॥ ३ ॥

3. *Śataṁ te śiprinnūṭayaḥ sudāse sahasraṁ śamsā uta rātirastu. Jahi vadharvanuṣo martyasyā'sme dymnamadhi ratnaṁ ca dhehi.*

O lord of golden helmet, hundreds be your favours and protections for the man of generosity, thousands your blessings and gifts of grace. Destroy the weapons of death in the hands of the violent mortal and vest us with that wealth, honour and excellence of life which is the supreme jewel of existence.

त्वाव॑तो ही॒न्द्र क्र॒त्वे अ॒स्मि त्वाव॑तोऽ॒ वितुः॑ शू॒र रा॒तौ ।

वि॒श्वेद॑हानि॒ तवि॑षीव॒ उग्रं॑ ओ॒कः कृ॒णुष्व॑ ह॒रिवो॑ न म॒र्धीः ॥ ४ ॥

4. *Tvāvato hīndra kratve asmi tvāvato'vituḥ śūra rātau. Viśvedahāni taviṣīva ugraṁ okaḥ kṛṇuṣva harivo na mardhīḥ.*

Indra, mighty lord beyond fear, in submission to your will, I abide in holy action and pray for the gift of your protection and grace. O lord illustrious of blazing power, pray dwell in my heart for ever. Forsake us not, O lord of tempestuous forces.

कु॒त्सा ए॒ते ह॒र्य॑श्वाय॒ शू॒षमि॑न्द्रे स॒हो दे॒वजू॑तमि॒या॒नाः । स॒त्रा कृ॑धि सु॒होना॑ शू॒र वृ॒त्रा व॒यं तरु॑त्राः स॒नुयाम्॑ वा॒जम् ॥ ५ ॥

5. *Kutsā ete haryaśvāya śūṣamindre saho devajū-tamiyānāḥ. Satrā kṛdhi suhanā śūra vṛtrā vayan tarutrāḥ sanuyāma vājam.*

All these arms and armaments of thunder power, all the sagely people who have come to peace and power, patience and fortitude inspired by divinities for the attainment of honour and excellence: all these are dedicated to Indra, lord ruler of vibrant powers and people of the world. O lord giver of freedom from fear and violence, make it easy for us to dispel the evil and darkness of life. Let us be victors of light over ignorance and darkness and cross over the seas to the realms of bliss.

एवा न इन्द्र वार्यस्य पूर्धि प्र ते महीं सुमतिं वेविदाम । इषं
पिन्व मघवद्भ्यः सुवीरं यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Evā na indra vāryasya pūrdhi pra te mahīm sumatiṁ vevidāma. Iṣaṁ pinva maghavadbhyaḥ suvīrāṁ yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus O lord Indra, bless us with honour and excellence of our choice in abundance. Let us have the divine bliss of your love and good will. Sustain and promote food, energy and knowledge for the noble people blest with youthful and brave warriors of freedom. O lord, O noble people, O saints and sages, O youthful brave, protect and promote us with all modes of good fortune and well being for ever.

Mandala 7/Sukta 26

Indra Devata, Vasishtha Maitravaruni Rshi

न सोम इन्द्रमसुतो ममाद् नाब्रह्माणो मघवानं सुतासः ।
तस्मा उक्थं जनये यज्जुजोषन्नृवन्नवीयः शृण्वद्यथा
नः ॥ १ ॥

1. *Na soma indramasuto mamāda nābrahmāṇo maghavānaṁ sutāsaḥ. Tasmā ukthaṁ janaye yajjujoṣan-nṛvannavīyaḥ śṛṇavad yathā naḥ.*

Undistilled soma does not please Indra, lord of humanity. Nor do distillations of soma unsanctified by divine chants of Veda satisfy the lord of power and divinity. Therefore I create and compose the latest song of adoration with Vedic vision with the distillation so that the lord may listen and accept our homage of soma with pleasure.

उक्थउक्थे सोम इन्द्रं ममाद नीथेनीथे मघवानं सुतासः ।
यदीं सुबाधः पितरं न पुत्राः समानदक्षा अवसे हवन्ते ॥ २ ॥

2. *Uktha-ukthe soma indram mamāda nīthenīthe maghavānaṁ sutāsaḥ. Yadīm sabādhaḥ pitaraṁ na putrāḥ samānadakṣā avase havante.*

With every chant of song divine, the soma pleases Indra. At every stage of adoration, at every step of the song, the draughts of soma exhilarate the lord. For this reason, surely, eager supplicants, equally proficient, invoke and offer homage to the lord for protection and progress like children approaching parents with love to have their blessings.

चकार ता कृणवन्नूनमन्या यानि ब्रुवन्ति वेधसः सुतेषु ।
जनीरिव पतिरेकः समानो नि मामृजे पुर इन्द्रः सु सवीः ॥ ३ ॥

3. *Cakāra tā kṛṇavannūnamanyā yāni bruvanti vedhasaḥ suteṣu. Janīriva patirekaḥ samāno ni māṃrje pura indraḥ su sarvāḥ.*

What the sages and scholars say and proclaim in matters of science and development of soma, let the pursuant follow and do even more, and just as the ruler protector and sustainer looks after the people and the father looks after the children by himself equally well, so should Indra first and foremost look after and refine the development of knowledge and all the pursuers.

एवा तमाहुरुत शृण्व इन्द्र एको विभक्ता तरणिर्मधानाम् ।
मिथस्तुर ऊतयो यस्य पूर्वस्मे भद्राणि सश्रुत
प्रियाणि ॥ ४ ॥

4. *Evā tamāhuruta śṛṇva indra eko vibhaktā taraṇirmaghānām. Mithastura Ūtayo yasya pūrvīrasme bhadraṇi saścata priyāṇi.*

Only Indra they celebrate in holy words. Only of him do we hear, that he is the giver of all power, progress, honour and excellence and he alone is the saviour and protector. Instant and unfailing are his powers and forces of protection and defence, unbreakable as ever. May all dear and cherished good things of life come to us by the lord's kindness and grace.

एवा वसिष्ठ इन्द्रमृतये नृन्कृष्टीनां वृषभं सुते गृणाति ।
सहस्रिण उप नो माहि वाजान्यूयं पात स्वस्तिभिः सदा
नः ॥ ५ ॥

5. *Evā vasiṣṭha indramūtaye nṛṇ kṛṣṭīnām vṛṣabhaṃ sute gṛṇāti. Sahasriṇa upa no māhi vājān yūyam pāta svastibhiḥ sadā naḥ.*

Thus does the ardent sage settled in peace and wisdom celebrate Indra, the soul and generous ruler of the world and leading lights of humanity for the sake of defence and protection in the social order of the lord's creation. May the lord bring us a thousand fold honour and excellence in food, sustenance and knowledge. O lord and leaders, protect and promote us with all your gifts of good fortune and all round well being as ever.

Mandala 7/Sukta 27

Indra Devata, Vasishtha Maitravaruni Rshi

इन्द्रं नरो नेमधिता हवन्ते यत्पार्या युनजते धियस्ताः । शूरो
नृषाता शवसश्चक्रान आ गोमति व्रजे भजा त्वं नः ॥ १ ॥

1. *Indraṁ naro nemadhitā havante yat pāryā
yunajate dhiyastāḥ. Śūro nṛṣātā śavasaścakāna
ā gomati vraje bhajā tvaṁ naḥ.*

Leading people call upon Indra, lord ruler of the world, in their serious struggles of life and pray for those concentrative faculties of mind and intelligence by which they can join the divine presence and win their goal. The lord is the brave, generous and fearless leader of humanity in their corporate life, lover of strength and inspirer of heroic souls. O lord, give us the grace of your divine presence and lead us in our development of lands and cows and in our plans of education, enlightenment and our vision of the divine Word.

य इन्द्र शुष्मो मघवन्ते अस्ति शिक्षा सखिभ्यः पुरुहूत
नृभ्यः । त्वं हि दृळ्हा मघवन्विचेता अपा वृद्धि परिवृतं न
राधः ॥ २ ॥

2. *Ya indra śuṣmo maghavan te asti śikṣā sakhibhyaḥ puruhūta nṛbhyaḥ. Tam hi dṛḷhā maghavan vicetā apā vṛdhi parivṛtaṁ na rādhah.*

Indra, lord of power, honour and excellence, that strength and power of yours for which you are invoked by all humanity, pray give us, your friends and leaders of a free world. O lord of honour and majesty, unshakable lord of universal vision and knowledge, remove the cover of darkness and open out our potential like a hidden treasure revealed.

इन्द्रो राजा जगतश्चर्षणीनामधि क्षमि विष्णुरूपं यदस्ति ।
ततो ददाति दाशुषे वसूनि चोद्द्राध उपस्तुतश्चिद-
वाक् ॥ ३ ॥

3. *Indro rājā jagataścarṣaṇīnāmadhi kṣami viṣurūpaṁ yadasti. Tato dadāti dāśuṣe vasūni codad rādha upastutaścidarvāk.*

Indra is the sovereign ruler of the moving world and her people on the earth. Whatever various and manifold wealth there is on the earth, he alone is the master ruler. And therefrom he gives profusely of wealth, honour and excellence to the generous man of charity, inspires our potential strength and success, and when he is closely adored in meditation, he reveals his presence to our direct vision and experience.

नू चिन्न इन्द्रो मघवा सहूती दानो वाजं नि यमते न ऊती ।
अनूना यस्य दक्षिणा पीपाय वामं नृभ्यो अभिवीता
सखिभ्यः ॥ ४ ॥

4. *Nū cinna indro maghavā sahūtī dāno vājaṁ ni yamate na ūtī. Anūnā yasya dakṣiṇā pīpāya vāmam nṛbhyo abhivītā sakhibhyaḥ.*

Surely Indra, lord of honour and glory, is the generous and instant giver on invocation and prayer. He gives sustenance, protection and progress, and he controls and guides our advance to victory in life. Boundless is his grace which ever inspires and promotes our will and action, and it is freely available to people who seek his love and friendship.

नू इन्द्र राये वरिवस्कृधी न आ ते मनो ववृत्याम मघाय ।
गोमदश्वावद्रथवद् व्यन्तो यूयं पात स्वस्तिभिः सदा
नः ॥ ५ ॥

5. *Nū indra rāye varivaskṛdhī na ā te mano vavṛ-
tyāma maghāya. Gomadaśvāvad rathavad vyanto
yūyam pāta svastibhiḥ sadā naḥ.*

Indra, generous lord of munificence, we turn ourselves to you seeking your love and kindness to achieve the honour and treasures of life. Pray open the paths of advancement for us to wealth and victory of lands and cows, horses and chariots of the good life. O lord, O leading lights, be gracious and protect and promote us with all good fortune and well being for ever.

Mandala 7/Sukta 28

Indra Devata, Vasishtha Maitravaruni Rshi

ब्रह्मा ण इन्द्रोप याहि विद्वान्वाञ्चस्ते हरयः सन्तु युक्ताः ।
विश्वे चिद्धि त्वा विहवन्त मर्ता अस्माकमिच्छृणुहि
विश्वमिन्व ॥ १ ॥

1. *Brahmā ṇa indropa yāhi vidvān-arvāñcaste
harayaḥ santu yuktāḥ. Viśve ciddhi tvā vihavanta
martā asmākamicchṛṇuhi viśvaminva.*

Indra, lord omniscient, all pervasive in the world, come, listen to our prayer, let the horses harnessed to your chariot be directed hitherward to us. All people of the world without exception invoke you. Pray listen to our prayer and bring us the gifts of Divinity.

हवं त इन्द्र महिमा व्यान॒ड् ब्रह्म॑ यत्पासि॑ शवसि॒वृषी॑णाम् ।
आ यद्वज्रं॑ दधि॒षे हस्त॑ उग्र॒ घोरः॑ सन्क्रत्वा॒ जनि॑ष्ठा
अषा॒ळहः॑ ॥ २ ॥

2. *Havaṁ ta indra mahimā vyānaḍ brahma yat pāsi śavasinn-rṣiṇām. Ā yad vajrṁ dadhiṣe hasta ugra ghoraḥ san kratvā janiṣṭhā aṣālhaḥ.*

O lord of might, since you protect and preserve the voice of the seers of divine vision, your grandeur vests in the holy voice and holy projects of humanity. Awful lord of blazing lustre, when you wield the thunderbolt in hand in a state of divine passion for action you rise invincible for any power of the world.

तव॒ प्रणी॑तीन्द्र॒ जोहु॑वान्ान्तसं॒ यन्नृ॑न्न रोद॒सी नि॒नेथ॑ ।
म॒हे क्ष॒त्राय॒ शव॑से हि ज॒ज्ञेऽ तू॒तुजिं॑ चि॒त्तू॒तुजि॑रशि॒श्नत् ॥ ३ ॥

3. *Tava praṇīṭīndra johuvānāntsaṁ yannṛṇa rodasī ninetha. Mahe kṣatrāya śavase hi jajñe'tūtujim cit tūtujiraśiśnat.*

Indra, by your ethics and policy you guide the leading lights of humanity and those called upon to duty as you light up the earth and space, and thus surely by nature and character you rise to the mighty power of the governance of the great social order. Truly the mighty and the dynamic govern and guide the weak who need

protection.

एभिर्न॑ इन्द्रा॒र्हभिर्द॑शस्य दुर्मित्रा॒सो हि क्षि॒तयः॑ पव॒न्ते । प्रति॑
यच्चष्टे॑ अ॒नृत॑मने॒ना अव॑ द्वि॒ता वरु॑णो मा॒यी नः॑ सात् ॥ ४ ॥

4. *Ebhirna indrāhabhir-daśasya durmitrāso hi kṣitayaḥ pavante. Prati yaccaṣṭe anṛtamanenā ava dvitā varuṇo māyī naḥ sāt.*

Indra, lord ruler of the world, in these few days bless us that the evil in friends be purged and they become good citizens. O lord, if the man of judgement and discrimination were to see untruth and false conduct, then he, Varuna, with justice and power, may cause it to be reduced to half and then purged off.

वो॒चेमेदि॒न्द्रं म॒घवा॑नमे॒नं म॒हो रा॒यो राध॑सो॒ यद्द॑न्नः । यो
अर्च॑तो॒ ब्रह्म॑कृति॒मवि॑ष्ठो यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॒ नः॑ ॥ ५ ॥

5. *Vocemedindram maghavānamenam maho rāyo rādhaso yad dadannaḥ. Yo arcato brahma-kṛtima-viṣṭho yūyam pāta svastibhiḥ sadā naḥ.*

We speak and sing, thus, of Indra, this lord of power, honour and excellence who gives us great wealth and further capacity for success and victory and who accepts homage as the most loving protector of the worshipper. O lord, may you and your divine forces protect and promote us with all gifts of good fortune and well being for all time.

Mandala 7/Sukta 29

Indra Devata, Vasishtha Maitravaruni Rshi

अ॒यं सोम॑ इन्द्र॒ तुभ्यं॑ सु॒न्व आ तु प्र॑ याहि॒ हरि॑व॒स्तदो॑काः ।
पि॒बा त्व॑स्य सु॒षुत॑स्य॒ चारो॑र्ददौ॒ म॒घानि॑ म॒घव॑न्निया॒नः ॥ १ ॥

1. *Ayam soma indra tubhyam sunva ā tu pra yāhi harivastadokāḥ. Pibā tvasya suṣutasya cārordado maghāni maghavannīyānaḥ.*

I extract and distil this soma juice for you, Indra, lord of honour and power. Commander of the dynamic forces of the world, abiding in that house of majesty, come and drink of this juice distilled and seasoned delightfully, and while coming bring us the wealth, honour and excellence of life.

ब्रह्मन्वीरु ब्रह्मकृतिं जुषाणोऽर्वाचीनो हरिभिर्याहि तूयम् ।
अस्मिन्नूषु सर्वानेमादयस्वोपब्रह्माणि शृणव इमानः ॥ २ ॥

2. *Brahman vira brahmakṛtiṁ juṣāṇo'rvācīno hari-bhiryāhi tūyam. Asminnū ṣu savane mādayasvopa brahmāni śṛṇava imā naḥ.*

O mighty Indra, ruler of the world and master of universal knowledge, lover of the lord's creation, come here straight to us driven fast by dynamic forces, join this yajnic programme of our life, be happy and rejoice with us, and listen to those celebrative chants and prayers of ours.

का ते अस्त्यरंकृतिः सूक्तैः कदा नूनं ते मघवन्दाशेम ।
विश्वा मतीरा ततने त्वायाऽर्धा म इन्द्र शृणवो हवेमा ॥ ३ ॥

3. *Kā te astyaramkṛtiḥ sūktaiḥ kadā nūnam te maghavan dāśema. Viśvā matirā tatane tvayā'dhā ma indra śṛṇavo havemā.*

What is the honour and pleasure we can do by our songs of adoration to your grace? O lord of glory, what can we offer and when in homage to you? All thoughts, imagination and songs we offer are but an

extension of your grace in adoration of your honour. So, O lord, only listen to these songs of adoration and be pleased.

उतो घा ते पुरुष्या इदासन्येषां पूर्वेषामशृणोर्ऋषीणाम् ।
अथाहं त्वा मघवज्जोहवीमि त्वं न इन्द्रासि प्रमतिः
पितेव ॥ ४ ॥

4. *Uto ghā te puruṣyā idāsan yeṣāṁ pūrveṣām-
aśṛṇor-ṛṣīṇām. Adhāham tvā maghavañ-johavīmi
tvam na indrāsi pramatih piteva.*

And all songs and adorations of the seers of all time which you graciously listen and accept are but human adorations of the visionaries in your honour. I too, O lord of universal knowledge, vision and glory, offer the same song of invocation and adoration. O lord and master, Indra, you are our teacher, protector and provider like the father.

वोचेमेदिन्द्रं मघवानमेनं महो रायो राधसो यद्ददन्नः । यो
अर्चतो ब्रह्मकृतिमविष्टो यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

5. *Vocemedindram maghavānamenam maho rāyo
rādhaso yad dadannaḥ. Yo arcato brahma-
kṛtimaviṣṭho yūyam pāta svastibhiḥ sadā naḥ.*

Such is Indra, glorious lord of knowledge and power whom we celebrate in song. He gives us the grandeur and abundance of wealth, honour and excellence and the competence for higher and higher success. And he loves and accepts the homage and adorations of the celebrant supplicant of divinity. O lord, O visionaries, poets and teachers, protect and promote us with all modes of honour and well being for all time.

Mandala 7/Sukta 30*Indra Devata, Vasishtha Maitravaruni Rshi*

आ नो॑ दे॒व श॒र्वसा॑ या॒हि शु॒ष्मिन्भवा॑ वृ॒ध इन्द्र॑ रा॒यो अ॒स्य ।
म॒हे नृ॒म्याय॑ नृ॒पते॑ सु॒वज्र॑ म॒हि क्ष॒त्राय॑ पौ॒ंस्याय॑ शूर॑ ॥ १ ॥

1. *Ā no deva śavasā yāhi śuṣmin bhavā vṛdha indra rāyo asya. Mahe nṛmṇāya nṛpate suvajra mahi kṣatrāya paumsyāya śūra.*

Indra, lord divine, generous and most potent ruler, come to us with strength and power and be the promoter of this commonwealth. O lord ordainer of humanity, heroic wielder of the thunderbolt of defence and order of law and justice, come for the rise of this great social order, for wealth and splendour and for the manly character, courage and vigour of the nation.

हव॑न्त उ त्वा॒ हव्यं॑ वि॒वाचि॑ त॒नूषु॑ शू॒राः सूर्य॑स्य सा॒तौ ।

त्वं वि॒श्वेषु॑ से॒न्यो जने॑षु॒ त्वं वृ॒त्राणि॑ रन्ध॒या सु॒हन्तु॑ ॥ २ ॥

2. *Havanta u tvā havyaṁ vivāci tanūṣu śūrāḥ sūryasya sātau. Tvaṁ viśveṣu senyo janeṣu tvam vṛtrāṇi randhayā suhantu.*

In their discussions, debates or differences of opinion, in matters of language and education, in their heart of hearts and in all organisational bodies of the common wealth, and in their struggles for light, enlightenment and brilliance of the order, brave and fearless leaders of the nation call upon you, the real adorable leader. You are the leader and commander among all powers and forces of humanity. O leader and commander, Indra, expose all strongholds of darkness and negation, eliminate all evil and wickedness, for there

is no evil too difficult for you to destroy.

अहा यदिन्द्र सुदिना व्युच्छन्दधो यत्केतुमुपमं समत्सु ।
न्यग्निः सीददसुरो न होता हुवानो अत्र सुभगाय
देवान् ॥ ३ ॥

3. *Ahā yadindra sudinā vyucchān dadho yat ketum-upamaṁ samatsu. Nyagniḥ sīdadasuro na hotā huvāno atra subhagāya devān.*

Indra, lord ruler, leader and commander of the nation, when the days of enlightenment and good fortune shine and you bear the banner of light and victory in battles of progress, symbol of the nation's excellence, then Agni, brilliant leader and light giver, having called up the wise and brave, sits at peace among them at the head of yajna as the priest giving life and energy for further good fortune and higher progress.

वयं ते त इन्द्र ये च देव स्तवन्त शूर ददतो मघानि ।
यच्छा सूरिभ्य उपमं वरूथं स्वाभुवो जरणामश्नवन्त ॥ ४ ॥

4. *Vayaṁ te ta indra ye ca deva stavanta śūra dadato maghāni. Yacchā sūribhya upamaṁ varūthaṁ svābhuvo jaraṇāmaśnavanta.*

Indra, generous lord ruler of glory, brave and fearless leader of the nation, we are yours and we stand for you, and so are all those who praise and celebrate the giver and creator of wealth and excellence for all. Pray give to the learned and the wise a good home, sustenance and security worthy of them, noble seniors they are in their own right, moving on forward to a whole fulfilled life.

वो॒चेमेदिन्द्रं॑ म॒घवा॑नमेनं म॒हो रा॒यो राध॑सो यद्द॒न्नः । यो
अर्च॑तो ब्रह्म॑कृतिमवि॒ष्ठो यूयं॑ पा॒त स्व॒स्तिभिः॑ सदा॑ नः ॥ ५ ॥

5. *Vocemedindram maghavānam-enam maho rāyo rādhaso yad dadannah. Yo arcato brahmakṛti-maviṣṭho yūyam pāta svastibhiḥ sadā naḥ.*

We sing and celebrate the honour and glory of this Indra, lord of magnificence, leader and ruler of the nation, who creates and gives us great wealth and honour and all means and materials of success and victory for life's fulfilment, and who loves and accepts, protects and promotes the homage and adoration of the devotee. O lord, O learned and wise leaders, protect and promote us with all good fortune and all modes of well being for all time.

Mandala 7/Sukta 31

Indra Devata, Vasishtha Maitravaruni Rshi

प्र व॒ इन्द्रा॑य॒ माद॑नं॒ ह॒र्य॑श्वाय॒ गाय॑त ।
सखा॑यः सोम॒पाव॑ने ॥ १ ॥

1. *Pra va indrāya mādanam haryaśvāya gāyata. Sakhāyaḥ somapāvne.*

O friends, sing exciting songs of celebration in honour of Indra, your leader, commander of dynamic forces who loves the nation's honour and excellence and thirsts to celebrate the grandeur of it.

शंसेदु॒क्थं सु॒दान॑व॒ उत॑ द्यु॒क्षं यथा॑ नरः ।
च॒क्र॒मा स॒त्यरा॑धसे ॥ २ ॥

2. *Śamseduktham sudānava uta dyukṣam yathā naraḥ. Cakrmā satyarādhase.*

Say adorable words of praise for Indra, generous giver, and sing heavenly songs for him as leading lights of the nation do. Let us too do the same honour to him, the great accomplisher of truth.

त्वं न इन्द्र वाजयुस्त्वं गव्युः शतक्रतो ।

त्वं हिरण्ययुर्वसो ॥ ३ ॥

3. *Tvaṁ na indra vājayustvaṁ gavyuḥ śatakrato.*
Tvaṁ hiraṇyayurvaso.

Indra, glorious ruler, you are giver of peace and settlement, you are accomplisher of a hundred yajnic acts of truth, you are giver of victory and progress to us, you are lover of the land and culture and you are creator of golden wealth, honour and excellence.

वयमिन्द्र त्वायवोऽभि प्र णोनुमो वृषन् ।

विद्धी त्वस्य नो वसो ॥ ४ ॥

4. *Vayamindra tvāyavo'bhi pra ṇonumo vṛṣan.*
Viddhī tvasya no vaso.

Indra, generous and valorous lord ruler, giver of settlement, peace and progress, we are your admirers, and we stand for you. O lord, know this of us, for us and for the nation.

मा नो निदे च वक्तवेऽर्यो रन्धीररावणे ।

त्वे अपि क्रतुर्मम ॥ ५ ॥

5. *Mā no nide ca vaktave'ryo randhīrarāvṇe.*
Tve api kraturmama.

O lord ruler of the nation, leave us not to the reviler, malignant scandaliser, and the selfish miser. My

strength, intelligence and action sustains in you and flows from there.

त्वं वर्मासि सप्रथः पुरोयोधश्च वृत्रहन् ।
त्वया प्रति ब्रुवे युजा ॥ ६ ॥

6. *Tvaṁ varmāsi saprathaḥ puroyodhaśca vṛtrahan.*
Tvayā prati bruve yujā.

You are the celebrated armour of defence and all round protection, front rank warrior, destroyer of evil, darkness and want: committed to you in covenant, I say so and bind myself.

महाँ उतासि यस्य तेऽ नु स्वधावरी सहः ।
मम्नाते इन्द्र रोदसी ॥ ७ ॥

7. *Mahāñ utāsi yasya te'nu svadhāvarī sahaḥ.*
Mamnāte indra rodasī.

You are great and glorious, Indra, and accordingly your courage and fortitude is great. The abundant heaven and fertile earth both acknowledge your grandeur.

तं त्वा मरुत्वती परि भुवद्वाणी स्यावरी ।
नक्षमाणा सह द्युभिः ॥ ८ ॥

8. *Taṁ tvā marutvatī pari bhuvad vāṇī sayāvarī.*
Nakṣamāṇā saha dyubhiḥ.

The voice of admiration, expression of your essential nature and power, raised by vibrant humanity, reaching you incessantly with the light and truth of your power and performance, may ever abide around you.

ऊर्ध्वासुस्त्वान्विन्दवो भुवन्दस्ममुप द्यवि ।
सं ते नमन्त कृष्टयः ॥ ९ ॥

9. *Ūrdhvāsastvānvindavo bhuvan dasmamupa dyavi. saṁ te namanta kṛṣṭayaḥ.*

People of the world together in unison bow to you in homage and subsequently joyous voices of admiration rise for you, mighty lord destroyer of enemies, like mists of soma unto the heights of heaven.

प्र वो महे महिवृधे भरध्वं प्रचेतसे प्र सुमतिं कृणुध्वम् ।
विशः पूर्वीः प्र चरा चर्षणिप्राः ॥ १० ॥

10. *Pra vo mahe mahivṛdhe bharadhvaṁ pracetase pra sumatiṁ kṛṇudhvam. Viśaḥ pūrvīḥ pra carā carṣaṇiprāḥ.*

Bear and bring homage, assistance and cooperation and offer positive thoughts and advice to Indra, your leader and ruler. Great is he, promoter of great people and the common wealth, and a leader wide-awake with deep and distant foresight. O leader and ruler of the land, be good to the settled ancient people and take care of the farming communities and other professionals so that all feel happy and fulfilled without frustration.

उरुव्यचसे महिने सुवृक्तिमिन्द्राय ब्रह्म जनयन्त विप्राः ।
तस्य व्रतानि न मिनन्ति धीराः ॥ ११ ॥

11. *Uruvyacase mahine suvṛktim-indrāya brahma janayanta viprāḥ. Tasya vratāni na minanti dhīrāḥ.*

To the great Indra, the ruler widely perceptive and all aware, vibrant people of the land, the learned and the wise with a sense of dynamism, all offer homage, rooting out dead wood, planting new saplings,

generating new forms of sustenance and energy, and creating new forms of appreciating and realising the eternal spirit. And they, people of constancy and settled mind, never violate the laws and discipline of the lord's Eternal Law.

इन्द्रं वाणीरनुत्तमन्युमेव सत्रा राजानं दधिरे सहध्यै ।
हर्यश्वाय बर्हया समापीन् ॥ १२ ॥

12. *Indraṃ vāṇīr-anuttamanyum-eva satrā rājānaṃ dadhire sahadhyai. Haryaśvāya barhayā samāpīn.*

All voices of the people, all sessions of yajnic programmes of action, uphold and support only the brilliant ruler, Indra of constant vision and passion, in order to maintain the social order of governance without obstruction. O friends and citizens of the land, exhort your people in support of Indra, leader of the dynamic nation of humanity.

Mandala 7/Sukta 32

Indra Devata, Vasishtha Maitravaruni Rshi

मो षु त्वा वाघतश्चनाऽऽरे अस्मन्नि रीरमन् ।
आरात्ताच्चित्सधमादं न आ गहीह वा सन्नृपं श्रुधि ॥ १ ॥

1. *Mo ṣu tvā vāghataścanā''re asmanni rīraman. Ārāttāccit sadhamādaṃ na ā gahīha vā sannrupa śrudhi.*

Let not your worshippers be far away from us, nor let them detain you. Come to our house of celebration from the farthest distance even, and when you are here, listen to our songs of celebration and divine

adoration.

इमे हि ते ब्रह्मकृतः सुते सचा मधौ न मक्ष आसते ।

इन्द्रे कामं जरितारो वसूयवो रथे न पादमा दधुः ॥ २ ॥

2. *Ime hi te brahmakṛtaḥ sute sacā madhau na makṣa āsate. Indre kāmam jaritāro vasūyāvo rathe na pādama dadhuḥ.*

When the celebrants have distilled and seasoned the soma of homage and worship for Indra, ruler of the social order of governance, they sit together like bees clustering round honey. The celebrants dedicated to the honour and prosperity of the ruling order place their trust and faith in Indra, the ruler and the law of governance, like travellers who place their foot on the step and ride the chariot to reach their goal.

रायस्कांमो वज्रहस्तं सुदक्षिणं पुत्रो न पितरं हुवे ॥ ३ ॥

3. *Rāyaskāmo vajrahastam sudakṣiṇam putro na pitaram huve.*

Dedicated to the honour and prosperity of the human nation, and keen to realise the excellence of life for myself too, I invoke generous Indra, lord ruler of the world, wielder of the thunderbolt of defence and protection in hand as keeper of the law and justice of the order of governance. I invoke him like a child yearning for the father for his generosity.

इम इन्द्राय सुन्विरे सोमांसो दध्याशिरः ।

तां आ मदाय वज्रहस्त पीतये हरिभ्यां याह्योक् आ ॥ ४ ॥

4. *Ima indrāya sunvire somāso dadhyāśiraḥ. Tān ā madāya vajrahasta pītaye haribhyām yāhyoka ā.*

These somas of the nation's honour and excellence energised by the ferment of inspiration and enthusiasm have been distilled to celebrate the dignity and majesty of the land and the ruler Indra. O lord wielder of the thunderbolt, come to our hall of fame for the joy of a drink of them. Come fast by the chariot drawn by horses of the winds.

श्रवच्छ्रुत्कर्ण ईयते वसूनां नू चिन्नो मर्धिषद् गिरः ।

सद्यश्चिद्यः सहस्राणि शता दद्ब्रकिर्दित्सन्तमा मिनत् ॥ ५ ॥

5. *Śravac-chrutkarṇa īyate vasūnām nū cinno mardhiṣad girah. Sadyaścid yaḥ sahasrāṇi śatā dadan-nakir-ditsantam-ā minat.*

The lord has a keen ear to listen to the supplicant. He listens, therefore he is approached for the gift of wealth, honour and excellence. May the lord never ignore our prayers, may he, instead, soften and sanctify our supplications. Indeed, instant giver of a hundred thousand gifts of good fortune as he is, no one can withhold him when he extends his hand of generosity.

स वीरो अप्रतिष्कुत इन्द्रेण शूशुवे नृभिः ।

यस्ते गभीरा सर्वानि वृत्रहन्त्सुनोत्या च धावति ॥ ६ ॥

6. *Sa vīro apratiṣkuta indreṇa śūśuve nr̥bhiḥ. Yaste gabhīrā savanāni vṛtrahant-sunotyā ca dhāvati.*

He who approaches you, does your behest and performs the serious assignments given by you, O destroyer of evil, he goes forward bold and unshaken, and, exhorted by leading men, rises under the protection of Indra.

भवा वरूथं मघवन्मघोनां यत्समजासि शर्धतः ।

वि त्वाहतस्य वेदनं भजेमह्या दूणाशो भरा गयम् ॥ ७ ॥

7. *Bhavā varūtham maghavan maghonām yat samajāsi śardhataḥ. Vi tvāhatasya vedanam bhajemahyā dūṇāśo bharaḥ gayam.*

O lord of power and glory, be the shelter home and all round protector of those who wield, control and rule the wealth and honour of the nation — you who impel and inspire the bold and daring, and humble the defiant. Let us share the knowledge and learn from the painful experience of those who have been punished by you. O lord indestructible, bless our home and give us fulfilment.

सुनोता सोमपात्रे सोममिन्द्राय वज्रिणे । पचता पक्तीरवसे
कृणुध्वमितृणन्नितृणते मयः ॥ ८ ॥

8. *Sunotā somapāvne somam-indrāya vajriṇe. Pacatā paktīravase kṛṇudhvamit pṛṇannit pṛṇate mayah.*

Extract, mature and prepare the nectar of life for the lord, Indra, wielder of the thunderbolt of justice and punishment and destroyer of evil, who loves the soma spirit of life's beauty and joy. Ripen and perfect the drinks and drugs for health care and protection of life, and create the state of comfort and well being, giving success and fulfilment for those who work for the joy and fulfilment of all in general.

मा स्त्रैधत सोमिनो दक्षता महे कृणुध्वं राय आतुजे ।

तरणिरिज्जयति क्षेति पुष्यति न देवासः कवन्नवे ॥ ९ ॥

9. *Mā sredhata somino dakṣatā mahe kṛṇudhvaṃ rāya ātuje. Taraṇir-ijjayati kṣeti puṣyati na devāsaḥ kavatnave.*

Relent not, O makers of soma. Hurt not the lovers of soma. Perfect the nectar for life's grandeur, strengthen the makers for the beauty and glory of life. Work on and on for the growth of life and for the strong defence of life's vitality. The one that runs wins the race, lives in peace as well as provides for peace and security, grows and contributes to growth. The brilliant and generous are not for the lazy, the miser and the selfish.

नकिः सुदासो रथं पर्यीस न रीरमत ।

इन्द्रो यस्यविता यस्य मरुतो गमत्स गोमति व्रजे ॥ १० ॥

10. *Nakiḥ sudāso rathaṃ paryāsa na rīramat. Indro yasyāvitā yasya maruto gamat sa gomati vraje.*

No one can counter turn the chariot of the generous nor stop it for rest or entertainment. The rider whose patron is Indra, destroyer of obstructions, and Maruts, vibrant defenders of life, stops not until he reaches the goal where abides the treasure of his love and ambition.

गमद्वाजं वाजयन्निन्द्र मर्त्यो यस्य त्वमविता भुवः ।

अस्माकं बोध्यविता रथानामस्माकं शूर नृणाम् ॥ ११ ॥

11. *Gamad vājaṃ vājayann-indra martyo yasya tvam-avitā bhuvaḥ. Asmākaṃ bodhyavitā rathānām-asmākaṃ śūra nṛṇām.*

Indra, lord of light and life, the mortal whose guardian protector you are runs the race and reaches the victory post of enlightenment. O lord of might and

fearlessness, take care of us too, enlighten us and be the guardian protector of our chariots and our people.

उदि॒न्वस्य रि॒च्यते॑ऽ शो॒ धनं॑ न जि॒ग्युषः॑ ।

य इन्द्रो॑ हरि॒वान्न द॑भन्ति तं रि॒पो दक्षं॑ दधाति सोमि॒नि ॥ १२ ॥

12. *Udinnvasya ricyateñ'so dhanam na jigyuṣaḥ. Ya indro harivān na dabhanti taṁ ripo dakṣaṁ dadhāti somini.*

High rises the victor's share of excellence as his wealth of life increases when Indra, guardian protector of the brave, vests his love of victory and soma-sublimity with the will and expertise of yajnic living. And then no enemies can ever defeat and destroy him.

मन्त्र॑मख॒र्व सु॒धितं॑ सु॒पेश॑सं दधा॒त यजि॑येष्वा ।

पूर्वी॑श्च॒न प्र॑सितयस्तर॒न्ति तं॑ य इन्द्रे॑ कर्म॒णा भुव॑त् ॥ १३ ॥

13. *Mantram-akharvaṁ sudhitaṁ supeśasaṁ dadhāta yajñiyeṣvā. Pūrvīścana prasitayas-taranti taṁ ya indre karmaṇā bhuvat.*

Offer perfect, well structured and graceful mantric thoughts, adorations and actions to the divinities in yajnic programmes of creativity and development. Then even the oldest bounds of will and passion take the yajaka across the seas who dedicates his actions to the service of Indra.

कस्तमि॑न्द्र त्वाव॒सुमा॑ म॒र्त्यो दध॑र्षति ।

श्र॒द्धा इ॒त्ते म॒घव॑न्पा॒र्ये दि॒वि व॒ाजी वाजं॑ सिषासति ॥ १४ ॥

14. *Kastamindra tvāvasumā martyo dadharṣati. Śraddhā it te maghavan pārye divi vājī vājaṁ siṣāsati.*

Indra, lord ruler of the world, who can assail that mortal who wholly lives under the shade and shelter of your protection? O lord of the wealth and power of existence, whoever reposes his faith and dynamism in you as the sole saviour and pilot while he is in action receives his share of victory in the light of divinity.

म॒घो॒नः स्म वृ॒त्र॒ह॒त्येषु चोद॒य॒ ये द॒द॒ति प्रि॒या वसु॑ ।

तव॒ प्र॒णी॒ती ह॒र्य॒श्व सूरि॒भिर्वि॒श्वी॒ तरे॒म दुरि॒ता ॥ १५ ॥

15. *Maghonaḥ sma vṛtrahatyēṣu codaya ye dadati priyā vasu. Tava praṇīti haryaśva sūribhirviśvā tarema duritā.*

O lord commander of world forces, in the battles against darkness, want and evil, inspire those leaders of wealth, honour and power who contribute to world service in the manner dear to you. O ruler of the dynamics of nations, we pray, may we, along with the wise and the fearless, cross over all evils of the world under the guidance of your ethics, morals and policy in matters of universal values.

तवेदि॑न्द्राव॒मं वसु॑ त्वं पु॒ष्य॒सि म॒ध्य॒मम् । स॒त्रा वि॒श्वस्य॑
पर॒मस्य॑ रा॒जसि॑ न॒कि॒ष्ट्वा गो॒षु वृ॒ण्व॒ते ॥ १६ ॥

16. *Tavedindrāvamam vasu tvam puṣyasi madhyamam. Satrā viśvasya paramasya rājasi nakiṣṭvā goṣu vṛṇvate.*

Indra, you protect, promote and rule over the lower orders of wealth of the world. You promote and rule over the middle order of the world's wealth. And you rule and shine over wealth of the highest order of the world. You are the true and the eternal power. No

one can resist you among the lands and lights of the world. Who would not accept you?

त्वं विश्वस्य धन॒दा असि श्रु॒तो य ई॒र्भ॒वन्त्या॒जयः ।

तवा॒यं विश्वः पुरु॒हूत॒ पार्थि॑वोऽ॒वस्यु॑र्नाम॒ भिक्ष॑ते ॥ १७ ॥

17. *Tvaṁ viśvasya dhanadā asi śruto ya īm bhavantyājayah. Tavāyaṁ viśvaḥ puruhūta pārthivo 'vasyurnāma bhikṣate.*

You are the wealth giver of the world, universally heard and acclaimed, universally invoked in all battles of the world that there are, since the whole humanity on earth in search of protection looks up to you and prays for sustenance and progress.

यदिन्द्र॒ याव॑त॒स्त्वमे॒ताव॑द॒हमी॒शीय॑ । स्तो॒तार॒मिदि॑धिषेय॒
रदा॑वसो॒ न पा॑प॒त्वाय॑ रासीय ॥ १८ ॥

18. *Yadindra yāvatas-tvametāvad-ahamīśīya. Stotāramid didhiṣeya radāvaso na pāpatvāya rāsiya.*

Indra, lord ruler of the world, giver of wealth and excellence, as much as you grant, so much I wish I should control and rule. I would hold it only to support the devotees of divinity and would not spend it away for those who indulge in sin and evil.

शि॒क्षेय॑मिन्म॒हय॑ते दि॒वेदि॑वे रा॒य आ कु॑हचिद्विदे॑ ।

न॒हि त्वद॒न्यन्म॑घवन्न॒ आप्यं॑ वस्यो॒ अस्ति॑ पि॒ता च॒न ॥ १९ ॥

19. *Śikṣeyaminmahayate divedive rāya ā kuhacidvide. Nahi tvadanyanmaghavan na āpyaṁ vasyo asti pitā cana.*

Every day I would wish to give wealth and

support for the person who seeks to rise for enlightenment wherever he be. O lord of wealth, power and honour, there is none other than you worthy of love and attainment as our own, as father indeed.

तरणिरित्सिषासति वाजं पुरन्ध्या युजा ।

आ व इन्द्रं पुरुहूतं नमे गिरा नेमिं तष्टैव सुद्रवम् ॥ २० ॥

20. *Taraṇirit siṣāsati vājaṁ purandhyā yujā. Ā va indraṁ puruhūtaṁ name girā nemiṁ taṣṭeva sudrvam.*

Only the saviour, a person of dynamic will and action joined in the soul with a controlled and dedicated mind, would share wealth and knowledge with the people and distribute it over the deserving. With words of prayer I bow to Indra, the ruler invoked by you all and draw his attention to you just like the carpenter bending flexible wood round as felly of the wheel. (The lord is flexible too, his heart melts with sympathy for the people.)

न दुष्टुती मर्त्यो विन्दते वसु न स्त्रेधन्तं रयिर्नाशत् ।

सुशक्तिरिन्मघवन्तुभ्यं मावते देष्णं यत्पार्ये दिवि ॥ २१ ॥

21. *Na duṣṭutī martyo vindate vasu na sredhantaṁ rayirnaśat. Suśaktirinmaghavan tubhyaṁ māvate deṣṇaṁ yat pārye divi.*

By protest and violence the mortal does not win the wealth of life. Nor does wealth oblige the inactive and malevolent. O lord of honour and excellence, right competence dedicated to Divinity is your gift for a person like me which is good on the day of the cross over.

अ॒भि त्वा॑ शूर॒ नोनु॑मोऽ दुग्धा॒इव॑ धे॒नवः॑ । ई॒शा॒नम॒स्य जग॑तः
स्व॒र्दृ॒शमी॑शा॒नमिन्द्र॑ त॒स्थुषः॑ ॥ २२ ॥

22. *Abhi tvā śūra nonumo'dugdhā iva dhenavaḥ.
Īśānam-asya jagataḥ swardṛśam-īśānam-indra
tasthuṣaḥ.*

O lord almighty, we adore you and wait for your blessings as lowing cows not yet milked wait for the master. Indra, lord of glory, you are ruler of the moving world and you are ruler of the unmoving world and your vision is bliss.

न त्वावाँ॑ अ॒न्यो दि॒व्यो न पा॒र्थी॒वो न जा॒तो न ज॑निष्यते ।
अ॒श्वाय॑न्तो॒ मघ॑वन्निन्द्र॒ वाजिनो॑ ग॒व्यन्त॑स्त्वा हवामहे ॥ २३ ॥

23. *Na tvāvāñ anyo divyo na pārthivo na jāto na
janiṣyate. Aśvāyanto maghavann-inda vājino
gavyantas-tvā havāmahe.*

There is none other like you, neither heavenly nor earthly, neither born nor yet to be born. O lord of power and glory, we invoke you and pray for veteran scholars, dynamic scientists and technologists and the light of the divine Word of knowledge.

अ॒भी ष॒तस्त॑दा भ॒रेन्द्र॑ ज्य॒यायुः॑ कनी॒यसः॑ ।
पु॒रू॒वासु॒र्हि म॑घवन्त्स॒नाद॑सि॒ भरे॑भरे च॒ हव्यः॑ ॥ २४ ॥

24. *Abhī ṣatastadā bharendra jyāyaḥ kanīyasaḥ.
Purūvasurhi maghavant-sanādasi bharebhare ca
havyaḥ.*

Indra, lord of honour, power and excellence, you are the eternal lord of universal wealth and shelter home of all existence, invoked and worshipped in all

challenging situations. Pray bring us the knowledge and experience of that essence of ultimate reality which is smaller than the smallest and greater than the greatest.

परा णुदस्व मघवन्नमित्रान्त्सुवेदा नो वसू कृधि ।

अस्माकं बोध्यविता महाधने भवा वृधः सखीनाम् ॥ २५ ॥

25. *Parā ṇudasva maghavann-amitrānt-suvedā no vasū kṛdhi. Asmākaṁ bodhyavitā mahādhane bhavā vṛdhaḥ sakhīnām.*

Lord of wealth, honour, power and excellence, treasure home of glory and grandeur, throw off the enemies far away. Give us the wealth of life. Give us the knowledge and awakenment for good living. Be our saviour and protector in the strife of existence which is otherwise too great for us. Be the promoter of all friendly forces.

इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा । शिक्षा णो
अस्मिन्पुरुहूत यामनि जीवा ज्योतिरशीमहि ॥ २६ ॥

26. *Indra kratum na ā bhara pitā putrebhyo yathā. Śikṣā ṇo asmin puruhūta yāmani jīvā jyotiraśī-mahi.*

Bring us the divine vision, will and intelligence as father does for his children. O lord universally invoked and worshipped, instruct us as a teacher at this present time so that we, ordinary souls, may have the new light of life and living experience of Divinity.

मा नो अज्ञाता वृजना दुराध्योऽ माशिवासो अव क्रमुः ।
त्वया वयं प्रवतः शश्वतीरपोऽ ति शूर तरामसि ॥ २७ ॥

27. *Mā no ajñātā vṛjanā durādhyo māśivāso ava kramuḥ. Tvayā vayanṁ pravataḥ śaśvatīrapo 'ti śūra tarāmasi.*

O lord almighty beyond fear, let not the ignorant and unknown, crooked intriguers, evil designers, and malevolent opponents in ambush attack us on way to you. May we, guided, directed and protected by you, cross the universal streams of life rushing down the slopes of time.

Mandala 7/Sukta 33

Indra, Vasishtha Devata, Vasishtha Maitravaruni & Vasishtha Putrah Rshis

श्वित्यञ्चो मा दक्षिणतस्क्पर्दा धियंजिन्वासो अभि हि प्रमन्दुः । उत्तिष्ठन्वोचे परि बर्हिषो नृन् मे दूरादवितवे वसिष्ठाः ॥ १ ॥

1. *Śvityañco mā dakṣiṇatas-kapardā dhiyañjin-vāso abhi hi pramanduh. Uttiṣṭhan voce pari barhiṣo nṛn na me dūrādavitave vasiṣṭhāḥ.*

Celibate disciples of the first order of scholars wearing locks of hair on the right side, settled for studies to collect knowledge for intellectual advancement come from far to study under my care and give me delight. I arise from my seat of grass, speak to them and speak of them as leading lights of the future.

दूरादिन्द्रमनयन्ना सुतेन त्रिरो वैशन्तमति पान्तमुग्रम् ।
पाशद्युम्नस्य वायुतस्य सोमात्सुतादिन्द्रोऽवृणीता
वसिष्ठान् ॥ २ ॥

2. *Dūrād-indram-anayannā sutena tiro vaiśan-
tamati pāntam-ugram. Pāsadyumnasya vāyatas-
ya somāt sutādindro'vr̥ṇītā vasiṣṭhān.*

From far off and in view of their achievement in preference to others', they invite and bring over Indra, pioneer of knowledge and power and strong supporter of people settled in peace, and Indra agrees and accepts the invitation of the aspiring scholars in recognition of the progress and prosperity of the producers of wealth, scholarship of the learned and the governance and justice of the organisers.

(The mantra points to the free movement of scholars and specialists across the globe for advancement of knowledge and culture on the international level.)

एवेन्नु कं सिन्धुमेभिस्ततारेवेन्नु कं भेदमेभिर्जघान । एवेन्नु
कं दाशराज्ञे सुदासं प्रावदिन्द्रो ब्रह्मणा वो वसिष्ठाः ॥ ३ ॥

3. *Evannu kaṁ sindhumebhistatārevenu kaṁ
bhedamebhirjaghāna. Evannu kaṁ dāśarājñe
sudāsaṁ prāvadindro brahmaṇā vo vasiṣṭhāḥ.*

This way, for sure, Indra, leader of knowledge and power, crosses with ease any river of difficulty by virtue of these scholars. This way too he easily overcomes difference, division and disunity. This way, again, O scholars and leaders settled at peace, by your vision, wisdom and mantric formulae, he defends and promotes generous rules for the advancement of good government and administration.

जुष्टीं नरो ब्रह्मणा वः पितृणामक्षमव्ययं न किला रिषाथ ।
यच्छक्वरीषु बृहता रवेणेन्द्रे शुष्मदधाता वसिष्ठाः ॥ ४ ॥

4. *Juṣṭī naro brahmaṇā vaḥ pitṛṇāmākṣam-avyayaṁ na kilā riṣātha. Yacchakvarīṣu br̥hatā ravenendre śuṣmamadadhātā vasiṣṭhāh.*

O leading lights of the nation, by your vision, wisdom and active homage, the tradition of the ancients is preserved and happily advanced. Therefore, never for any reason, obstruct the relentless wheel of the nation and never disturb the inviolable equilibrium of forces which, O leading lovers of peace, by your reverberating words and heroic action in the great battles of humanity, you vested in the nation and its governance as the centre of stability.

उद्व्यामिवेत्तृष्णजो नाथितासोऽदीधयुर्दशराज्ञे वृतासः ।
वसिष्ठस्य स्तुवत इन्द्रो अश्रोदुरुं तृत्सुभ्यो अकृणोदु
लोकम् ॥ ५ ॥

5. *Ud dyāmivet tṛṣṇajo nāthitāso'dīdhayur-dāśa-rājñe vṛtāsaḥ. Vasiṣṭhasya stuvata indro āśrodrum tṛtsubhyo akr̥ṇodu lokam.*

The leading lights of the nation, selected and duly appointed, thirsting to cross over the hurdles of life, shine and glorify the generous ruler like the sun for the advancement of the liberal order for the people. Let Indra, enlightened ruler, listen to the leading lights and scholars and create vast and brilliant channels and possibilities for the defence and developmental forces of the nation.

दण्डाद्वेद्मोअर्जनास आसन्परिच्छिन्ना भर्ता अर्भकासः ।
अर्भवच्च पुराता वसिष्ठ आदितृत्सूनां विशो अप्रथन्त ॥ ६ ॥

6. *Daṇḍā ived go-ajanāsa āsan paricchinnā bharatā arbhakāsaḥ. Abhavacca pura-etā vasiṣṭha ādit tṛtsūnām viśo aprathanta.*

Let the pioneers and bearers of the burdens of social order be straight and strong like the sceptre of authority, eloquent and progressive in language, education and culture, definite and judicious in law and policy and youthful in energy. Let the leader of these, wise and stable in mind, be ever first and foremost in the advance specially of the people and of the defence and development forces.

त्रयः कृण्वन्ति भुवनेषु रेतस्त्रिः प्रजा आर्या ज्योतिर्ग्राः ।
त्रयो घर्मास उषसं सचन्ते सर्वा इत्ता अनु विदुर्वसिष्ठाः ॥ ७ ॥

7. *Trayaḥ kṛṇvanti bhuvaneṣu retastisraḥ prajā āryā jyotiragrāḥ. Trayo gharmāsa uṣasam sacante sarvāṇ it tāṇ anu vidurvasiṣṭhāḥ.*

Three vital fires, of earth, sky and the sun, generate life energy in world regions and life forms. Three are the people's classes dynamic and enlightened. Three vital fires, heat, light and electricity, serve the dawn, and the enlightened scholars know all of them.

सूर्यस्येव वक्षथो ज्योतिरेषां समुद्रस्येव महिमा गभीरः ।
वातस्येव प्रज्वो नान्येन स्तोमो वसिष्ठा अन्वेतवे वः ॥ ८ ॥

8. *Sūryasyeva vakṣatho jyotireṣāṃ samudrasyeva mahāmā gabhīraḥ. Vātasyeva prajavo nānyena stomo vasiṣṭhā anvetave vaḥ.*

Let the rise of these leading lights be like the splendour of the sun, their grandeur as profound as the depth of the sea, their drive like the wind, and let their

organisation and its magnitude be impossible for anyone else to follow or rival.

त इन्निण्यं हृदयस्य प्रकेतैः सहस्रवल्शामभि सं चरन्ति ।

यमेन ततं परिधिं वयन्तोऽप्सरस उप सेदुर्वसिष्ठाः ॥ ९ ॥

9. *Ta inniṇyaṁ hṛdayasya praketaiḥ sahasravalśa-mabhi saṁ cananti. Yamena tataṁ paridhiṁ vayanto 'psarasa upa sedurvasiṣṭhāḥ.*

Leading scholars and sages by the reflections of divine light of their heart sojourn over the mystery of the thousand branched tree of existence, going round and round across, and by the bounds of this web of life woven by the cosmic law giver and by their imagination rise up to the wonders of heaven in the clouds.

विद्युतो ज्योतिः परि संजिहानं मित्रावरुणा यदपश्यतां त्वा ।

तत्ते जन्मोतैकं वसिष्ठाऽगस्त्यो यत्त्वा विश आजभारं ॥ १० ॥

10. *Vidyuto jyotiḥ pari saṁjihānaṁ mitrāvaruṇā yadapaśyatāṁ tvā. Tat te janmotaikaṁ vasiṣṭhā-'gastyo yat tvā viśa ājabhāra.*

O holy sage of knowledge, peace and power, sun and moon, heat and air, virility and fertility, pranic energies, receive and bear you when, as light of life you leave your sojourn in nature. That is one birth of yours. Then Agastya, the teacher scholar free from sin and stain brings you back to the community of people (as a complete and finished human being, i.e., dvija).

उतासि मैत्रावरुणो वसिष्ठोर्वश्या ब्रह्मन्मनसोऽधि जातः ।

द्रुप्सं स्कृन्नं ब्रह्मणा दैव्येन विश्वे देवाः पुष्करे त्वाद-
दन्त ॥ ११ ॥

11. *Utāsi maitrāvaruṇo vasiṣṭhorvaśyā brahman manaso'dhi jātaḥ. Drapsam skannam brahmaṇā daiviyena viṣve devāḥ puṣkare tvādadanta.*

Vasishtha, sage and scholar, living soul, you are a child of sun and moon, born of the heart of Mother Nature nurtured by mother knowledge. Like a drop of distilled soma, all divine powers of the world nourish you in the lotus cradle on celestial wealth of food for vitality and light for knowledge.

स प्रकेत उभयस्य प्रविद्वान्सहस्रदान उत वा सदानः ।

यमेन ततं परिधिं वयिष्यन्नप्सरसः परि जज्ञे वसिष्ठः ॥ १२ ॥

12. *Sa praketa ubhayasya pravidvān tsahasradāna uta vā sadānaḥ. Yamena tataṁ paridhiṁ vayiṣya- nnapसरसाḥ pari jajñe vasiṣṭhaḥ.*

Vasishtha, man of enlightenment, scholar of both heaven and earth, blest with a thousand gifts, and giver of a thousand gifts traverses the very bounds of the web of life woven by the mover and law giver of the world and rises over the winds and clouds.

सत्रे ह जाताविषिता नमोभिः कुम्भे रेतः सिषिचतुः

समानम् । ततो ह मान् उदियाय मध्यात्ततो जातमृषि-
माहुर्वसिष्ठम् ॥ १३ ॥

13. *Satre ha jātāviṣitā namobhiḥ kumbhe retāḥ siṣi- catuḥ samānam. Tato ha māna udiyāya madhyā- ttato jātam-ṛṣim-āhur-vasiṣṭham.*

Inspired teachers and scholars risen to eminence over yajnic sessions of teaching relentlessly feed the disciples with gifts of vital knowledge, and from that rises the faithful scholar and sage whom they call

Vasishtha, brilliant seer and visionary.

उक्थभृतं सामभृतं बिभर्ति ग्रावाणं बिभ्रत्प्र वदात्यग्रे ।
उपैनमाध्वं सुमनस्यमाना आ वो गच्छति प्रतृदो
वसिष्ठः ॥ १४ ॥

14. *Ukthabhṛtaṁ sāmabhṛtaṁ bibharti grāvāṇaṁ bibhrat pra vadātyagre. Upainamādhvaṁ sumanasyamānā ā vo gacchāti pratṛdo vasiṣṭhaḥ.*

O men of noble mind and heart, the brilliant sage who bears the knowledge of Rgveda and Samaveda and who commands the secrets of yajna relating to the clouds and mountains for rain, and who proclaims the knowledge to dispel the darkness of ignorance, comes to you. Receive him, and welcome him for your good.

Mandala 7/Sukta 34

*Vishvedevah, Ahi, Ahirbudhnya Devatah, Vasishtha
Maitravaruni Rshi*

प्र शुक्रैतु देवी मनीषा अस्मत्सुतष्टो रथो न वाजी ॥ १ ॥

1. *Pra śukraitu devī manīṣā asmat sutaṣṭo ratho na vājī.*

May divine intelligence of pure and brilliant order come to us like the dawn riding a wonderfully crafted chariot drawn by flying horses.

विदुः पृथिव्या दिवो जनित्रं शृण्वन्त्यापो अध क्षरन्तीः ॥ २ ॥

2. *Viduḥ pṛthivyā divo janitraṁ śṛṇvantyāpo adha kṣarantīḥ.*

Those who listen to words of knowledge as earth receives the showers of rain know the cause and creator

of heaven and earth.

आपश्चिदस्मै पिन्वन्त पृथ्वीवृत्रेषु शूरा मंसन्त उग्राः ॥ ३ ॥

3. *Āpaścidasmai pinvanta pṛthvīrvṛtreṣu śūrā maṁsanta ugrāḥ.*

The showers of rain nourish the earth and her progeny for this Indra, social order of humanity, and in the battles of life the blazing brave bow down in honour to it.

आ धूर्ष्वस्मै दधाताश्वानिन्द्रो न वज्री हिरण्यबाहुः ॥ ४ ॥

4. *Ā dhūrṣvasmai dadhātāśvānindro na vajrī hiraṇyabāhuḥ.*

Like Indra of the thunderbolt and golden hands of charity, rally the fastest forces and harness them to the centre pole of the earthly order in the service of Indra, the ruler.

अभि प्र स्थाताहेव यज्ञं यातेव पत्मन्तमनां हिनोत ॥ ५ ॥

5. *Abhi prasthātāheva yajñam yāteva patman tmanā hinota.*

Like the dawn go forward to the yajna of the day and, like the pilgrim of divinity, advance on the way with self-confidence and enthusiasm.

तमना समत्सु हिनोत यज्ञं दधात केतुं जनाय वीरम् ॥ ६ ॥

6. *Tmanā samatsu hinota yajñam dadhāta ketuṁ janāya vīram.*

Advance the yajna in the battles of life conscientiously and keep the flag of victory flying high in the service of humanity.

उदस्य शुष्माद्भानुर्नार्ति बिभर्ति भारं पृथिवी न भूम ॥ ७ ॥

7. *Uadasya śuṣmād bhānurnārta bibharti bhāraṁ pr̥thivī na bhūma.*

And the sun rises by its own essential power and bears the burden of the earth, so does the earth bear the burden of her children, so let us be like the sun and the earth.

ह्वयामि देवाँ अयातुरग्ने साधन्वृतेन धियं दधामि ॥ ८ ॥

8. *Hvayāmi devāñ ayāturagne sādhanvṛtena dhiyaṁ dadhāmi.*

Agni, lord of light and life, I invoke the divinities of nature and humanity, living life by the practice of truth and eternal law, and I acquire the wisdom of life and action from the teacher dedicated to peace and non-violence.

अभि वो देवीं धियं दधिध्वं प्र वो देवत्रा वाचं कृणु-
ध्वम् ॥ ९ ॥

9. *Abhi vo devīm dhiyaṁ dadhidhvaṁ pra vo devatrā vācaṁ kṛṇudhvaṁ.*

Acquire and maintain your intelligence and wisdom of the order of divinities and speak the language worthy of noble sages.

आ चष्ट आसां पार्थो नदीनां वरुण उग्रः सहस्रचक्षाः ॥ १० ॥

10. *Ā caṣṭa āsāṁ pātho nadīnām varuṇa ugraḥ sahasracakṣāḥ.*

Just as the refulgent sun, lord of a thousand eyes, watches and reveals the course of the streams of water,

so does the brilliant sage of the Word and wisdom commanding a thousand streams of speech oversee the flow of holy speech and communication.

राजा राष्ट्रानां पेशो नदीनामनुत्तमस्मै क्षत्रं विश्वायु ॥ ११ ॥

11. *Rājā rāṣṭrānām peṣo nadīnām-anuttam-asmai kṣatram viśvāyu.*

If the ruler of nations, Varuna, of a thousand eyes, be of the form of flowing streams, dynamic and fluent in speech, policy and action, his order of governance would be better than the best, i.e., permanent, of universal sway over the world.

अविष्टो अस्मान्विश्वासु विश्वद्युं कृणोत शंसं
निनित्सोः ॥ १२ ॥

12. *Aviṣṭo asmān viśvāsu vikṣvadyuṁ kṛṇota śamsaṁ ninitsoḥ.*

Give us safety and security among people of the world, black out the envy and malignity of scandal mongers, and turn criticism into appreciation.

व्येतु दिद्युद् द्विषामशेवा युयोत विष्वग्रपस्तनूनाम् ॥ १३ ॥

13. *Vyetu didyud dviṣāmaśevā yuyota viṣvagr-apas-tanūnām.*

Let the flaming arrow and pernicious ill will of the jealous be thrown off far away. Eliminate all the ailments, ill health and infirmities of our body.

अवीन्नो अग्निर्व्यान्नमोभिः प्रेष्ठो अस्मा अधायि स्तोमः ॥ १४ ॥

14. *Avīnno agnir-havyān-namobhiḥ preṣṭho asmā adhāyi stomah.*

May Agni, light of life, dearest ruler, consume and eliminate negativities, protect and preserve us with good food and health care, and accept our song of praise and prayer in appreciation.

स॒जू॒र्दे॒वेभि॒र॒पां न॒पात॑ स॒खायं॑ कृ॒ध्वं शि॒वो नो॑ अस्तु ॥ १५ ॥

15. *Sajūr-devebhir-apām napātaṁ sakhāyaṁ kṛdhvaṁ śivo no astu.*

Be friends with Agni, fire and the sun, which creates the indestructible waters of space and the firmament, along with other nature's divinities, so that there may be happiness and well being in our life.

अ॒ब्जामु॒क्थैर॒हिं गृ॒णीषे॑ बु॒ध्ने न॒दीनां॑ रजः॒सु षीद॑न् ॥ १६ ॥

16. *Abjāmukthairahim grṇīṣe budhne nadīnām rajahsu śidan.*

With songs of praise adore the sun which creates the cloud born of waters and which, while abiding in high space, also abides in every particle of river waters.

मा नोऽ हि॒र्बु॒ध्न्यो रि॒षे धा॒न्मा य॒ज्ञो अस्य॑ स्त्रि॒ध॒दृता॒योः ॥ १७ ॥

17. *Mā no'hirbudhnyo riṣe dhānmā yajño asya sridhadrtāyoh.*

May the yajnic governance and administration of this ruler dedicated to truth and eternal law never rule us with the motive of hurt and exploitation. So may also the cloud in the firmament never hurt us by excess or drought of rain.

उ॒त न॑ ए॒षु नृ॒षु श्रवो॑ धुः प्र रा॒ये य॑न्तु श॒र्धन्तो॑ अ॒र्यः ॥ १८ ॥

18. *Uta na eṣu nṛṣu śravo dhuḥ pra rāye yantu śardhanto aryah.*

And may the ruler and governors generate and consolidate food, sustenance and prosperity among these noble people and move forward on way to honour and excellence, strengthening the devoted faithfuls and overcoming the envious rivals and hostile forces of opposition.

तपन्ति शत्रुं स्वर्णं भूमा महासेनासो अमेभिरेषाम् ॥ १९ ॥

19. *Tapanti śatruṃ svarṇa bhūmā mahāsenāso amebhireṣām.*

Leaders and commanders of mighty forces, they mortify and purge or defeat and destroy the enemies by these forces. Let us then be happy as in heaven on earth.

आ यन्नः पत्नीर्गमन्त्यच्छा त्वष्टा सुपाणिर्दधातु वीरान् ॥ २० ॥

20. *Ā yannaḥ patnīr-gamantyaḥchā tvaṣṭā supāṇir-dadhātu vīrān.*

And when wives come and meet us, may Tvashta, lord destroyer of suffering and dexterous maker of graceful forms, bless us with brave and handsome children.

प्रति नः स्तोमं त्वष्टा जुषेत स्यादस्मे अरमतिर्वसूयुः ॥ २१ ॥

21. *Prati naḥ stomam tvaṣṭā juṣeta syādasme aramati-rvasūyuh.*

May Tvashta, creator and ruler of world forms and institutions, accept our praise and prayer and, lord of vision and intelligence as he is, may he be the giver of wealth, honour and excellence for us.

ता नो रासत्रातिषाचो वसून्या रोदसी वरुणानी शृणोतु ।
वरूत्रीभिः सुशरणो नो अस्तु त्वष्टा सुदत्रो वि दधातु
रायः ॥ २२ ॥

22. *Tā no rāsan rātiṣāco vasūnyā rodasī varuṇānī
śṛṇotu. Varūtrībhiḥ suśaraṇo no astu tvaṣṭā suda-
tro vi dadhātu rāyaḥ.*

May the heaven and earth, generous and judicious givers of gifts, overflowing with liquid wealth and energy, listen to our prayer and give us peace and comfort in a settled state of life. May Tvashta, creator and maker of forms, with all modes of protection and promotion be our shelter home, and may he, generous giver of the best things of life, bring us wealth, honour and excellence.

तन्नो रायः पर्वतास्तत्र आपस्तद्रातिषाच ओषधीरुत द्यौः ।
वनस्पतिभिः पृथिवी सजोषा उभे रोदसी परि पासतो
नः ॥ २३ ॥

23. *Tanno rāyaḥ parvatāstanna āpastad rātiśāca
oṣadhīruta dyauḥ. Vanaspatibhiḥ pṛthivī sajoṣā
ubhe rodasī pari pāsato naḥ.*

That wealth, honour and excellence of ours, the clouds and mountains, the waters, the liberal givers, the herbs, the solar region, the dear motherly earth with her trees and forests and both heaven and earth protect, preserve and promote for us all round.

अनु तदुर्वी रोदसी जिहातामनु द्युक्षो वरुण इन्द्रसखा । अनु
विश्वे मरुतो ये सहासो रायः स्याम धरुणं धियध्वै ॥ २४ ॥

21. *Anu tadurvī rodasī jihātāmanu dyukṣo varuṇa indrasakhā. Anu viśve maruto ye sahāso rāyaḥ syāma dharuṇam dhiyadhyai.*

May the wide earth and heaven be kind and favourable to us and procure for us the wealth, honour and excellence of life we pray for. May the refulgent sun, the ocean, the friendly powers of the ruling lord Indra, and all the winds of space and vibrant heroes of the world who command both challenging force and fortitude be favourable so that we may be able to hold and manage the wealth, honour and excellence of life which the divinities of nature and humanity have given us.

तन्न इन्द्रो वरुणो मित्रो अग्निराप ओषधीर्वनिनो जुषन्त ।
शर्मन्त्यम मरुतामुपस्थे यूयं पात स्वस्तिभिः सदा
नः ॥ २५ ॥

25. *Tanna indro varuṇo mitro agnirāpa oṣadhīrvanino juṣanta. Śarmantsyāma marutāmupasthe yūyam pāta svastibhiḥ sadā naḥ.*

May Indra, ruling lord of the world, Varuna, the ocean and the world's powers of judgement and discrimination, Mitra, the sun and our brilliant friends, Agni, cosmic fire and the leaders, Apah, spatial waters and our people of holy action, and the herbs and trees of the earth, all brilliant and inspiring, be favourable and generous. May we, we pray, live close under the protection of the best of human world and nature. O divine powers of nature and humanity, protect, preserve and promote us with all good fortune and well being of life all round, all ways, all time.

Mandala 7/Sukta 35

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

शं न इन्द्राग्नी भवतामवोभिः शं न इन्द्रावरुणा रातहव्या ।
शमिन्द्रासोमा सुविताय शं योः शं न इन्द्रापूषणा
वार्जसातौ ॥ १ ॥

1. *Śaṁ na indrāgnī bhavatāmavobhiḥ śaṁ na indrā-varuṇā rātahavyā. Śamindrāsomā suvitāya śaṁ yoh śaṁ na indrāpūṣaṇā vājasātau.*

May cosmic energy and fire with all means of protection and advancement be for our peace and happiness for the good life. May solar energy and waters, givers of all good things of life be for our peace and joy. May life energy and the herbs be for our peace and honour for well being. May pranic energy and vital nourishment be for our peace and joy in our striving for the ultimate victory.

शं नो भगः शमु नः शंसो अस्तु शं नः पुरन्धिः शमु सन्तु
रायः । शं नः सत्यस्य सुयमस्य शंसः शं नो अर्यमा पुरुजातो
अस्तु ॥ २ ॥

2. *Śaṁ no bhagaḥ śamu naḥ śaṁso astu śaṁ naḥ purandhiḥ śamu santu rāyah. Śaṁ naḥ satyasya suyamasya śaṁsaḥ śaṁ no aryamā purujāto astu.*

May our honour and glory and our praise and approbation prevailing around be for our good and well being. May our law and order for social sustenance and our wealth and honour be for peace and well being. May our honour and respect for true Dharma and law and for the proper pursuit of Dharma and law in effective governance and administration be for our joy and

prosperity for the good life. And may our law and justice of universal value and fair application be for our good and well being in peace.

शं नो धा॒ता श॒मु ध॒र्ता नो अस्तु शं न उरू॒ची भ॑वतु
स्व॒धाभिः । शं रोद॑सी बृ॒हती शं नो अ॒द्रिः शं नो दे॒वानां
सु॒ह॒वा॒नि सन्तु ॥ ३ ॥

3. *Śaṁ no dhātā śamu dhartā no astu śaṁ na urūcī bhavatu svadhābhiḥ. Śaṁ rodasī brhatī śaṁ no adriḥ śaṁ no devānaṁ suhavāni santu.*

May the lord creator, ruler and sustainer be good and gracious and give us peace and joy of well being. May the extensive space and the wide earth be good with gifts of sustenance for our peace and well being. May the great firmament, and the regions of light and the cloud and the mountain be for our good, peace and joy. And may our invocations and adorations of the divinities of nature and humanity be good and bring us peace and joy.

शं नो अ॒ग्नि॒र्ज्योति॑रनी॒को अस्तु शं नो मि॒त्रावरु॑णाव॒श्विना॒
शम् । शं नः सु॒कृतां सु॒कृता॑नि सन्तु शं न इ॒षि॒रो अ॒भि वा॑तु
वा॒तः ॥ ४ ॥

4. *Śaṁ no agnirjyotiranīko astu śaṁ no mitrāva-ruṇāvaśvinā śam. Śaṁ naḥ sukṛtāṁ sukṛtāni santu śaṁ na iṣiro abhi vātu vātaḥ.*

May the fire and the light and splendour of life be good for our peace and well being. May the prana and udana energies and the circuitous dynamics of nature be for our good and joy of well being. May the noble works of good artists and great men be for peace

and happiness for us, and the ever blowing winds blow and inspire us for peace and joy.

शं नो द्यावापृथिवी पूर्वहूतौ शमन्तरिक्षं दृशये नो अस्तु ।
शं न ओषधीर्वनिनो भवन्तु शं नो रजसस्पतिरस्तु
जिष्णुः ॥ ५ ॥

5. *Śaṁ no dyāvāpṛthivī pūrvahūtau śamantarikṣaṁ
dṛśaye no astu. Śaṁ na oṣadhīrvanino bhavantu
śaṁ no rajasaspatirastu jiṣṇuḥ.*

May the heaven and earth invoked since eternity in the first yajna, and the middle regions so charming to see be good for our peace and joy. May the herbs instilled with the vitality of sun rays be for our peace and joy of good health, and may the victorious lord of life on earth and in distant regions be good and bring us peace, prosperity and happiness.

शं न इन्द्रो वसुभिर्देवो अस्तु शमादित्येभिर्वरुणः सुशंसः ।
शं नो रुद्रो रुद्रेभिर्जलायः शं नस्त्वष्टा ग्राभिरिह शृणोतु ॥ ६ ॥

6. *Śaṁ na indro vasubhirdevo astu śamāditye-
bhirvaruṇaḥ suśaṁsaḥ. Śaṁ no rudro rudre-
bhirjalāṣaḥ śaṁ nastvaṣṭā gnābhiriha śṛṇotu.*

May the self-refulgent sun with life sustaining planets be good for peace and happiness in our life. May the ocean so adorable be good for our peace and joy all the year round with the sun in Zodiacs. May the lord of nature's life energy, Rudra, with pranic energies warding off pain and suffering be good for our peace and well being, and may the lord maker of forms, Tvashta, with his fires of evolution and new structures be good and gracious for our peace and happiness and

listen to us here itself.

शं नः सोमो भवतु ब्रह्म शं नः शं नो ग्रावाणः शमु सन्तु
यज्ञाः । शं नः स्वरूपां मितयो भवन्तु शं नः प्रस्वः शम्बस्तु
वेदिः ॥ ७ ॥

6. *Śaṁ na somo bhavatu brahma śaṁ naḥ śaṁ no grāvāṇaḥ śamu santu yajñāḥ. Śaṁ naḥ svarūṇām mitayo bhavantu śaṁ naḥ prasvaḥ śamvastu vediḥ.*

May the moon give us peace and joy. May the lord supreme with gifts of sustenance bless us with peace. May the clouds bring us peace. May the yajnas give us peace. May the pillars of the vedi and Vedic chants structured to sensitive measure bring us peace. May the vedi bring us peace. May the newly sprouting herbs bring us peace.

शं नः सूर्य उरुचक्षा उदेतु शं नश्चतस्रः प्रदिशो भवन्तु ।
शं नः पर्वता ध्रुवयो भवन्तु शं नः सिन्धवः शमु
सन्त्वापः ॥ ८ ॥

8. *Śaṁ naḥ sūrya urucakṣā udetu śaṁ naścataśraḥ pradiśo bhavantu. Śaṁ naḥ parvatā dhruvayo bhavantu śaṁ naḥ sindhavaḥ śamu santvāpaḥ.*

May the sun of universal eye rise for our peace and joy. May the four directions with their subdirections be for our peace and joy. May the mountains be stable and undisturbed to give us peace. Let the seas be calm and peaceful, and let all forms of water be for us and our peace and joy.

शं नो अदितिर्भवतु व्रतेभिः शं नो भवन्तु मरुतः स्वर्काः ।
 शं नो विष्णुः शमु पूषा नो अस्तु शं नो भवित्रं शम्बस्तु
 वायुः ॥ ९ ॥

9. *Śaṁ no aditirbhavatu vratebhiḥ śaṁ no bhavantu marutaḥ svarkāḥ. Śaṁ no viṣṇuḥ śamu pūṣā no astu śaṁ no bhavitraṁ śamvastu vāyuh.*

May the indestructible nature mother with her laws and mother earth be peaceful for us. May the holy and adorable winds and vibrant humanity of brilliant virtues be for peace and joy for us. May Vishnu, lord omnipresent, be gracious and give us peace and joy. May nature's nourishment be for our peace and happiness. Let the future possibilities be for our good and happiness of well being. Let the air be for our peace and happiness. Let all laws and disciplines be for peace.

शं नो देवः सविता त्रायमाणः शं नो भवन्तूषसो विभातीः ।
 शं नः पर्जन्यो भवतु प्रजाभ्यः शं नः क्षेत्रस्य पतिरस्तु
 शंभुः ॥ १० ॥

10. *Śaṁ no devaḥ savitā trāyamāṇaḥ śaṁ no bhavantūṣaso vibhātīḥ. Śaṁ naḥ parjanya bhavatu prajābhyaḥ śaṁ naḥ kṣetrasya patirastu śambhuḥ.*

May lord creator Savita, generous saviour and refulgent giver of guidance, grant us peace and happiness. May the glorious dawns shower us with peace and joy. May the cloud of rain be harbinger of peace and joy for the people. And may the lord of peace, sustainer of the world, master of our field of action and cultivation, be gracious and give us peace and happiness.

शं नो देवा विश्वदेवा भवन्तु शं सरस्वती सह धीभिस्तु ।
 शर्मभिषाचः शमु रतिषाचः शं नो दिव्याः पार्थिवाः शं
 नो अप्याः ॥ ११ ॥

11. *Śaṁ no devā viśvadevā bhavantu śaṁ sarasvatī
 saha dhībhirastu. Śamabhiṣācaḥ śamu rātiṣācaḥ
 śaṁ no divyāḥ pārthivāḥ śaṁ no apyāḥ.*

May the generous divines of the world be good and gracious to us at peace. May Sarasvati, eternal mother knowledge and divine speech with universal intelligence, be for our peace and well being. May the overpowering yajnic energies and all generous tendencies be for our good and peace of well being. And may all the divinities of heaven, earth and ocean give us peace and joy.

शं नः सत्यस्य पतयो भवन्तु शं नो अर्वन्तः शमु सन्तु
 गावः । शं न ऋभवः सुकृतः सुहस्ताः शं नो भवन्तु पितरो
 हवेषु ॥ १२ ॥

12. *Śaṁ naḥ satyasya patayo bhavantu śaṁ no
 arvantāḥ śamu santu gāvaḥ. Śaṁ na ṛbhavaḥ
 sukr̥taḥ suhastāḥ śaṁ no bhavantu pitaro haveṣu.*

May the keepers and observers of truth be at peace for our good and well being. May our horses and transports be at peace, may our lands and cows be at peace for our peace and well being. May our wise veterans, noble artists and expert craftsmen, be at peace for happiness and comfort for us. And may our seniors be at peace and give us peace at our programmes of holy action when we call upon them.

शं नो अज एकपाद्देवो अस्तु शं नोऽ हिर्बुध्न्यः^१ शं समुद्रः ।
 शं नो अपां नपात्पेरुरस्तु शं नः पृश्निर्भवतु देवगोपा ॥ १३ ॥

13. *Śaṁ no aja ekapād devo astu śaṁ no'hirbudhnyah śaṁ samudrah. Śaṁ no apām napāt perurastu śaṁ naḥ prśnirbhavatu devagopā.*

May the generous and self-refulgent lord unborn and eternal, sole sustainer of the universe, be gracious and give us peace. May the cloud floating in the sky be at peace and give us peace. May the ocean be at peace. May the boats and ships to cross the seas be at peace for us, and may the space and colourful sky sustaining divine generosities be at peace and give us peace and happiness.

आदित्या रुद्रा वसवो जुषन्तेदं ब्रह्म क्रियमाणं नवीयः ।
 शृण्वन्तु नो दिव्याः पार्थिवासो गोजाता उत ये यज्ञि-
 यासः ॥ १४ ॥

14. *Ādityā rudrā vasavo juṣantedaṁ brahma kriyamāṇaṁ navīyah. Śṛṇvantu no divyāḥ pārthi-vāso gojātā uta ye yajñiyāsah.*

May the Adityas, cosmic lights, Rudras, catalytic agents of nature, and the Vasus, sustaining abodes of life, receive this song divine of homage being sung at the latest and be at peace for us, and may the divinities of heaven and earth born of nature and the holy Word sung in divine voice, and those who are venerable sages dedicated to yajna be at peace and give us peace and happiness.

ये देवानां यज्ञिया यज्ञियानां मनोर्यजत्रा अमृता ऋतज्ञाः ।
 ते नो रासन्तामुरुगायमद्य यूयं पात स्वस्तिभिः सदा नः ॥ १५ ॥

15. *Ye devānām yajñiyā yajñiyānām manoryajatrā amṛtā ṛtajñāḥ. Te no rāsantām-urugāyam-adya yūyam pāta svastibhiḥ sadā naḥ.*

Those who are most venerable of the venerable divines of brilliance honoured by the wise, immortal knowers of truth and divine law, may bless us with knowledge universally celebrated. May you all, O divine sages and natural powers of divinity, protect and promote us with peace and joy for happiness and well being for all time.

Mandala 7/Sukta 36

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

प्र ब्रह्मैतु सदनादृतस्य वि रश्मिभिः ससृजे सूर्यो गाः ।

वि सानुना पृथिवी संस्त्र उर्वी पृथु प्रतीकमध्येधे अग्निः ॥ १ ॥

1. *Pra brahmaita sadanādṛtasya vi raśmibhiḥ sasṛje sūryo gāḥ. Vi sānunā pṛthivī sasra urvī pṛthu pratīkam-adhyedhe agniḥ.*

Let the knowledge of existence arise from the divine centre of universal truth : the sun radiates light with its rays and illuminates the earths, the wide earth moves on with her peaks of mountains, and fire rises and blazes over the vedi, symbol of cosmic yajna.

इमां वां मित्रावरुणा सुवृक्तिमिषं न कृण्वे असुरा नवीयः ।

इनो वामन्यः पदवीरदब्धो जनं च मित्रो यतति ब्रुवाणः ॥ २ ॥

2. *Imām vām mitrāvaruṇā suvṛktimiṣaṁ na kṛṇve asurā navīyaḥ. Ino vāmanyah padavīradabdhō janam ca mitro yatati bruvāṇaḥ.*

O Mitra and Varuna, sun and cosmic energy and

intelligence, both givers of life energy to the living world, I offer this new song of adoration as homage to you. One of you, Varuna, is resistless, all pervasive and coexistent with every stage of life's evolution, and the other, Mitra, the sun, as a friend enjoins humanity to the life of activity proclaiming its rise as direct presence.

आ वातस्य ध्रजतो रन्त इत्या अपीपयन्त धेनवो न सूदाः ।
महो दिवः सदने जायमानोऽचिक्रदद् वृषभः सस्मिन्नू-
धन् ॥ ३ ॥

3. *Ā vātasya dhrajato ranta ityā apīpayanta dhenava na sūdāḥ. Maho devaḥ sadane jāyamāno' - cikradad vṛṣabhaḥ sasminnūdhan.*

The currents of sportive wind play around like abundant cows yielding milk, and the mighty cloud laden with vapour, born of the great regions of heaven, roars in its house of mid skies.

गिरा य एता युनजद्धरी त इन्द्र प्रिया सुरथा शूर धायू ।
प्र यो मन्युं रिरिक्षतो मिनात्या सुक्रतुमर्यमणं ववृत्याम् ॥ ४ ॥

4. *Girā ya etā yunajaddharī ta indra priyā surathā śūra dhāyū. Pra yo manyaṁ ririkṣato minātyā sukratum-aryamaṇaṁ vavṛtyām.*

Indra, all powerful ruler of the world, I pray, let me come to have the benefit of the power and presence of Aryama, chief power of justice, holy in action, who, with his order and invitation deploys the noble and efficient forces that run the chariot of your social order, who controls and punishes the violent deeds and corrects the violent attitudes of the negative and destructive forces.

यजन्ते अस्य सख्यं वयश्च नमस्विनः स्व ऋतस्य धामन् ।
वि पृक्षो बाबधे नृभिः स्तवान इदं नमो रुद्राय प्रेष्ठम् ॥ ५ ॥

5. *Yajante asya sakhyam vayaśca namasvinaḥ sva
ṛtasya dhāman. Vi pṛkṣo bābadhe nṛbhiḥ stavāna
idaṁ namo rudrāya preṣṭham.*

In their own house of truth, justice and yajna, devotees with reverence and homage pray for life energy and the friendship and company of this Rudra, destroyer of suffering and injustice, and giver of pranic energy. Loved and adored by the people, he releases for them nourishment and energy in abundance. This cherished homage and adoration is offered to Rudra.

आ यत्साकं यशसो वावशानाः सरस्वती सप्तथी
सिन्धुमाता । याः सुष्वयन्त सुदुघाः सुधारा अभि स्वेन पर्यसा
पीप्यानाः ॥ ६ ॥

6. *Ā yat sākam yaśaso vāvaśānāḥ sarasvatī saptathī
sindhumātā. Yāḥ suṣvayanta sudughāḥ sudhārā
abhi svena payasā pīpyānāḥ.*

Sarasvati, the eternal stream of life, of cosmic waters, and of speech and sacred knowledge, the seventh over the streams flowing through five senses and the mind, through five elements and the stuff of mind and intelligence, and through the poetic streams of the Veda, all these streams which flow abundantly, exuberant, magnificent, roaring with splendour, all of them ever growing and rising with their own flood of water: may all these continue to flow together gloriously for us.

उत त्ये नो मरुतो मन्दसाना धियं तोकं च वाजिनोऽ वन्तु ।
मा नः परि ख्यदक्षरा चरन्त्यवीवृधन्युज्यं ते रयिं नः ॥ ७ ॥

7. *Uta tye no maruto mandasānā dhiyaṁ tokam ca vājino'vantu. Mā naḥ pari khyadakṣarā carantyavīrddhan yujaṁ te rayiṁ naḥ.*

And those happy and joyous Maruts, vibrant scholars and sages, leaders of the nation, pioneers of science, manners and traditions, protect and advance our rising generation and our knowledge, intellect, imagination and culture. May the eternal mother stream of light and knowledge continuously flow for us and never forsake us. And may the Maruts augment and consolidate our wealth, honour and excellence for use and future progress.

प्र वो महीमरमतिं कृणुध्वं प्र पूषणं विदथ्यं॑ न वीरम् ।
भगं धियोऽवितारं नो अस्याः सातौ वाजं रातिषाचं
पुरन्धिम् ॥ ८ ॥

8. *Pra vo mahīmaramatiṁ kṛṇudhvaṁ pra pūṣaṇam vidathyaṁ na vīram. Bhagaṁ dhiyo'vitāraṁ no asyāḥ satau vājaṁ rātiṣācaṁ purandhim.*

O Vishvedevas, divinities of nature and brilliant scholars, sages and leaders of humanity, create, cultivate, increase and consolidate a high order of intelligence, nutrition and health care, a force of the brave to face the warlike business of life, a high standard of honour and excellence, protection for our order of knowledge, culture and tradition, and a generous and abundant state of this stable polity equipped with instant powers of defence and advancement.

अच्छायं वो मरुतः श्लोक एत्वच्छ विष्णुं निषिक्तुपाम-
वोभिः । उत प्रजायै गृणते वयो धुर्युयं पात स्वस्तिभिः
सदा नः ॥ ९ ॥

9. *Acchāyaṃ vo marutaḥ śloka etvacchā viṣṇuṃ niṣikṭapā mavobhiḥ. Uta prajāyai gṛṇate vayo dhuryūyaṃ pāta svastibhiḥ sadā naḥ.*

O Maruts, vibrant forces of divinity in nature and humanity, may this song of celebration reach you well and gracefully. And so may it reach Vishnu, protector of the initiated dedicated to Dharma, who protects us with all methods of protection and advancement. We pray bring us life energy and a full span of good health and age for the celebrant and the people. O divinities, protect us always with all means of protection and advancement for our well being all round.

Mandala 7/Sukta 37

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

आ वो वाहिष्ठो वहतु स्तवध्यै रथो वाजा ऋभुक्षणो अमृक्तः ।
अभि त्रिपृष्ठैः सर्वनेषु सोमैर्मदे सुशिप्रा महभिः पृण-
ध्वम् ॥ १ ॥

1. *Ā vo vāhiṣṭho vahatu stavadhyai ratho vājā ṛbhukṣaṇo amṛktaḥ. Abhi triprṣṭhaiḥ savaneṣu somairmade suśiprā mahabhiḥ pṛṇadhvam.*

O Rbhus, high spiritual experts of science and technology, equipped with noble visor and helmet, come and join this celebration of ours to enjoy yourselves on abundant thrice distilled and seasoned drinks of soma in our yajnic meets. Let your strongest, fastest and unbreakable chariot transport you here. Regale yourselves and refine the yajna to perfection.

यूयं ह॒ रत्नं म॒घवत्सु॒ धत्थ॒ स्व॒र्दृ॒शं ऋ॒भु॒क्ष॒णो अमृ॑क्तम् । सं
य॒ज्ञेषु॑ स्वधावन्तः पिब॒ध्वं वि नो॒ राधांसि॑ म॒तिभि॑र्दय-
ध्वम् ॥ २ ॥

2. *Yūyam ha ratnaṁ maghavatsu dhattha svarḍśa
ṛbhukṣaṇo amṛktam. Śaṁ yajñeṣu svadhāvantah
pibadhvaṁ vi no rādhānsi matibhirdayadhvam.*

O scholars of science and technology, visionaries of light, you bring jewels of imperishable wealth for men of power and excellence. O commanders of food, sustenance and power, drink the soma of success in the yajnas of corporate programmes, and with your research and intelligence create the infrastructure for the development and success of our nation.

उ॒वोचि॑थ॒ हि म॒घवन्दे॒ष्णं म॒हो अ॒र्भ॑स्य॒ वसु॑नो वि॒भा॒गे ।
उ॒भा ते॑ पू॒र्णा वसु॑ना॒ ग॒र्भ॑स्ती॒ न स॒नृ॒ता नि य॑मते वस॒-
व्या ॥ ३ ॥

3. *Uvocitha hi maghavan deṣṇaṁ maho arbhasya
vasuno vibhāge. Ubhā te pūrṇā vasunā gabhasī
na sūnṛtā ni yamate vasavyā.*

Lord and master of wealth, you take delight in charity and love to give and share, whether the giving and distribution involves a large or a small amount. Both your hands are full of plenty, your voice of truth from the heart overflows with generosity and nothing ever restrains your hands from giving.

त्वमिन्द्र॒ स्वय॑शा ऋ॒भु॒क्षा वा॒जो न सा॒धुर॑स्त॒मेष्य॑क्वा । व॒यं
नु ते॑ दा॒श॒वांसः॑ स्याम॒ ब्र॒ह्म कृ॑ण्वन्तो॒ हरि॒वो वसि॑ष्ठाः ॥ ४ ॥

4. *Tvamindra svayaśā r̥bhukṣā vājo na sādthurā-stameṣyṛkvā. Vayaṁ nu te dāśvāṁsaḥ syāma brahma kṛṇvanto harivo vasiṣṭhāḥ.*

Indra, enlightened and generous ruler and commander of wealth, innate honour and wisdom, manager of experts and manpower in general, you are good, versatile and efficient in function like food, energy, speed and success itself, you come home to people like the sun on the day's completion. We pray let us be beneficiaries of your grace, generous like yourself, creator of food and wealth in the spirit of piety and well established in charity.

सनितसि प्रवतो दशुषे चिद्याभिर्विवेषो हर्यश्च धीभिः ।
ववन्मा नु ते युज्याभिस्तु कदा न इन्द्र राय आ दश-
स्ये ॥ ५ ॥

5. *Sanitāsi pravato dāśuṣe cid yābhirviveṣo har-yaśva dhībhiḥ. vavanmā nu te yujyābhirūtī kadā na indra rāya ā daśasyeḥ.*

Indra, lord commander of manpower, speed and success, you are the giver of overflowing wealth to the generous man of charity. O lord, we pray, when would you bless us with that wealth, honour and excellence, that practical intelligence and expertise, and that security and protection by which you prevail over the world of nature and humanity.

वासयसीव वेधसस्त्वं नः कदा न इन्द्र वचसो बुबोधः ।
अस्तं तात्या धिया रयिं सुवीरं पृक्षो नो अर्वा न्युहीत
वाजी ॥ ६ ॥

6. *Vāsayasīva vedhasastvaṃ naḥ kadā na indra vacaso bubodhaḥ. Astaṃ tātṙā dhiyā rayiṃ suvīraṃ prkṣo no arvā nyuhīta vājī.*

Indra, giver of settled security and peace, intelligent and dedicated devotees as we are, when would you listen to our voice of prayer as to people settled in peaceful homes? O lord of dynamic forces, commander of speed, power and success, visit our home, bless us with divine vision and wisdom and bring us wealth, honour and excellence, food and energy and a noble progeny.

अ॒भि यं दे॒वी नि॒र्ऋ॒तिश्चि॒दी॒शे नक्ष॑न्त॒ इन्द्रं॑ श॒रदः॑ सु॒पृक्षः॑ ।
उप॑ त्रि॒बन्धु॑र्ज॒रद॑ष्टि॒मेत्य॑स्व॒वेशं॑ यं कृ॒णव॑न्त॒ मर्तीः॑ ॥ ७ ॥

7. *Abhi yaṃ devī nirṛtiścidiśe nakṣanta indram śaradaḥ supṛkṣaḥ. Upa tribandhurjaradaṣṭime-tyasvaveśaṃ yaṃ kṛṇavanta martāḥ.*

The lord whom the divine earth glorifies from the depth of her being, to whom the seasons of the year abundant with food and flowers look up and resort, to whom the friend and brother in bond with three worlds and humanities attains, to that lord and spirit of unending age without his own essential form comprehended in matter, thought or time, the mortals look up and pray.

आ नो॑ राधांसि॒ सवितः॑ स्त॒वध्या॑ आ रायो॑ यन्तु॒ पर्व॑तस्य
रा॒तौ । सदा॑ नो दि॒व्यः पा॒युः सिष॑क्तु॒ यूयं॑ पात॒ स्व॒स्तिभिः॑
सदा॑ नः ॥ ८ ॥

8. *Ā no rādhāṃsi savitaḥ stavadhyā ā rāyo yantu parvatasya rātau. Sadā no divyaḥ pāyuh siṣaktu yūyaṃ pāta svastibhiḥ sadā naḥ.*

O Savita, glorious lord of generation, sustenance and resolution, may all means and materials of life come to us for success and self-fulfilment, may all forms of wealth, honour and excellence come to us so that we adore and amply glorify you through the gifts of the clouds of abundance. O Vishvedevas, divines of the world, pray you protect and promote us with all modes of peace and security for all time.

Mandala 7/Sukta 38

Savita, Vajinah, Devata, Vasishtha Maitravaruni Rshi

उदु ष्य देवः सविता ययाम हिरण्ययीममतिं यामशिश्नेत् ।
नूनं भगो हव्यो मानुषेभिर्वि यो रत्ना पुरुवसुर्दधाति ॥ १ ॥

1. *Udu śya devaḥ savitā yayāma hiraṇyayīm-amatiṁ yāmaśisret. Nūnaṁ bhago havyo mānuṣebhirvi yo ratnā puruvasūrdadhāti.*

Let us rise and attain to that golden glory of divinity which the self-refulgent Savita radiates — Savita, lord of splendour and treasure-hold of universal wealth who truly rules and gives the jewel glories of existence. The lord alone is to be worshipped by humanity.

उदु तिष्ठ सवितः श्रुध्यस्य हिरण्यपाणे प्रभृतावृतस्य ।
व्युर्वी पृथ्वीममतिं सृजान आ नृभ्यो मर्तभोजनं
सुवानः ॥ २ ॥

2. *Udu tiṣṭha savitaḥ śrudhyasya hiraṇyapāṇe prabhṛtāvṛtasya. Vyurvīm prṥhvīm-amatiṁ sṛjāna ā nṛbhyo martabhojanaṁ suvānaḥ.*

O Savita, lord creator of the world and giver of

light with golden hands of infinite generosity, arise and shine at the dawn of the light of truth in the heart and listen to the prayer of this soul in mortal body. You create the wide wide earth of golden beauty and you generate the food for mortals for the sake of living humanity on earth.

अ॒पि॒ षु॒तः स॒वि॒ता दे॒वो अ॑स्तु॒ यमा॑ चि॒द्वि॒श्वे॒ वस॑वो गृणन्ति ।
स नः॑ स्तोमा॒न्नम॑स्य॒श्चनो॑ धा॒द्विश्वे॑भिः पातु पा॒युभि॑र्नि
सू॒रीन् ॥ ३ ॥

3. *Api śtutaḥ savitā devo astu yamā cid viśve vasavo grṇanti. Sa naḥ stomān namasyaścāno dhād viśvebhiḥ pātu pāyubhirni sūrīn.*

May Savita, lord refulgent and generous, be praised and celebrated, the lord whom all learned saints and sages worship and adore. May he, worthy of homage and obedience, accept our songs of celebration and prayer and protect and promote the learned brave with all modes of protection and advancement.

अ॒भि यं दे॒व्यदि॑तिर्गृणा॒ति स॒वं दे॒वस्य॑ स॒वितु॑र्जु॒षाणा॑ । अ॒भि
स॒म्राजो॑ वरु॒णो गृ॑णन्त्य॒भि मि॒त्रासो॑ अ॒र्यमा॑ स॒जोषाः॑ ॥ ४ ॥

4. *Abhi yaṁ devyaditirgrṇāti savam devasya savi-turjuṣāṇā. Abhi samrājō varuṇo grṇantya-bhi mitrāso aryamā sajoṣāḥ.*

The holy mother, divine earth and indestructible nature, all adore lord Savita, enjoying and celebrating the generous lord's creation. So also do brilliant rulers, men of choice merit, friends of life and humanity, and the lord of justice and dispensation, Varuna, all enjoying and appreciating the lord's creation, adore and worship

him.

अ॒भि ये मि॒थो व॒नुषः॑ स॒प॒न्ते रा॒तिं दि॒वो रा॒ति॒षाचः॑
पृ॒थि॒व्याः । अ॒हिर्बु॒ध्न्य उ॒त नः॑ शृ॒णोतु॑ वरू॒त्र्येक॑धेनुभिर्नि
पा॒तु ॥ ५ ॥

5. *Abhi ye mitho vanuṣaḥ sapante rātim divo rātiṣā-
caḥ pṛthivyāḥ. Ahirbudhnya uta naḥ śṛṇotu varū-
tryekadhenubhirni pātu.*

We are the supplicants all together who seek and pray for the grace and gifts of generous heaven and earth. May the lord creator, original cause of the universe all pervasive in space, listen, and may the divine mother protector and giver of vision protect us with all those virtues which converge and focus on a single thought, voice and decisive action.

अ॒नु तन्नो॑ जा॒स्पति॑र्मसीष्ट॒ रत्नं॑ दे॒वस्य॑ स॒वितु॑रि॒यानः॑ ।

भग॑मु॒ग्रोऽ व॑से जोह॒वीति॑ भग॑मनु॒ग्रो अ॒ध या॒ति रत्न॑म् ॥ ६ ॥

6. *Anu tanno jāspatirmaṁsīṣṭa ratnaṁ devasya savi-
turiyānāḥ. Bhagamugro'vase johavīti bhagama-
nugro adha yāti ratnam.*

Let the ruler and protector of the people know and believe that whatever the jewel wealth for life he receives from Savita, self-refulgent lord giver of light and life, all that is for the people, for all of us, so that whatever honour and prosperity the man of passion and ambition invokes and achieves, the same after all, the man of peace and dispassion who receives in consequence.

शं नो॑ भवन्तु वा॒जिनो॑ हवैषु दे॒वता॑ता मि॒तद्र॑वः स्व॒र्काः ।

ज॒म्भय॑न्तोऽ हिं वृ॒कं रक्षांसि॑ सने॒म्यस्मद्दु॑यव॒न्नमी॑वाः ॥ ७ ॥

7. *Śaṁ no bhavantu vājino haveṣu devatātā mita-dravaḥ svarkāḥ. Jambhayanto'hiṁ vṛkaṁ rakṣāṁsi sanemyasmad yuyavannamīvāḥ.*

Let the war-like leaders of knowledge, arms and creativity, brilliant, balanced and dedicated to divine service in action, be for our peace and prosperity in the battles of life, crushing the surreptitious, thievish and demoniac forces of society and removing all ill health and evils from us.

वाजैवाजेऽ वत वाजिनो नो धनेषु विप्रा अमृता ऋतज्ञाः ।
अस्य मध्वः पिबत मादयध्वं तृप्ता यात पथिभिर्देवयानैः ॥ ८ ॥

8. *Vājevāje'vata vājino no dhaneṣu viprā amṛtā ṛtajñāḥ. Asya madhvaḥ pibata mādayadhvaṁ tṛptā yāta pathibhirdevayānaiḥ.*

O immortal heroes commanding knowledge, strength of arms and production in matters of eternal truth and law and the science of yajna, protect and promote us at every stage in the battles of life. Drink of the honey sweets of this celebration of the organised system of life, celebrate joyously and, self-fulfilled here, go forward by the paths of divines.

Mandala 7/Sukta 39

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

ऊर्ध्वो अग्निः सुमतिं वस्वो अश्रेत्प्रतीची जूर्णिर्देवतातिमेति ।
भेजाते अद्री रथ्येव पन्थामृतं होता न इषितो यजाति ॥ १ ॥

1. *Ūrdhvo agniḥ sumatiṁ vasvo āśret pratīcī jūrṇir-devatātīmeti. Bhejāte adrī rathyeva panthāmṛtaṁ hotā na iṣito yajāti.*

The fire on high radiates light inspiring pleasure and enlightenment. The dawn as veteran lady of the house goes forward to offer homage to the divinities. The yajamana and his wife together move forward as by chariot on way to yajna to adore the lord, and the priest offers to join the yajna like one inspired.

प्र वावृजे सुप्रया ब॒र्हिरे॑षामा वि॒श्वती॑व बीरि॒ट इया॑ते ।
वि॒शाम॒क्तोरु॒षसः॑ पू॒र्वहू॑तौ वा॒युः पू॒षा स्व॒स्तये॑ नि॒यु-
त्वा॑न् ॥ २ ॥

2. *Pra vāvṛje suprayā barhiresāmā viśpatīva bīṛiṭa iyāte. Viśāmaktoruṣasaḥ pūrvahūtau vāyuh pūṣā svastaye niyutvān.*

The yajna of these people proceeds, richly provided with holy materials. Vayu and Pusha, wind and life-giving sun, like guardian rulers and protectors of the people, move across the skies as if riding a chariot drawn by horses at the sacred call of night and dawn to yajna early for the good of humanity.

ज॒म्या अ॒त्र वस॑वो रन्त दे॒वा उ॒राव॑न्तरि॒क्षे म॑र्जयन्त शु॒भ्राः ।
अ॒र्वाक्प॒थ उ॑रु॒जयः॑ कृ॒णुध्वं॑ श्रो॒ता दू॒तस्य॑ ज॒ग्मुषो॑ नो
अ॒स्य ॥ ३ ॥

3. *Jmayā atra vasavo ranta devā urāvantarikṣe marjayanta śubhrāḥ. Arvāk patha urūjrayaḥ kṛṇudhvaṁ śrotā dūtasya jagmuṣo no asya.*

Let the Vasus, life giving energies of nature, and enlightened people settled at peace in learning, abound and rejoice here on earth. Let radiant purities of divine refulgence from yajna rise to the vast sky and purify the atmosphere. Let divine energies of vast extension

receive and respond to this yajnic code of our participation in nature's dynamics and converge on this way to our earth.

ते हि यज्ञेषु यज्ञियास ऊमाः सधस्थं विश्वे अभि सन्ति
देवाः । ताँ अध्वर उशतो यक्ष्यग्रे श्रुष्टी भगं नासत्या
पुरन्धिम् ॥ ४ ॥

4. *Te hi yajñeṣu yajñiyāsa ūmāḥ sadhasthaṁ viśve
abhi santi devāḥ. Tāñ adhvara uśato yakṣyagne
śruṣṭī bhagaṁ nāsatyā purandhim.*

All those divinities of the world, adorable and conjoined in nature's dynamics of cosmic yajna, are catalytic agents of protection and promotion keenly concentrative toward life's evolution and advancement. O generous yajamana, O bright fire, keen and passionate as they are in yajna, join them in yajna right away: join Bhaga, universal treasure of wealth, honour and excellence, Nasatya, constant complementarities of nature and natural law, and Purandhi, keeper and protector of habitations and institutions.

आग्ने गिरो दिव आ पृथिव्या मित्रं वह वरुणमिन्द्रमग्निम् ।
आर्यमणमदितिं विष्णुमेषां सरस्वती मरुतो माद-
यन्ताम् ॥ ५ ॥

5. *Āgne giro diva ā prthivyā mitraṁ vaha varuṇa-
mindramagnim. Āryamaṇamaditiṁ viṣṇum-eṣāṁ
sarasvatī maruto mādayantām.*

O sage and scholar, bring us the knowledge and the language of the knowledge of heaven and earth. Bring us the gifts of Mitra, sun and pranic energy, Varuna, water and air, Indra, electric energy, and Agni,

fire and light, of Aryaman, cosmic gravitation, Aditi, nature's constancy, Vishnu, omnipresent cosmic intelligence, so that Sarasvati, corresponding language of their expression may grow and children of the earth may rejoice with enlightenment.

र॒रे ह॒व्यं म॒तिभि॒र्यज्ञि॒यानां॑ नक्ष॒त्कामं॑ म॒र्त्याना॑मसि॒न्वन् ।

धा॒ता र॒यिम॑विद॒स्यं स॒दासां॑ स॒क्षीम॑हि यु॒ज्येभि॒र्नु दे॒वैः ॥ ६ ॥

6. *Rare havyaṁ matibhir-yajñiyānām nakṣat kāmāṁ martyānām-asinvan. Dhātā rayim-avidasyaṁ sadāsām sakṣīmahi yujyebhirnu devaiḥ.*

Let us offer oblations of holy materials to Agni with the thoughts and words of adorable sages so that the desires of mortals bound in love may be fulfilled. May the lord ruler of the world bring us imperishable wealth of universal value, and may we join with brilliant people worthy of association.

नू रोद॑सी अ॒भिष्टु॑ते वसि॒ष्ठैर्ऋ॒तावा॑नो वरु॒णो मि॒त्रो अ॒ग्निः ।

यच्छ॑न्तु च॒न्द्रा उ॒पमं॑ नो अ॒र्कं यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॒ नः ॥ ७ ॥

7. *Nū rodasī abhiṣṭute vasiṣṭhair-ṛtāvāno varuṇo mitro agniḥ. Yacchantu candrā upamaṁ no arkam yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus heaven and earth are adored and celebrated by brilliant sages. May Varuna, Mitra and Agni, lords of truth and law, justice, love and light, grant us gifts of exemplary beauty, bliss and brilliance. O Vishvedevas, pray always protect and promote us with all modes of peace, progress and all round well being.

Mandala 7/Sukta 40

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

ओ श्रुष्टिर्विदुथ्या३ समेतु प्रति स्तोमं दधीमहि तुराणाम् ।
यदद्य देवः सविता सुवाति स्यामास्य रत्निनो विभागे ॥ १ ॥

1. *O śruṣṭirvidathyā sametu prati stomam dadhī-mahi turāṇām. Yadadya devaḥ savitā suvāti syāmāsyā ratnino vibhāge.*

Let instant perception and active response worthy of our yajnic social system come to us in peace for every group and class of people, vibrant and really fast, and let us internalise it in every detail so that whatever the refulgent creator and ruler, Savita, inspires and creates today, right now we may share and, in participation together, be beneficiaries of this lord's jewel gifts of life.

मित्रस्तन्नो वरुणो रोदसी च द्युभक्तमिन्द्रो अर्यमा ददातु ।
दिदेष्टु देव्यदिती रेक्णो वायुश्च यन्नियुवैते भगश्च ॥ २ ॥

2. *Mitrastanno varuṇo rodaśī ca dyubhaktamindro aryamā dadātu. Dideṣṭu devyaditī rekṇo vāyuśca yanniyuvaite bhagaśca.*

May Mitra, lord dear as friend, Varuna, oceans of earth and space, the heaven and the earth and sky, Indra, lord ruler of energy, power and excellence, and Aryama, lord of justice, give us heavenly gifts of divinity. And may Aditi, imperishable generous Mother Nature, Vayu, the wind, and Bhaga, lord of power and glory, bestow upon us what they produce, promote and preserve for us.

सेदुग्रो अस्तु मरुतः स शुष्मी यं मर्त्यं पृषदश्वा अवाथ ।
उतेमग्निः सरस्वती जुनन्ति न तस्य रायः पर्येतास्ति ॥ ३ ॥

3. *Sedugro astu marutaḥ sa śuṣmī yaṁ martyaṁ
pṛṣadaśvā avātha. Utemagniḥ sarasvatī junanti
na tasya rāyaḥ paryetāsti.*

Surely that person would be strong and brilliant whom the Maruts, great commanders of the power of fire, wind and water, protect and promote. Indeed, none would be able to counter his power and prosperity whom Agni, brilliant leader of divinities, and Sarasvati, spirit of knowledge and speech, inspire, energise and motivate.

अयं हि नेता वरुण ऋतस्य मित्रो राजानो अर्यमापो धुः ।
सुहवा देव्यदितिरनुवा ते नो अंहो अति पर्षन्नरिष्टान् ॥ ४ ॥

4. *Ayaṁ hi netā varuṇa ṛtasya mitro rājāno aya-
māpo dhuḥ. Suhavā devyaditir-anarvā te no aṁho
ati parṣann-ariṣṭān.*

And this leader of the yajnic social order of truth and dynamism of society and supportive ruling powers, judicious Varuna, friendly Mitra, far seeing guiding force Aryama, and self-directive brilliant and indestructible spirit and policy, Aditi, all adorable powers faithfully invoked and invited, may, we pray, guide and direct our actions and purge us of evil, sin and crime without hurt or violence.

अस्य देवस्य मीळ्हुषो वया विष्णोरेषस्य प्रभृथे हविर्भिः ।
विदे हि रुद्रो रुद्रियं महित्वं यासिष्टं वर्तिरश्विनावि-
रावत् ॥ ५ ॥

5. *Asya devasya mīlhuṣo vayā viṣnoreṣasya prabhṛthe havirbhiḥ. Vide hi rudro rudriyaṁ mahitvaṁ yāsiṣṭaṁ vartir-aśvināv-irāvat.*

Of this generous, self-refulgent, creative and omnipresent lord Vishnu, all divinities and varieties of existence are extensive manifestations like branches of a tree, in this well sustained system of the universe by virtue of the homage they offer and the sustenance they receive. Rudra, lord sustainer of the good and scourage of evil, alone knows the mighty majesty I adore, and I pray may the Ashvins, sun and moon and twin divine complementarities of nature's energy, come by the paths of divine bounties and bless us.

मात्रं पूषन्नाघृण इरस्यो वरूत्रि यद्रातिषाचश्च रासन् ।
मयोभुवो नो अर्वन्तो नि पान्तु वृष्टिं परिज्मा वातो
ददातु ॥ ६ ॥

6. *Mātra pūṣannāghṛṇa irasyo varūtrī yad rāti-ṣācaśca rāsan. Mayobhuvo no arvanto ni pāntu vṛṣṭim parijmā vāto dadātu.*

O Pushan, refulgent lord giver of health and sustained growth, worthy of attainment as you are, pray sustain me here and sustain all that what Mother Nature and divine speech and generous givers of society give us. May the universal givers of peace and well being protect and promote us. May the winds blowing all round for all alike bring us showers of rain and bliss.

नू रोदसी अभिष्टुते वसिष्ठैर्ऋतावानो वरुणो मित्रो अग्निः ।
यच्छन्तु चन्द्रा उपमं नो अर्कं यूयं पात स्वस्तिभिः सदा
नः ॥ ७ ॥

7. *Nū rodasī abhiṣṭute vasiṣṭhair-ṛtāvāno varuṇo mitro agniḥ. Yacchantu candrā upamaṁ no arkaṁ yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus are the heaven and earth adored and celebrated by sages of enlightenment settled at peace in divine bliss. May Varuna, lord of justice and universal choice, Mitra, lord of universal love and light, and Agni, lord of leadership and enlightenment, all sustainers of truth and law, shower us with exemplary gifts of beauty, bliss and enlightenment for maintenance of piety. O Vishvedevas, divinities of nature and humanity, pray protect and promote us with all modes and means of progress and well being for all time.

Mandala 7/Sukta 41

Agni and others. Bhaga, Usha Devataḥ, Vasishtha Maitravaruni Rshi

प्रातरग्निं प्रातरिन्द्रं हवामहे प्रातर्मित्रावरुणा प्रातर्श्विनो ।
प्रातर्भगं पूषणं ब्रह्मणस्पतिं प्रातः सोममुत रुद्रं हुवेम ॥ १ ॥

1. *Prātaragniṁ prātarindram havāmahe prātar-mitrāvaruṇā prātaraśvinā. Prātarbhagaṁ pūṣa-ṇaṁ brahmaṇaspatiṁ prātaḥ somamuta rudraṁ huvema.*

We invoke Agni, the holy fire, early morning. We invoke Indra, cosmic energy, early morning. We invoke Mitra and Varuna, sun and ocean, early morning. We invoke the Ashvins, twin divines of nature's energies of prana and udana, early morning. We invoke Bhaga, spirit of grandeur and glory, Pusha, spirit of nourishment and vitality, and Brahmanaspati, lord supreme of the universe and the Divine Word early morning, and we

invoke Soma, herbal energy, and Rudra, lord of justice and freedom from evil and ailment in the early morning as we begin the day.

प्रातर्जितं भगमुग्रं हुवेम वयं पुत्रमदितेर्यो विधर्ता । आध्र-
श्चिद्यं मन्यमानस्तुरश्चिद्राजा चिद्यं भगं भक्षी-त्याह ॥ २ ॥

2. *Prātarjitam bhagamugraṁ huvema vayaṁ putra-
maditeryo vidhartā. Ādhraścid yaṁ manyamāna-
sturaścid rājā cid yaṁ bhagaṁ bhakṣītyāha.*

Early morning we invoke Bhaga, all victorious lord and spirit of glory, child of indestructible mother Infinity and sustainer of all regions of the universe, universally acknowledged and adored, to whom the weakest as well as the most powerful and brilliant ruler prays and rays: O lord, give me the glory and the grace I need.

भग प्रणेतरभग सत्यराधो भगेमां धियमुदवा ददन्नः ।

भग प्र णो जनय गोभिरश्वैर्भग प्र नृभिर्नृवन्तः स्याम ॥ ३ ॥

3. *Bhaga praṇetar-bhaga satyarādhō bhagemāṁ
dhiyamudavā dadannaḥ. Bhaga pra ṇo janaya
gobhir-aśair-bhaga pra nṛbhir-nrvantaḥ syāma.*

Bhaga, lord of power and glory, you are the leader. Lord of light, you are the giver of victory in the field of truth. Lord omniscient, protect and promote this wisdom and intelligence of ours, giving us more and ever more of it. Lord of universal prosperity, promote us with lands, cows and the light of knowledge and with speed and success in the field of transport, communication and achievement. O lord of life and humanity, let us be blest with leaders and manpower of

exceptional order.

उ॒तेदा॒नीं॒ भ॒गव॒न्तः॒ स्या॒मो॒त प्र॒पि॒त्व उ॒त म॒ध्ये अ॒ह्ना॒म् ।

उ॒तोदि॒ता म॒घव॒न्त॒सूर्य॑स्य व॒यं दे॒वानां॑ सु॒म॒तौ स्या॑म ॥ ४ ॥

4. *Utedānīm bhagavantah syāmota prapitva uta madhye ahnām. Utoditā maghavant-sūryasya vayan devānām sumatau syāma.*

And let us be happy and prosperous now at this very time and at the end of the day, and also at the middle of the day through the seasons. And also, O lord of power and glory, let us enjoy the good will and kindness of the divinities at the rise of the sun.

भ॒ग ए॒व भ॒गवाँ॑ अ॒स्तु दे॒वास्ते॒न व॒यं भ॒गव॒न्तः॒ स्या॒म ।

तं त्वा॑ भ॒ग॒ सर्व॑ इ॒ज्जो॑ह॒वीति॑ स नो॑ भ॒ग पु॒र॒ए॒ता भ॒वे॒ह ॥ ५ ॥

5. *Bhaga eva bhagavāṁ astu devāstena vayan bhagavantah syāma. Tam tvā bhaga sarva ijjahvīti sa no bhaga pura etā bhaveha.*

Bhaga, lord of glory, is really the lord of glory. By virtue of his grace, let us too be masters of power, prosperity and excellence, brilliant and generous. O lord of universal power and grace, all life and humanity does you homage and obeisance. O lord of power, prosperity and excellence, you alone be our guide, pioneer and leader here in life.

स॒म॒ध्व॒रायो॒षसो॑ न॒मन्त॑ द॒धि॒क्रा॒वे॒व शु॒चये॑ प॒दाय॑ । अ॒र्वा॒ची॒नं व॑सु॒विदं॑ भ॒गं नो॑ रथ॒मि॒वा॒श्वं वा॒जि॒न् आ व॑हन्तु ॥ ६ ॥

6. *Samadhvarāyoṣaso namanta dadhikrāveva śucaye padāya. Arvācīnam vasuvidam bhagam no rathamivāśvā vājina ā vahantu.*

As the dawns arise and bless our morning yajna with holiness, as the sun inspires us to rise to the highest and purest divine attainment, as the motive forces of energy drive the chariot and lead the master to the desired destination, so may the Vajins, scholars, sages and warlike leaders lead us and thus bring us the latest and highest honour and excellence overflowing with the wealth and values of life.

अश्वावतीर्गोमतीर्न उषासो वीरवतीः सदमुच्छन्तु भद्राः ।
घृतं दुहाना विश्वतः प्रपीता यूयं पात स्वस्तिभिः सदा
नः ॥ ७ ॥

7. *Aśvāvātīr-gomatīrna uṣāso vīravatīḥ sadamu-
cchantu bhadraḥ. Ghr̥taṁ duhānā viśvataḥ pra-
pītā yūyaṁ pāta svastibhiḥ sadā naḥ.*

May the blessed and blissful dawns, vibrant with energy and light of the sun, full of inspiration for the bright and brave youth, showering milk and honey all round with hands overflowing with generosity, arise and bless our home with light and prosperity. O dawns of light and knowledge, O youthful ladies of the home bright as dawn, pray you all protect, promote and advance us with all life's modes of peace, progress and protection for all time.

Mandala 7/Sukta 42

Vishvedevah Devatah, Vasishtah Maitravaruni Rshi

प्र ब्रह्माणो अङ्गिरसो नक्षन्त प्र क्रन्दुनर्न भन्यस्य वेतु ।
प्र धेनव उदप्रुतो नवन्त युज्यातामद्री अध्वरस्य पेशः ॥ १ ॥

1. *Pra brahmāṇo aṅgirasō nakṣanta pra kranda-
nurnabhanyasya vetu. Pra dhenava udapruto
navanta yujyātāmadrī adhvarasya peṣaḥ.*

Let the sagely scholars of Veda and the vibrant scientists dear as life breath come and join the yajna all round, let the chant of hymns and fragrance of yajna rise to the skies, let the fertile cows, overflowing streams and vaulting voices celebrate divine generosity, and let the clouds and mountains take the blessed form of yajna full of peace and prosperity.

सुगस्ते अग्ने सनवित्तो अध्वा युक्ष्वा सुते हरितो रोहितश्च ।
ये वा सद्मन्नरुषा वीरवाहो हुवे देवानां जनिमानि सत्तः ॥ २ ॥

2. *Sugaste agne sanavitto adhvā yukṣvā sute harito rohitaśca. Ye vā sadmannaruṣā vīravāho huve devānāṃ janimāni sattah.*

Agni, lord of light and fire, master of divine knowledge, simple and straight is your path of motion and radiation, ancient, known, pursued and followed in this world of the lord's creation. Join the forces of nature and divinity wide as quarters of space, fluent as streams of water and passionate as flames of fire, which lead the brave to the house of yajna wherein, sitting and meditating, I sing and celebrate the origins of the divinities of nature and humanity.

समु वो यज्ञं महयन्नमोभिः प्र होता मन्द्रो रिरिच उपाके ।
यजस्व सु पुर्वणीक देवाना यज्ञियामरमतिं ववृत्याः ॥ ३ ॥

3. *Samu vo yajñam mahayan namobhiḥ pra hotā mandro ririca upāke. Yajasva su purvaṇīka devāna yajñīyām-aramatiṃ vavrtyāḥ.*

Together and holily they sing, celebrate and glorify your yajna with reverence and homage while close at hand the happy and meditative yajaka and

generous priest excels in faith and generosity. O lord of manifold forces, Agni, join the divinities of nature and humanity and keep on the holy and yajnic vision and wisdom of the life divine for us without relent.

यदा वीरस्य रेवतो दुरोणे स्योऽनुशीरतिथिराचिकेतत् । सुप्रीतो
अग्निः सुधितो दम आ स विशे दाति वार्यमियत्यै ॥ ४ ॥

4. *Yadā vīrasya revato duroṇe syonaśīratithirāci-
ketat. Suprīto agniḥ sudhito dama ā sa viśe dāti
vāryamiyatyai.*

When Agni, brilliant and blissful honoured guest, is welcomed in the house of the brave and prosperous host, then Agni, happy, well provided and comfortably rested at home, gives to the host and his people the gifts of knowledge and wealth they desire.

इमं नो अग्ने अध्वरं जुषस्व मरुत्स्विन्द्रे यशसं कृधी नः ।
आ नक्ता बर्हिः सदतामुषासोऽशन्ता मित्रावरुणा यजेह ॥ ५ ॥

5. *Imaṁ no agne adhvaram juṣasva marutsvindre
yaśasaṁ kṛdhī naḥ. Ā naktā barhiḥ sadatāmu-
ṣāsośantā mitrāvaruṇā yajeha.*

Agni, venerable and brilliant guest of the house, accept and enjoy this yajnic hospitality of ours for the sake of the people and our social order and thereby enhance our honour and virtue. For the night and day, grace the yajnic seat and join the people who respect you, for the advancement of love, friendship and sense of justice in society.

एवाग्निं सहस्यं॑ वसिष्ठो रायस्कामो विश्वप्स्यस्य स्तौत् ।
इषं रयिं पप्रथद्वाजमस्मे यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Evāgniṃ sahasyaṃ vasiṣṭho rāyaskāmo viśvapsn-
yasya staut. Iṣaṃ rayiṃ paprathad vājamasme
yūyaṃ pāta svastibhiḥ sadā naḥ.*

Thus does Vasishtha, the brilliant sage settled at peace in love with the pursuit of life's wealth and excellence, adore Agni, omnipresent inspirer of life forms with fire and passion alongwith moral stability and spiritual constancy, Agni that creates, expands and gives us food and energy, wealth and honour, and speed, success and progress in social and cultural life. O divinities, protect and promote us with all round good fortune all time.

Mandala 7/Sukta 43

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

प्र वो यज्ञेषु देवयन्तो अर्चन्द्वावा नमोभिः पृथिवी इषध्यै ।
येषां ब्रह्माण्यसमानि विप्रा विष्वग्वियन्ति वनिनो न
शाखाः ॥ १ ॥

1. *Pra vo yajñeṣu devayanto arcan dyāvā namobhiḥ
pr̥thivī iṣadhyai. Yeṣāṃ brahmāṇyas-amāni viprā
viṣvagviyanti vanino na śākhāḥ.*

In your yajnas of science and research, let vibrant scholars dedicated to the pursuit of divinity study heaven and earth with reverence and homage for self fulfilment so that their exceptional adorations of universal knowledge rise and spread all round like branches of the universal tree.

प्र यज्ञ एतु हेत्वो न सप्तिरुद्यच्छ्वं समनसो घृताचीः ।
स्तृणीत बर्हिर्ध्वराय साधूर्ध्वा शोचींषि देवयून्यस्थुः ॥ २ ॥

2. *Pra yajña etu hetvo na saptir-udyacchadhvaṁ samanaso ghṛtācīḥ. Strṇīta barhir-adhvarāya sādḥūrdhvā śocīmṣi devayūnyasthuḥ.*

Let the yajna expand and rise like a tempestuous flying horse, and you, altogether of one mind, fill the ladle full, raise it and offer the oblation into the yajna of love, peace and non-violence to cover the sky with fragrance. Let the bright and blissful flames rise high to the divinities.

आ पुत्रासो न मातरं विभृत्राः सानौ देवासौ बर्हिषः सदन्तु ।
आ विश्वाचीं विदुष्यामनक्त्वग्ने मा नो देवताता मृध-
स्कः ॥ ३ ॥

3. *Ā putrāso na mātaraṁ vibhṛtrāḥ sānau devāso barhiṣaḥ sadantu. Ā viśvācī vidathyāmanaktva-gne mā no devatātā mṛdhaskaḥ.*

Just as children in the mother's lap rest blissfully, so let the conductors and organisers of yajna, all noble and brilliant souls, rise and reach the heights of skies. And then let universality of values adorn and sanctify our yajnic policy of governance and administration so that, O lord of light, fire and power, Agni, no one may violate us in our divine programme of development and progress.

ते सीषपन्तु जोषमा यजत्रा ऋतस्य धाराः सुदुघा दुहानाः ।
ज्येष्ठं वो अद्य मह आ वसूनामा गन्तन् समनसो यति ष्ठा ॥ ४ ॥

4. *Te sīṣapanta joṣamā yajatrā ṛtasya dhārāḥ sudughā duhānāḥ. Jyeṣṭhaṁ vo adya maha ā vasūnāmā gantana samanaso yati ṣṭha.*

And let those divinities of nature committed in

love and accord with you, all of them abundant and adorable, harbingers of rain and revelations of nature's truth, come and bless you. O people of the land, thus may the first and highest of the wealth of existence come to you, and thus may you abide, all with one mind, in your common programme and yajnic commitment.

ए॒वा नो॑ अ॒ग्ने वि॒क्ष्वा द॑शस्य॒ त्वया॑ व॒यं स॑हसाव॒न्नास्क्राः॑ ।
 रा॒या यु॒जा स॑ध॒मादो॑ अरि॒ष्टा यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॒
 नः ॥ ५ ॥

5. *Evā no agne vikṣvā daśasya tvayā vayaṁ saha-sāwannāskrāḥ. Rāyā yujā sadhamādo ariṣṭā yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus O lord of light, fire, power and constancy, Agni, bless us along with all peoples of the earth so that, O lord of challenge, patience and fortitude, committed as one with you and blest with wealth, honour and excellence, we may live happy and abide healthy and unhurt in the land and her yajnic order. O divinities of nature and humanity, pray protect and promote us all round with all good fortune for all time.

Mandala 7/Sukta 44

Mantrawise Devatah, Vasishtha Maitravaruni Rshi

द॒धिक्रां॑ वः प्रथ॒मम॑श्विनो॒षस॑म॒ग्निं स॑मि॒द्धं भ॑ग॒मूत॑ये हुवे ।
 इन्द्रं॑ विष्णुं॒ पूष॑णं॒ ब्रह्म॑ण॒स्पति॑मादित्यान्द्वावा॒पृथि॑वी अ॒पः
 स्वः ॥ १ ॥

1. *Dadhikrām vaḥ prathamam-aśvinoṣasam-agnim samiddham bhagamūtaye huve. Indraṁ viṣṇuṁ pūṣaṇaṁ brahmaṇaspatim-ādityān dyāvāpṛthivī apah svah.*

For your protection and progress, I invoke and adore Dadhikra, original divine energy which moves, sustains and energises all movers and sustainers of existential forms, Ashvins, the sun and moon, the dawn, the burning fire, and Bhaga, honour and glory of life, Indra, electrical energy, Vishnu, cosmic wind energy, Pushan, cosmic vitality and nourishment, Brahmanaspati, cosmic Soul, Adityas, Zodiacs of the sun, heaven and earth, the cosmic waters, and eternal happiness and well being.

दधिक्रामु नमसा बोधयन्त उदीराणा यज्ञमुपप्रयन्तः । इळां
देवीं बर्हिषि सादयन्तोऽश्विना विप्रा सुहवा हुवेम ॥ २ ॥

2. *Dadhikrāmu namasā bodhayanta udīrāṇā
yajñam-upaprayantaḥ. Iḷām devīm barhiṣi
sādayanto 'śvinā viprā suhavā huvema.*

Awakening cosmic motive energy with reverence and homage, rising and moving to the yajna with full knowledge, sanctifying the holy grass on the vedi with holy speech, we invoke and invite the ready and instant moving Ashvins like the sagely teacher and the preacher to guide and conduct our yajnic business of life.

दधिक्रावाणं बुबुधानो अग्निमुप ब्रुव उषसं सूर्यं गाम् । ब्रध्नं
मंश्चतोर्वरुणस्य बभ्रुं ते विश्वास्मद्वृतिता यावयन्तु ॥ ३ ॥

3. *Dadhikrāvāṇaṁ bubudhāno agnimupa bruva
uṣasaṁ sūryaṁ gām. Bradhnaṁ maṁścatorva-
ruṇasya babhruṁ te viśvāsmad durtitā yāvayantu.*

Knowing full well the all-motive cosmic energy, I specifically speak of fire power, and I celebrate the

dawn, the sun and the earth, and I speak of the great integrative and sustaining power of the cosmic oceans of waters, and I pray that these natural energies may ward off all evils and ailments away from us.

दधिक्रावा प्रथमो वाज्यर्वाग्ने रथानां भवति प्रज्ञानम् ।

संविदान उषसा सूर्येणाऽऽदित्येभिर्वसुभिरङ्गिरोभिः ॥ ४ ॥

4. *Dadhikrāvā prathamō vājyārvā'gre rathānām bhavati prajānan. Saṁvidāna uṣasā sūryeṇā-'dityebhir-vasubhir-aṅgirobhiḥ.*

That cosmic energy is the primary intelligent dynamic force which moves at the fastest velocity, and that energy is basically the first motive and transportive power of everything in motion, like a horse in front of a chariot, whether it is in relation to the dawn or the sun or motion of the sun in orbit through the Zodiacs or the abodes of life such as earth or the pranic energy forms of nature and life.

आ नो दधिक्राः पथ्यामनक्त्वृतस्य पन्थामन्वेतवा उ ।
शृणोतु नो दैव्यं शर्धो अग्निः शृण्वन्तु विश्वे महिषा
अमूराः ॥ ५ ॥

5. *Ā no dadhikrāḥ pathyāmanaktvṛtasya panthā-manvetavā u. Śṛṇotu no daivyaṁ śardho agniḥ śṛṇvantu viśve mahiṣā amūrāḥ.*

May the cosmic forms of energy and may the supreme mover of cosmic energy adorn, illuminate and sanctify our path and our movement over the path of truth and eternal law so that we may safely tread the holy paths of living. May Agni, lord omniscient, listen to our prayer and be favourable to our brilliance and

divine gift of strength and power. May the mighty sages of the world listen to us and favour us with gifts of wisdom.

Mandala 7/Sukta 45

Savita Devata, Vasishtha Maitravaruni Rshi

आ देवो यातु सविता सुरत्नोऽन्तरिक्षप्रा वहमानो अश्वैः ।
हस्ते दधानो नयीं पुरुणि निवेशयञ्च प्रसुवञ्च भूमं ॥ १ ॥

1. *Ā devo yātu savitā suratno 'ntarikṣaprā vahanāno aśvaiḥ. Haste dadhāno naryā puruṇi niveśayañca prasuvañca bhūma.*

May the self-refulgent Savita, giver of light and life, come and bless, bearing jewels of life, radiating through the sky, carried by light rays, bearing in hands manifold treasures for humanity, suffusing and fertilising the earth with life and vitality. We pray we too may be brilliant and generous like the sun.

उदस्य बाहू शिथिरा बृहन्ता हिरण्यया दिवो अन्ताँ अनष्टाम् ।
नूनं सो अस्य महिमा पणिष्ट सूरश्चिदस्मा अनु दादप-
स्याम् ॥ २ ॥

2. *Udasya bāhū śithirā brhantā hiraṇyayā divo antāñ anaṣtām. Nūnaṁ so asya mahimā paṇiṣṭa sūraścidadasmā anu dādapasyām.*

Mighty are his hands and arms, vast and extensive, golden generous, reaching unto the bounds of heaven. Truly that grandeur of his is adorable. May the brave refulgent sun inspire us with will and passion for initiative and action.

स॒ घा॒ नो दे॒वः स॒वि॒ता स॒हावाऽऽ स॒विष॒द्वसु॒पति॒र्वसू॒नि ।

वि॒श्रय॑माणो अ॒मति॑मु॒रूचीं॑ म॒र्तभो॑ज॒नम॑ध॒ रास॑ते नः ॥ ३ ॥

3. *Sa ghā no devaḥ savitā sahāvā'' sāvīṣad vasupa-tirvasūni. Viśrayamāṇo amatim-urūcīm marta-bhojanam-adha rāsate naḥ.*

May that refulgent creator and inspirer Savita, mighty and friendly, lord and master of wealth, radiating his wide expansive glory, provide vital food and energy for the mortals.

इ॒मा गि॒रः स॒वि॒तारं॑ सु॒जिह्वं॑ पू॒र्णग॑भ॒स्तिमी॒ळते॑ सु॒पा॒णिम् ।
चि॒त्रं वयो॑ बृ॒हद॒स्मे द॑धातु॒ यूयं॑ पा॒त स्व॒स्तिभिः॑ सदा॑
नः ॥ ४ ॥

4. *Imā girāḥ savitāraṁ sujihvaṁ pūrṇagabhastim-īlate supāṇim. Citraṁ vayo bṛhadasme dadhātu yūyaṁ pāta svastibhiḥ sadā naḥ.*

These celebrant voices adore and glorify Savita, life giver and inspirer, bright and benedictive of light and flame, generous of hands full of blessings. May the lord bear and bring us universal health and life full of wonderful wealth and value. O lord Savita, O brilliancies of nature and humanity, protect and promote us with all modes of good fortune and well being for all time.

Mandala 7/Sukta 46

Rudra Devata, Vasishtha Maitravaruni Rshi

इ॒मा रु॒द्राय॑ स्त्रि॒रध॑न्व॒ने गि॒रः क्षि॒प्रेष॑वे दे॒वाय॑ स्व॒धात्रे॑ ।
अ॒षा॒ळहा॑य॒ सह॑मा॒नाय॑ वे॒धसे॑ ति॒ग्मायु॑धाय॒ भर॑ता शृ॒णोतु॑
नः ॥ १ ॥

1. *Imā rudrāya sthiradhanvane girāḥ kṣipreṣave devāya svadhāvne. Aṣaḥhāya sahamānāya vedhase tigmāyudhāya bharatā śṛṇotu naḥ.*

Offer these words of adoration and prayer to Rudra, brilliant destroyer of evil and injustice, wielder of the unshakable bow, shooting flying arrows of lightning speed. He bears his own essential power and sense of justice, irresistible is he, unconquerable, a challenger with unfailing fortitude, all knowing and equipped with blazing arms and armour. May the lord listen to us and accept our call.

स हि क्षयेण क्षम्यस्य जन्मनः साम्राज्येन दिव्यस्य चेतति ।
अवन्नवन्तीरुप नो दुरश्चराऽनमीवो रुद्र जासु नो भव ॥ २ ॥

2. *Sa hi kṣayeṇa kṣamyasya janmanah sāmṛājyena divyasya cetati. Avannavantīrupa no duraścarā-
'namīvo rudra jāsū no bhava.*

He is known by his own divine refulgence and, by the same exceptional brilliance and by close proximity of his presence and residence among the peace loving people of his blessed dominion, he proclaims himself and enlightens the people while he is perceived and glorified by them. O Rudra, protecting, sustaining and promoting our defence forces, be at the doors of our settlements by your presence and power among our people, and ever be giver of freedom from ailments and evil.

या ते दिद्युदवसृष्टा दिवस्पति क्षमया चरति परि सा वृणक्तु
नः । सहस्रं ते स्वपिवात भेषजा मा नस्तोकेषु तनयेषु
रीरिषः ॥ ३ ॥

3. *Yā te didyudavasṛṣṭā divaspari kṣmayā carati pari sā vṛṇaktu naḥ. Sahasraṁ te svapivāta bheṣajā mā nastokeṣu tanayeṣu rīriṣaḥ.*

The blaze of your lightning power released from heaven prevails over earth which may, we pray, spare us and not uproot us. O lord of refreshing winds, thousands are your rejuvenations and medicaments. Pray strike not upon our children and grand children, refresh, nourish and strengthen them to full maturity.

मा नो वधी रुद्र मा परा दा मा ते भूम प्रसितौ हीळितस्य ।
आ नो भज बर्हिषि जीवशंसे यूयं पात स्वस्तिभिः सदा
नः ॥ ४ ॥

4. *Mā no vadhī rudra mā parā dā mā te bhūma prasitau hīṇitasya. Ā no bhaja barhiṣi jīvaśamse yūyaṁ pāta svastibhiḥ sadā naḥ.*

O lord of justice, punishment and good health, strike us not, forsake us not to alienation. Let us not fall into the snares of your anger. Be with us on the vedi over earth and spaces for the joyous celebration of life. O lord ruler and physician of health, protect and promote us with all good fortunes of well being for all time.

Mandala 7/Sukta 47

Apah Devataḥ, Vasishtha Maitravaruni Rshi

आपो यं वः प्रथमं देवयन्त इन्द्रपानमूर्मिमकृण्वतेळः ।

तं वो वयं शुचिमरिप्रमद्य घृतप्रुषं मधुमन्तं वनेम ॥ १ ॥

1. *Āpo yaṁ vaḥ prathamam devayantaṁ indrapānam-ūrmim-akṛṇvatelaḥ. Taṁ vo vayaṁ śucimari-pramadya ghr̥tapruṣaṁ madhuman-taṁ vanema.*

O cosmic waters, seers and sages in pursuit of divinity, we love and yearn for that pure, divine, delicious and honey sweet primordial thrill of the ecstasy drink of yours which you distilled from the Cosmic Word, original nature and the earth for the taste of Indra, the human soul, at the dawn of creation.

तमूर्मिमापो मधुमत्तमं वो ऽ पां नपादवत्वाशुहेमा ।
यस्मिन्निन्द्रो वसुभिर्मादयाते तमश्याम देवयन्तो वो
अद्य ॥ २ ॥

2. *Tamūrmim-āpo madhumattamaṁ vo'pāṁ napād-
avatvāśuhemā. Yasminn-indro vasubhirmādayāte
tamaśyāma devayanto vo adya.*

That sweetest of honey thrill of joyous ecstasy of existence in which Indra rejoices with the wealth, honours and excellences of life may, we pray, the holy fire, infallible extension of cosmic waters, protect and promote. That same thrill and ecstasy, we pray, may we too in our pursuit of divine joy attain here and now.

शतपवित्राः स्वधया मदन्तीर्देवीर्देवानामपि यन्ति पार्थः ।
ता इन्द्रस्य न मिनन्ति व्रतानि सिन्धुभ्यो हव्यं घृतवज्जु-
होत ॥ ३ ॥

3. *Śatapavitrāḥ svadhayā madantīr-devīr-devā-
nāmapi yanti pāthaḥ. Tā indrasya na minanti
vratāni sindhubhyo havyaṁ ghṛtavaj-juhota.*

The holy and ecstatic waters, hundred ways pure and flowing with their innate inspiring vitality, move on and converge to the divinities, centre yajna of the cosmos. They do not violate the divine laws of Indra, lord of existence. O men and women, offer oblations

with ghrta for augmenting the rivers and the seas.

याः सूर्यो रश्मिभिराततान् याभ्य इन्द्रो अरदद्वातुमूर्मिम् ।
ते सिन्धवो वरिवो धातना नो यूयं पात स्वस्तिभिः सदा
नः ॥ ४ ॥

4. *Yāḥ sūryo raśmibhir-ātatāna yābhya indro aradad gātumūrmim. Te sindhavo varivo dhātana no yūyaṁ pāta svastibhiḥ sadā naḥ.*

The vapours and waters which the sun expands with its rays in space, the showers of rain for which Indra, cosmic electricity, breaks the clouds of vapour to fall and flow, and the currents of water which dig out the river beds on earth, may all those oceans, seas and rivers bear and bring us treasurefuls of choice food, energy and wealth to sustain and support us. O cosmic waters, sun and showers, rivers and seas, protect and promote us with the best of good fortune for well being for all time.

Mandala 7/Sukta 48

Rbhavah Vishvedevah Devatah,

Vasishtha Maitravaruni Rshi

ऋभुक्षणो वाजा मादयध्वमस्मे नरो मघवानः सुतस्य । आ
वोऽ वरिचः क्रतवो न यातां विभवो रथं नर्यं वर्तयन्तु ॥ १ ॥

1. *Rbhukṣaṇo vājā mādayadhvamāsme naro maghavānaḥ sutasya. Ā vo'rvācaḥ kratavo na yātām vibhvo ratham naryam vartayantu.*

O great scientists, leaders of humanity commanding power and excellence, rejoice and let us rejoice in the excellence of our science, power and

culture. Come to us and let the Kratus, expert workers of holy will and resolution, as the Vibhus, artists and technologists, turn your chariot worthy of the human nation towards us.

ऋभुर्ऋभुभिर्भि वः स्याम विभ्वो विभुभिः शवसा
शवांसि । वाजो अस्माँ अवतु वाजसातविन्द्रेण युजा तरुषेम
वृत्रम् ॥ २ ॥

2. *R̥bhur-ṛbhubhir-abhi vaḥ syāma vibhvo vibhu-
bhiḥ śavasā śavāṁsi. Vājo asmāñ avatu vājasātā-
vindreṇa yujā taruṣema vṛtram.*

Let us be scientists with the great scientists, let us be experts with the experts and command powers and forces with the power and knowledge of the scientists and technologists. May the warriors of power and speed protect you and us in the battles of life's freedom and success in excellence. And let us join Indra, lord of power and excellence and cross over evil, darkness and want to light, freedom and prosperity.

ते चिद्धि पूर्वीरभि सन्ति शासा विश्वाँ अर्य उ॒पर॒ताति
वन्वन् । इन्द्रो विभ्वोँ ऋभु॒क्षा वाजोँ अ॒र्यः शत्रोर्मि॒थ॒त्या
कृ॒णव॒न्वि नृ॒म्याम् ॥ ३ ॥

3. *Te ciddhi pūrvīrabhi santi śāsā viśvāñ arya
uparatāti vanvan. Indro vibhvāñ ṛbhuḥśā vājo
aryaḥ śator-mithatyā kṛṇavan vi nṛmṇam.*

They, the Rblus, eternal presences, surely excel and advance the borders of knowledge and power by discipline, being attached to their master with loyalty in all battles for progress. And Indra, the ruler vested with power, having settled eminent scientists, artists and

craftsmen, and, having scattered out all enmities in conflicts, they develop new wealth and prosperity for the nation.

नू दे॒वासो॒ वरि॑वः क॒र्तना॒ नो भू॒त नो॒ विश्वेऽ व॑से स॒जोषाः॑ ।
सम॒स्मे इषं॒ वस॑वो ददीर॒न्युयं॑ पा॒त स्व॒स्तिभिः॒ सदा॑ नः ॥ ४ ॥

4. *Nū devāso varivaḥ kartanā no bhūta no viṣve'vase sajoṣāḥ. Samasme iṣaṁ vasavo dadīran yūyaṁ pāta svastibhiḥ sadā naḥ.*

O divine brilliant Rbhus, wondrous scientists, artists and craftsmen of the world, creators of wealth and providers of settlement at peace, create the best of comfort and prosperity for us. Loving and cooperative all, be for our safety, security and progress. Eminent masters of knowledge and expertise, provide the best of food, energy and sustenance for us. O Rbhus, O Vasus, pray always protect and promote us with all the good fortune for life's well being all round, all time.

Mandala 7/Sukta 49

Apah Devatah, Vasishtha Maitravaruni Rshi

स॒मु॒द्रज्ये॑ष्ठाः स॒लिल॑स्य म॒ध्यात्पु॒नाना॒ यन्त्य॑नि॒विश॑मानाः ।
इन्द्रो॒ या वज्री॑ वृष॒भो र॒राद॒ ता आपो॑ दे॒वीरि॑हामा॒वन्तु॑ ॥ १ ॥

1. *Samudrajyēsthāḥ salilasya madhyāt punānā yantyaniviśamānāḥ. Indro yā vajrī vṛṣabho rarāda tā āpo devīriha māmavantu.*

The divine waters, chief of which is the ocean, arise from the heart of cosmic energy as a surge of liquidity and ceaselessly flow, purifying, sanctifying everything they suffuse. Indra, the sun and electric

energy of the firmament, power of thunder and generosity, creates the channels for their flow. May those streams of waters inspire and impel me too with the initiative and drive of life for initiative and action here in the world and protect me against evil and sloth.

या आपो दिव्या उत वा स्रवन्ति खनित्रिमा उत वा याः
स्वयंजाः । समुद्रार्था याः शुचयः पावकास्ता आपो देवीरिह
मामवन्तु ॥ २ ॥

2. *Yā āpo divyā uta vā sravanti khanitrimā uta vā yāḥ svayamjāḥ. Samudrārthā yāḥ śucayaḥ pāvakāstā āpo devīriha māmavantu.*

May those divine streams of water and cosmic energy which flow in channels made by man and those which flow their own way and rush to join the sea, all of which are pure and sacred, purifying and sanctifying, may all those streams protect and promote me onward here in the world of dynamic activity.

यासां राजा वरुणो याति मध्ये सत्यानृते अवपश्यञ्ज-
नानाम् । मधुश्चुतः शुचयो याः पावकास्ता आपो देवीरिह
मामवन्तु ॥ ३ ॥

3. *Yāsām rājā varuṇo yāti madhye satyānṛte avapaśyañ-janānām. Madhuścutaḥ śucayo yāḥ pāvakāstā āpo devīriha māmavantu.*

Those liquid streams of waters and divine energy in the currents of which the cosmic ruler of universal law, Varuna, vibrates with universal judgement and omnipotence, watching the truth and untruth of the people's actions within the rules of divine law, the streams which are replete with the honey sweets of life's

joy, pure and purifying, may all these streams of divinity protect, inspire and promote me here in this world of action.

यासु राजा वरुणो यासु सोमो विश्वे देवा यासूर्जं मदन्ति ।
वैश्वानरो यास्वग्निः प्रविष्टस्ता आपो देवीरिह माम-
वन्तु ॥ ४ ॥

4. *Yāsu rājā varuṇo yāsu somo viśve devā yāsūrjaṁ madanti. Vaiśvānaro yāsvagniḥ praviṣṭastā āpo devīriha māmavantu.*

Those streams of water and cosmic energy in which Varuna, self-refulgent ruler, pervades, in which Soma, peace and life's vitality and joy, resides, in which all divinities of nature and brilliancies of humanity find their breath of life and rejoice, in which Vaishvanara, vital heat of earth life, resides and inspires her children, may those divine streams of the waters of existence inspire, protect and promote me here in this world.

Mandala 7/Sukta 50

*Mitra, Varuna, Agni, Vishvedevah, Nadyah
Devatah, Vasishtha Maitravaruni Rshi*

आ मां मित्रावरुणेह रक्षतं कुलाययद्विश्वयन्मा न आ गन् ।
अजकावं दुर्दृशीकं तिरो दधे मा मां पद्येन रपसा विद-
त्सरुः ॥ १ ॥

1. *Ā mām mitrāvaruṇeha rakṣataṁ kulāyayaḍ viśvayanmā na ā gan. Ajakāvaṁ durḍrśīkaṁ tiro dadhe mā mām padyena rapasā vidat tsaruḥ.*

May the sun and waters, curative and preventive health care, protect me here. Let no bodily infirmity, no

insidious or infectious disease come to me. Let me keep off all diseases that spread through animals and insects, all those that spread through germs and viruses difficult to see with naked eye. Let all those ailments be off which arise from external contact or from internal weakness such as lack of resistance, depression or self-guilt.

यद्विजामन्परुषि वन्दनं भुवदष्टीवन्तौ परि कुल्फौ च देहत् ।
अग्निष्टच्छोचन्नप बाधतामितो मा मां पद्येन रपसा
विदुत्सरुः ॥ २ ॥

2. *Yad vijāman paruṣi vandanam bhuvad-aṣṭhīv-
antau pari kulphau ca dehat. Agniṣṭacchocann-
apa bādhatāmito mā mām padyena rapasā vidat
tsaruḥ.*

Let Agni, heat treatment and fire element, burn away and keep off all tumours or rheumatic disease corresponding to the joints and bone density, pain which swells and burns ankles and knees and reaches up to the hips and stomach. Let no surreptitious disease beginning with the feet and creeping up by infection touch me.

यच्छल्मलौ भवति यन्नदीषु यदोषधीभ्यः परि जायते
विषम् । विश्वे देवा निरितस्तत्सुवन्तु मा मां पद्येन रपसा
विदुत्सरुः ॥ ३ ॥

3. *Yacchalmalau bhavati yannadoṣu yadiṣadhī-
bhyaḥ pari jāyate viṣam. Viśve devā niritastat
suvantu mā mām padyena rapasā vidat tsaruḥ.*

Whatever poison there be in the cotton plant or silk tree or in the streams of water or what is produced by herbs and trees, let the scholars of science and

medicine of the world isolate and eliminate from there as antibiotic. Let no surreptitious ailment from external or internal causes come and afflict me.

याः प्रवतो निवत उद्वत उदन्वतीरनुदकाश्च याः । ता
अस्मभ्यं पर्यसा पिन्वमानाः शिवा देवीरशिपदा भवन्तु
सर्वी नद्यो अशिमिदा भवन्तु ॥ ४ ॥

4. *Yāḥ pravato nivata udvata udanvatīr-anudakāśca yāḥ. Tā asmabhyam payasā pinvamānāḥ śivā devīr-aśipadā bhavantu sarvā nadyo aśimidā bhavantu.*

All streams of water, wind and energy, rushing, flowing, rising, on mountains, slopes and valleys or plains with abundant or lean content, may be for us full of nourishment, health giving, blissful and sparkling generous. May they ward off all disease, may they never be destructive.

Mandala 7/Sukta 51

Adityah Devata, Vasishtha Maitravaruni Rshi

आदित्यानामवसा नूतनेन सक्षीमहि शर्मणा शन्तमेन ।
अनागास्त्वे अदितित्वे तुरास इमं यज्ञं दधतु श्रोष-
माणाः ॥ १ ॥

1. *Ādityānāmavasā nūtanena saksīmahi śarmaṇā śaṁtamena. Anāgāstve adititve turāsa imam yajñam dadhatu śroṣamāṇāḥ.*

May we join the Adityas, eminent sagely scholars of knowledge and science, and benefit from their latest modes of protection and promotion and from the peace of a blessed home. May they, swift and

powerful of action, listen to our prayer and conduct this social yajna of ours in a state of sinlessness and invincibility.

आदित्यासो अदितिर्मादयन्तां मित्रो अर्यमा वरुणो रजिष्ठाः ।
अस्माकं सन्तु भुवनस्य गोपाः पिबन्तु सोममवसे नो
अद्य ॥ २ ॥

2. *Ādityāso aditir-mādayantāṁ mitro aryamā varuṇo rajiṣṭhāḥ. Asmākaṁ santu bhuvanasya gopāḥ pibantu somam-avase no adya.*

We pray, may the Adityas, brilliant sages and the seasonal phases of the sun, Aditi, mother nature and the ethics and policy of universal values, Mitra, the sun and the friendly ruler, Aryama, leader and pioneer, Varuna, chief of law and justice, all straight powers of rectitude, rejoice, be protectors of our social system and give us a life of joy. May they too join us today and share the taste of life's ecstasy and excellence for further progress.

आदित्या विश्वे मरुतश्च विश्वे देवाश्च विश्वं ऋभवश्च
विश्वे । इन्द्रो अग्रिर्श्विना तुष्टुवाना यूयं पात स्वस्तिभिः
सदा नः ॥ ३ ॥

3. *Ādityā viśve marutaśca viśve devāśca viśva ṛbha-vaśca viśve. Indro agniraśvinā tuṣṭuvānā yūyaṁ pāta svastibhiḥ sadā naḥ.*

All the Adityas, refulgent powers of nature and humanity, all the Maruts, winds and heroic men, all devas, brilliancies of nature and humanity, Rbhus, all artists and craftsmen, Indra, ruling power and electricity, Agni, fire and the brilliant leader, Ashvins,

complementary currents of natural energy and teachers and preachers, all happy, adorable and appraising, may protect and promote us with all good fortune and well being for all time.

Mandala 7/Sukta 52

Adityah Devatah, Vasishtha Maitravaruni Rshi

आदित्यासो अदितयः स्याम पूर्देवत्रा वसवो मर्त्यत्रा । सनेम
मित्रावरुणा सनन्तो भवेम द्यावापृथिवी भवन्तः ॥ १ ॥

1. *Ādityāso aditayah syāma pūrdevatrā vasavo martyatrā. Sanema mitrāvaruṇā sananto bhavema dyāvāpṛthivī bhavantah.*

O Adityas, dynamic unassailable lights of the world, may we too be brilliant and unassailable. O Vasus, shelter homes of life, let us be servants of divinity and servants of humanity, shelter and comfort for all, holy as the city. O Mitra and Varuna, sun and ocean, joining and serving you, let us acquire depth and brilliance. O earth and heaven, trying to be like you, let us be generous and free and blest beyond all bonds of lower existence.

मित्रस्तत्रो वरुणो मामहन्त शर्म तोकाय तनयाय गोपाः ।
मा वो भुजेमान्यजातमेनो मा तत्कर्म वसवो यच्चयध्वे ॥ २ ॥

2. *Mitrastanno varuṇo māmahanta śarma tokāya tanayāya gopāḥ. Mā vo bhujemānyajātamenō mā tat karma vasavo yaccayadhve.*

May Mitra and Varuna, protectors like friends, the sun and the vast ocean, promote the peace and joy of our hearth and home to honour and glory for our children and grand children. O Vasus, shelter homes of life, let us not suffer afflictions born of sin committed

by others, nor should that, O children of the earth, affect you, and may the karma you do and accumulate never be that sinful.

तुर्ण्यवोऽङ्गिरसो नक्षन्त रत्नं देवस्य सवितुरियानाः ।

पिता च तन्नो महान्यजत्रो विश्वे देवाः समनसो जुषन्त ॥ ३ ॥

3. *Turanyavo'ngiraso nakṣanta ratnaṁ devasya savituriyānāḥ. Pitā ca tanno mahān yajatro viśve devāḥ samanaso juṣanta.*

Men of initiative, swift in thought and action, zealous as life energy, study, meditate on and attain the jewel gifts of Savita, refulgent and generous lord creator and inspirer. That adorable lord creator, our father and sustainer, and all brilliant sages and scholars of the world working together with one united mind may, we pray, give us that bliss of divine gifts and grandeur.

Mandala 7/Sukta 53

Dyava-prthivya Devate, Vasishtha Maitravaruni Rshi

प्र द्यावा यज्ञैः पृथिवी नमोभिः सबाध ईळे बृहती यजत्रे ।

ते चिद्धि पूर्वै कवयो गुणन्तः पुरो मही दधिरे देवपुत्रे ॥ १ ॥

1. *Pra dyāvā yajñaiḥ pṛthivī namobhiḥ sabādha īḷe brhatī yajatre. Te ciddhi pūrve kavayo gṛṇantaḥ puro mahī dadhire devaput্রে.*

Challenged by difficulties on the way forward, I invoke high heaven and mother earth with offers of homage and adoration. Vast and abundant they are, close friends and generous givers, divine sources of hope and energy, whom noble men serve and exalt with songs. To these, for sure, celebrant poets and visionaries of all

time look up and these they adore for inspiration with offers of homage and adoration.

प्र पूर्वजे पितरा नव्यसीभिर्गीर्भिः कृणुध्वं सदाने ऋतस्य ।
आ नो द्यावापृथिवी दैव्येन जनेन यातं महि वां वरू-
थम् ॥ २ ॥

2. *Pra pūrvaje pitarā navyasībhir-gīrbhiḥ kṛṇudhvaṁ sadane ṛtasya. Ā no dyāvāpṛthivī daivyena janena yātaṁ mahi vāṁ varūtham.*

O noble men and women of the world, in the house of the yajnic study of the laws of nature and advancement of light and waters, flow, adore the ancient fatherly sun and motherly earth with the latest words of research and knowledge, and let the highest light of heaven and the great abundance of the earth come to your homes with the holiest and most brilliant people.

उतो हि वां रत्नधेयानि सन्ति पुरुणि द्यावापृथिवी सुदासे ।
अस्मे धत्तं यदसदस्कृधोयु यूयं पात स्वस्तिभिः सदा
नः ॥ ३ ॥

3. *Uto hi vāṁ ratnadheyāni santi puruṇi dyāvāpṛthivī sudāse. Asme dhattam yadasadas-kṛdhoyu yūyam pāta svastibhiḥ sadā naḥ.*

O sun and nature, fatherly sun and mother earth, generous givers of all time, yours are the jewel treasures of life for the generous giver, whatever they are. Bear and bring us whatever be the finest and most abundant gifts of your eternal jewels. Pray preserve, protect and promote us for all time with peace, happiness and well being.

Mandala 7/Sukta 54

Vastoshpati Devata, Vasishtha Maitravaruni Rshi

वास्तोष्पते प्रति जानीह्यस्मान्त्स्वावेशो अनमीवो भवा नः ।
यत्त्वेमहे प्रति तन्नो जुषस्व शं नो भव द्विपदे शं
चतुष्पदे ॥ १ ॥

1. *Vāstoṣpate prati jānīhyasmāntsvāveśo anamīvo bhavā naḥ. Yat tvemahe prati tanno juṣasva śaṁ no bhava dvipade śaṁ catuspade.*

O Vastupati, master architect and guardian of the home, know us for certain and approve what we want, be for us the provider of a happy and comfortable home free from pollution and disease. Be pleased to give us the facilities we ask you to provide, and let there be peace and well being for humans and for animals.

वास्तोष्पते प्रतरणो न एधि गयस्फानो गोभिरश्वेभिरिन्दो ।
अजरासस्ते सख्ये स्याम पितेव पुत्रान्प्रति नो जुषस्व ॥ २ ॥

2. *Vāstoṣpate pratarāṇo na edhi gayasphāno gobhir-aśvebhir-into. Ajarāsaste sakhye syāma piteva putrān prati no juṣasva.*

O master and guardian of the home, giver of peace and bliss, be our saviour and protector all round, promote the homestead and the inmates along with the cows and horses. In love and friendship with you, let us be free from disease and ravages of age. Pray love and protect us and promote us as father for the children.

वास्तोष्पते शृगमया संसदा ते सक्षीमहि रण्वया गातुमत्या ।
पाहि क्षेम उत योगे वरं नो यूयं पात स्वस्तिभिः सदा
नः ॥ ३ ॥

3. *Vāstoṣpate śagmayā saṁsadā te sakṣīmahī
raṇvayā gātumatyā. Pāhi kṣema uta yoge varam
no yūyam pāta svastibhiḥ sadā naḥ.*

Master architect, maker and guardian of the home, the family and the nation, may we, by your kindness and favour enjoy a settled home in peace, comfort, joy and good fellowship and prosperity with you and the nation's assembly. Pray protect and promote us in the preservation, acquisition and advancement of our wealth and excellence in the best manner. O guardians and protectors of the human nation, all time protect and promote us with the best of happiness and all round well being.

Mandala 7/Sukta 55

*Vastoshpati and Indra Devate,
Vasishtha Maitravaruni Rshi*

अमीवहा वास्तोष्यते विश्वा रूपाण्याविशन् ।
सखा सुशेव एधि नः ॥ १ ॥

1. *Amīvahā vāstoṣpate viśvā rūpāṇyāviśan.
Sakhā suśeva edhi naḥ.*

Vastoshpati, father and guardian of the abode of life (in body, family and the nation), destroyer of pain, suffering and disease, in all forms of life and its organisation your power and presence is reflected. Pray be our friend and saviour, giver of peace and bliss free from strain.

यदर्जुन सारमेय दतः पिशङ्ग यच्छसे । वीव भ्राजन्त ऋष्टय
उप स्रक्वेषु बर्प्सतो नि षु स्वप ॥ २ ॥

2. *Yadarjuna sārameya dataḥ piśaṅga yacchase.
Viva bhrājanta ṛṣṭaya upa srakveṣu bapsato ni
ṣu svapa.*

Lord of purity and blazing power, creator and controller of values and the essence of things and institutions, handsome and versatile in form and performance, you raise, wield and control your weapons of defence and offence, devouring missiles target oriented in readiness in defence labs beaming like a trail of light in the sky, and thus you may rest in peace and security in the state of readiness.

स्तेनं राय सारमेय तस्करं वा पुनःसर । स्तोतृनिन्द्रस्य रायसि
किमस्मान्दुच्छुनायसे नि षु स्वप ॥ ३ ॥

3. *Stenam rāya sārameya taskaram vā punaḥ sara.
Stotṛn-indrasya rāyasi kimasmān ducchunāyase
ni ṣu svapa.*

Lord of wealth and glory, lover of values and essence of things in life, keep on pursuing the thief and the smuggler and bring them to book. And don't you appreciate and encourage those who support and augment the wealth of the nation and the ruling order and assure that we are safe against evil and the negationists? You do. If so, you may thus rest in peace and security in the state of readiness.

त्वं सूकरस्य दर्दहि तव दर्दतु सूकरः । स्तोतृनिन्द्रस्य रायसि
किमस्मान्दुच्छुनायसे नि षु स्वप ॥ ४ ॥

4. *Tvam sūkarasya dardṛhi tava dardartu sūkarah.
Stotṛn-indrasya rāyasi kimasmān ducchunāyase
ni ṣu svapa.*

Promote with incentive the forces of positive action and let the forces of good action promote you and the social order. You advance the supporters and admirers of the order and you protect us against saboteurs and evil doers for sure. In such a state of vigilance and readiness you may rest in peace and security.

सस्तु माता सस्तु पिता सस्तु श्वा सस्तु विश्पतिः ।

ससन्तु सर्वे ज्ञातयः सस्त्वयमभितो जनः ॥ ५ ॥

5. *Sastu mātā sastu pitā sastu śvā sastu viśpatiḥ.*
Sasantu sarve jñātayaḥ sastvayam-abhito janah.

In the ideal state of order, let the mother sleep in peace, let the father rest at peace, let the watch guard be sure of peace and security, let the head of the community rest at peace. And let this nation of humanity be at peace all round all ways.

य आस्ते यश्च चरति यश्च पश्यति नो जनः ।

तेषां सं हन्मो अक्षाणि यथेदं हर्म्यं तथा ॥ ६ ॥

6. *Ya āste yaśca carati yaśca paśyati no janah.*
Teṣāṃ saṁ hanmo akṣāṇi yathedaṁ harmyaṁ tathā.

The person who sits and works in an appointed place, the one who is always on the move on tours, and the one who is appointed to watch us all round, of all these we centralise the orbits of movement and activity as this house is, which is the centre and capital of the social order.

सहस्रशृङ्गो वृषभो यः समुद्रादुदाचरत् ।

तेना सहस्येना वयं नि जनान्त्स्वापयामसि ॥ ७ ॥

7. *Sahasraśṛṅgo vṛṣabho yaḥ samudrādudācarat.
Tenā sahasyenā vayanā ni janānt-svāpayāmasi.*

Thousands are his rays of light and peaks of achievement, profuse his showers of peace and generous favours, as he, ruler of the order like the sun, rises and rules over earth, sea and the sky. By virtue of his might and courage, patience and fortitude, we provide for the peace and comfort of the people.

प्रोष्टेशया वह्येशया नारीर्यास्तल्पशीवरीः ।

स्त्रियो याः पुण्यगन्धास्ताः सर्वाः स्वापयामसि ॥ ८ ॥

8. *Proṣṭheśayā vahyeśayā nārīryāstalpaśīvarīḥ.
Striyo yāḥ puṇyagandhāstāḥ sarvāḥ svāpayāmasi.*

The women who sleep in large homes and open court yards, who sleep while on the move in travel, who sleep in comfortable beds and those who are fragrantly dressed with perfumes, for all these we provide for peace and safety to sleep in security.

Mandala 7/Sukta 56

Maruts Devata, Vasishtha Maitravaruni Rshi

क ई व्यक्ता नरः सनीळा रुद्रस्य मर्या अधा स्वश्वाः ॥ १ ॥

1. *Ka īm vyaktā naraḥ sanīlā rudrasya maryā adhā
svaśvāḥ.*

What for sure are these individual, specified, kindred, mortal and human life forces of Rudra, cosmic vitality, the soul, the commander, the destroyer of suffering, forces which ride noble steeds like currents of wind?

नकिर्ह्येषां जनुंषि वेद ते अङ्ग विद्रे मिथो जनित्रम् ॥ २ ॥

2. *Nakirhyoṣāṁ janūṁṣi veda te aṅga vidre mitho janitram.*

O dear seeker, no one really knows their origin and places of birth except that they together manifest in action and reveal their origin and generative power.

अभि स्वपूभिर्मिथो वपन्त वातस्वनसः श्येना अस्पृधन् ॥ ३ ॥

3. *Abhi svapūbhirmitho vapanta vātasvanasaḥ śyenā asprdhraṇ.*

Roaring like winds, flying like eagles, together they rival each other and generate energy and vitality of life by their essential purity of character and action.

एतानि धीरो निण्या चिकेत पृश्निर्यदूधो मही जभार ॥ ४ ॥

4. *Etāni dhīro niṇyā ciketa prśnir-yadūdho mahī jabhāra.*

The wise and resolute scholar knows these mysterious forces, he who knows how the sun and the starry sky hold the earth, and the earth, like the cow, holds the milky food for life.

सा विद् सुवीरा मरुद्भिरस्तु सनात्सहन्ती पुष्यन्ती नृमणम् ॥ ५ ॥

5. *Sā viṭ suvīrā marudbhirastu sanāt sahaṁtī puṣyaṁtī nṛmṇam.*

That nation commands the brave which maintains its stout and vibrant people by its constant values and policy of action, which observes hard discipline patiently to challenge the enemies, and which strengthens and sustains its manliness of character.

यामं चेष्टाः शुभा शोभिष्टाः श्रिया संमिश्ला ओजो-
भिरुग्राः ॥ ६ ॥

6. *Yāmaṁ yeṣṭhāḥ śubhā śobhiṣṭhāḥ śriyā saṁmiślā
ojobhirugrāḥ.*

The Maruts, warriors of the nation, are unfailing marksmen shooting to the target straight, most decent of manners and courtesy, graceful with culture and chivalry, and blazing with heroic splendour.

उग्रं व ओजः स्थिरा शवांस्यधा मरुद्भिर्गणस्तुविष्मान् ॥ ७ ॥

7. *Ugraṁ va ojaḥ sthirā śavāṁsyadhā marudbhir-
gaṇastuviṣmān.*

Your vigour is bright and passionate, your courage and valour is constant and inviolable, and your republic is strong and invulnerable by virtue of the vibrant warriors.

शुभ्रो वः शुष्मः क्रुध्मी मनांसि धुनिर्मुनिरिव
शर्धस्य धृष्णोः ॥ ८ ॥

8. *Śubhro vaḥ śuṣmaḥ krudhmī manāṁsi dhunir-
muniriva śardhasya dhṛṣṇoḥ.*

O nation of Maruts, redoubtable challengers of the enemy, blazing white and pure is your strength and courage, righteous and passionate, your minds are alert, agile and thoughtful like that of a sage and your power is invulnerable.

सनेम्यस्मद्युयोत दिद्युं मा वो दुर्मतिरिह प्रणङ् नः ॥ ९ ॥

9. *Sanemyasmad yuyota didyūṁ mā vo durmatiriha
praṇaṅ nah.*

Reject the outmoded weapons, always take to the bright and blazing ones. Keep off from us, citizens,

the old as well as the new and bright ones. Let not evil thought and intention ever vitiate and damage you or us.

प्रिया वो नाम हुवे तुराणामा यत्तृपन्मरुतो वावशानाः ॥ १० ॥

10. *Priyā vo nāma huve turāṇāmā yat tṛpanmaruto vāvaśānāḥ.*

O Maruts, bright and instant warriors, fast workers, noble leaders and eminent scholars of the nation of humanity, dear and lovable is your name and title which I admire and invoke, the name which is elevating and deeply satisfying, keen and dedicated as you are to the targets of action.

स्वायुधास इष्मिणः सुनिष्का उत स्वयं तन्वः शुम्भ-
मानाः ॥ ११ ॥

11. *Śvāyudhāsa iṣmiṇaḥ suniṣkā uta svayaṁ tanvaḥ śumbhamānāḥ.*

Wielders of wondrous weapons, anxious creators of food and energy, noble and meticulous in matters of wealth and vitality, and keeping your form and personality in top condition of dignity and grace, that's what you are.

शुचीं वो हव्या मरुतः शुचीनां शुचिं हिनोम्यध्वरं
शुचिभ्यः । ऋतेन सत्यमृतसाप आयञ्छुचिजन्मानः
शुचयः पावकाः ॥ १२ ॥

12. *Śucī vo havyā marutaḥ śucīnām śucim hino-myadhvaram śucibhyaḥ. Ṛtena satyam-ṛtasāpa āyañchucijanmānaḥ śucayaḥ pāvakāḥ.*

O Maruts, mortals, pure are your yajnic

transactions, clean your gifts, receipts and dispensations. I invoke and augment the pure and non-violent yajna of and love and creativity of the pure for the sake of pure and sacred people who, committed to truth, advance the truth by observance of truth and divine law of rectitude. Bright and pure is your birth and origin, pure you are and sanctifying.

अंसेष्वा मरुतः खादयो वो वक्षःसु रुक्मा उपशिश्रियाणाः ।
वि विद्युतो न वृष्टिभी रुचाना अनु स्वधामायुधैर्यच्छ-
मानाः ॥ १३ ॥

13. *Aṁseṣvā marutaḥ khādayo vo vakṣaḥsu rukmā upaśiśriyāṇāḥ. Vi vidyuto na vṛṣṭibhī rucānā anu svadhām-āyudhair-yacchamānāḥ.*

O Maruts, warriors vibrant as winds, on your shoulders you wear deadly weapons which, bright and blazing, decorate your chest. Thus wielding and whirling your weapons in keeping with your innate strength and chivalry, in your yajnic endeavours of development and progress, you shine like flashes of lightning with showers of rain.

प्र बुध्न्या व ईरते महंसि प्र नामानि प्रयज्यवस्तिरध्वम् ।
सहस्त्रियं दम्यं भागमेतं गृहमेधीयं मरुतो जुषध्वम् ॥ १४ ॥

14. *Pra budhnyā va īrate mahāṁsi pra nāmāni prayajyavas-tiradhvam. Sahasriyaṁ damyaṁ bhāgametaṁ grhamedhīyaṁ maruto juṣa-dhvam.*

Adorable Maruts, admirable advancers of the bounds of progress, your fame and glory rises to clouds over the vast skies. Go forward and win the battles. Play this part of yours with love and faith worthy of the home

like a fragrant yajna of thousand possibilities.

यदि स्तुतस्य मरुतो अधीथेत्था विप्रस्य वाजिनो हवीमन् ।
मक्षू रायः सुवीर्यस्य दात नू चिद्यमन्य आदभदरावा ॥ १५ ॥

15. *Yadi stutasya maruto adhīthetthā viprasya vājino havīman. Makṣū rāyaḥ suvīryasya dāta nū cid yamanya ādabhadarāvā.*

O Maruts, vibrant workers and vibrant yajakas, if thus you know and remember the holy yajnic programmes of positive value enacted by dynamic and progressive people, then create and give us abundant wealth of highly productive and progressive order at the earliest lest others and uncreative forces take over and sabotage the plans and programmes.

अत्यासो न ये मरुतः स्वञ्चो यक्षदृशो न शुभयन्त मर्याः ।
ते हर्म्येष्टाः शिशवो न शुभ्रा वत्सासो न प्रक्रीलिनः
पयोधाः ॥ १६ ॥

16. *Atyāso na ye marutaḥ svañco yakṣadr̥śo na śubhayanta maryāḥ. Te harmyeṣṭhāḥ śīśavo na śubhrā vatsāso na prakrīlinah payodhāḥ.*

The Maruts ever on the move by themselves like never resting forces of nature, mortals pure and graceful like those who go to meet the divines, they are ever bright and happy like innocent children of the palace of majesty and playful like sucklings of the cow.

दृशस्यन्तो नो मरुतो मृळन्तु वरिवस्यन्तो रोदसी सुमेके ।
आरे गोहा नृहा वधो वो अस्तु सुम्नेभिरस्मे वसवो
नमध्वम् ॥ १७ ॥

17. *Daśasyanto no maruto mṛlantu varivasyanto rodasī sumeke. Āre gohā nṛhā vadho vo astu sumnebhirasme vasavo namadhvam.*

May the Maruts, leaders and pioneers serving and replenishing the beautiful heaven and earth, be kind and gracious and bring us peace and joy. May the butcher and the murderer be far from us. May the weapon of death be far from you and from us. O givers of peace and settlement in joy and prosperity turn to us with happiness and well-being.

आ वो होता जोहवीति सत्तः सत्राचीं रतिं मरुतो गृणानः ।
य ईवतो वृषणो अस्ति गोपाः सो अद्वयावी हवते व
उक्थैः ॥ १८ ॥

18. *Ā vo hotā johavīti sattah satrācīm rātiṁ maruto grṇānaḥ. Ya īvato vṛṣaṇo asti gopāḥ so advayāvi havate va ukthaiḥ.*

The yajaka settled on the vedi invokes you, O Maruts, praising and praying for your blissful generosity which is the harbinger of truth and life of real value. He is the protector of the dynamic and the generous. He is free from double dealing and he invokes and celebrates you with the right works of truth and sincerity.

इमे तुरं मरुतो रामयन्तीमे सहः सहस्र आ नमन्ति ।
इमे शंसं वनुष्यतो नि पान्ति गुरु द्वेषो अरुरुषे दधन्ति ॥ १९ ॥

19. *Ime turaṁ maruto rāmayantīme sahaḥ sahasa ā namanti. Ime śaṁsaṁ vanusyato ni pānti guru dveṣo araruṣe dadhanti.*

They sustain and strengthen the fast moving

progressive forces and bend the might of the mighty. They protect the prayer of the supplicant and advance the song of the celebrant against the violent and they bear and maintain deep opposition to the jealous and the wicked.

इमे र॒ध्रं चिन्म॒रुतो॑ जुनन्ति॒ भूमिं॑ चिद्यथा॒ वस॑वो जुषन्त ।
अप॑ बाधध्वं वृषण॒स्तमांसि॑ ध॒त्त विश्वं॑ तनयं॒ तोक॑-
म॒स्मे ॥ २० ॥

20. *Ime radhrām cinmaruto junanti bhṛmim cid yathā vasavo juṣanta. Apa bādhadhvaṁ vṛṣaṇastamānsi dhatta viśvaṁ tanayaṁ tokamasme.*

These vibrant Maruts, leading lights of wealth and settlement, inspire the settled prosperous as they encourage the migrant seeker and explorer on the move since they command the sources of wealth and production. O generous powers, shut off all forms of darkness and sloth, bear and bring us dynamic children and grand children ranging over the vast world of possibilities and achievement.

मा वो॑ दा॒त्रान्म॒रुतो॑ निर॑राम॒ मा प॒श्चाद्द॑ध्म रथ्यो विभा॒गे ।
आ नः॑ स्या॒र्हे भ॑जतना वस॒व्ये॒ऽयदी॑ सुजा॒तं वृष॑णो वो
अस्ति॑ ॥ २१ ॥

21. *Mā vo dātrān-maruto nirarāma mā paścād dadhma rathyo vibhāge. Ā naḥ spārhe bhajanā vasavye yaḍīm sujātaṁ vṛṣaṇo vo asti.*

O Maruts, dynamic explorers, creators and distributors, masters of the chariot, never shall we stop you from giving and never must we be left behind in sharing and distribution. O generous powers, whatever

your wealth of desirable value worthy of life and settled peace, let us share it with you.

सं यद्धनन्त म॒न्युभिर्जना॑सः शूरा य॒ह्वीष्वोष॑धीषु वि॒क्षु । अध॑
स्मा नो मरुतो रुद्रियासस्त्रा॒तारो॑ भूत॒ पृत॑नास्व॒र्यः ॥ २२ ॥

22. *Sam yaddhananta manyubhir-janāsaḥ śūrā yahvīṣvoṣadhīṣu vikṣu. Adha smā no maruto rudriyāsas-trātāro bhūta pṛtanāsvaryaḥ.*

If people with rage and passions join together and strike and kill, then O Maruts, brave heroes of the line of Rudra, saviour with drugs and medicaments and with justice and punishment, you be our saviours and defenders and defend the ruler and master of the land in the strifes and contests of life extending to the people and great herbs and forests.

भूरि॑ चक्र मरुतः पित्र्या॑ण्युक्थानि॒ या वः॑ श॒स्यन्ते॑ पुरा
चित् । म॒रुद्भिरु॒ग्रः पृत॑नासु साळ्हा॑ म॒रुद्भिरित्स॑निता॒ वाज॑-
मवी॑ ॥ २३ ॥

23. *Bhūri cakra marutaḥ pitryāṇyukthāni yā vaḥ śasyante purā cit. Marudbhir-ugraḥ pṛtanāsu sāḷhā marudbhirit sanitā vājamarvā.*

O Maruts, vibrant leaders and pioneers of humanity, many are your deeds and songs in honour of the forefathers which have been sung and celebrated since times immemorial. It is by virtue of the Maruts that the haughty warrior wins the battles, and it is by the Maruts that the sharer gets his food and the contesting horse wins the race.

अ॒स्मे वी॒रो म॑रुतः शु॒ष्य॑स्तु ज॒नानां॑ यो अ॒सुरो वि॒ध॒र्ता ।
 अ॒पो येन॑ सु॒क्षित॑ये तरे॒माऽध॑ स्वमोको॑ अ॒भि वः
 स्याम ॥ २४ ॥

24. *Asme vīro marutaḥ śuṣmyastu janānām yo asuro vidhartā. Apo yena sukṣitaye tare mā' dha svamoko abhi vaḥ syāma.*

O Maruts, let our young hero be strong and powerful who, vibrant as energy itself, may defend and sustain the people, and by virtue of whom we may cross the seas of life for the achievement of success on earth and live free in our own home as friends with you.

तन्न॑ इन्द्रो वरु॑णो मि॒त्रो अ॒ग्निरा॑प ओष॑धीर्व॒निनो॑ जुषन्त ।
 शर्म॑न्तस्याम म॒रुता॑मुप॒स्थे यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॑
 नः ॥ २५ ॥

25. *Tanna indro varuṇo mitro agnirāpa oṣadhīr-vanino juṣanta. Śarmantsyāma marutāmupasthe yūyaṁ pāta svastibhiḥ sadā naḥ.*

May that success, freedom and happiness, Indra, power and energy, Varuna, night and peace, Mitra, sun and the day, Agni, light and fire, Apah, waters and dynamic progress, Oshadhis, greenery of nature and good health, vanins, herbs and forests, may, we wish and pray, support, augment and share our happy home which may be in close vicinity with the Maruts, vibrant heroes and energising winds. O divinities of nature and humanity, protect and promote us always with all happiness and well being all time.

Mandala 7/Sukta 57

Maruts Devata, Vasishtha Maitravaruni Rshi

मध्वो॑ वो॒ नाम॒ मारु॑तं यजत्राः॒ प्र य॒ज्ञेषु॑ शर्वसा॒ मदन्ति॑ ।

ये रे॒जय॑न्ति॒ रोद॑सी चिदु॒र्वी पि॒न्व॒न्त्युत्सं॑ यदया॒सुरु॒ग्राः ॥ १ ॥

1. *Madhvo vo nāma mārutaṁ yajatrāḥ pra yajñeṣu śavasā madanti. Ye rejayanti rodasī cidurvī pinvantyutsaṁ yadayāsuruḡrāḥ.*

O Maruts, cosmic winds of vitality, admirable is your name and action worthy of the life force and humanity which worshipful yajakas invoke and celebrate with strength and enthusiasm in yajnic programmes. When the raging winds blow they shake the heaven and earth, swell the cloud and shower the earth with life giving waters.

नि॒चे॒तारो॑ हि म॒रुतो॑ गृ॒णन्तं॑ प्र॒णे॒तारो॑ यज॒मान॑स्य॒ मन्म॑ ।

अ॒स्माक॑म॒द्य वि॒दथे॑षु ब॒र्हि॒रा वी॒तये॑ सद॒त पि॒प्रिया॑णाः ॥ २ ॥

2. *Nicetāro hi maruto gṛṇantaṁ praṇetāro yajamānasya manma. Asmākamadya vidatheṣu barhirā vītaye sadata pipriyāṇāḥ.*

You are inspiring guardians of the celebrant and leading lights for the mind and vision of the yajamana devotee. Come today right now for our good and grace our seats in our yajnas rising to the skies, happy, rejoicing, and inspiring us with joy and enthusiasm.

नैताव॑दन्ये म॒रुतो॑ यथे॒मे भ्राज॑न्ते रु॒क्मैरा॑यु॒धेस्त॒नूभिः॑ । आ
रोद॑सी वि॒श्व॒पि॒शः पि॒शा॒नाः स॑मा॒नम॑ञ्ज्य॒ञ्जते॑ शु॒भे
कम् ॥ ३ ॥

3. *Naitāvadanye maruto yatheme bhrājante rukmairāyudhais-tanūbhiḥ. Ā rodasī viśvapiśaḥ piśānāḥ samānam-añjyañjate śubhe kam.*

No other powers are like them, nor can anyone else do as much as they do, shining in body with weapons of golden radiance, pervading heaven and earth, wearing blessed brilliance and soothing comeliness equal with the beauty and grandeur of nature to enhance their innate grace.

ऋध्वक्सा वो मरुतो दिद्युदस्तु यद्व आगः पुरुषता करांम ।
मा वस्तस्यामपि भूमा यजत्रा अस्मे वो अस्तु सुमतिश्च-
निष्ठा ॥ ४ ॥

4. *Ṛdhak sā vo maruto didyudastu yad va āgaḥ puruṣatā karāma. Mā vastasyāmapī bhūmā yajatrā asme vo astu sumatiś-caniṣṭhā.*

O Maruts, best of the human world powers, may that beauty and brilliance of your policy and performance be ever distinguished and true. Even though out of our human frailty we may transgress your law or commit sin, O venerable heroes of the yajnic social order, let us not fall out of favour with you. Let that goodwill of yours still stay constant for us with love and grace.

कृते चिदत्र मरुतो रणन्ताऽनवद्यासः शुचयः पावकाः । प्र
णोऽ वत सुमतिभिर्यजत्राः प्र वाजेभिस्तिरत पुष्यसे
नः ॥ ५ ॥

5. *Kṛte cidatra maruto raṇantā'navadyāsaḥ śuca-yaḥ pāvakāḥ. Pra ṇo'vata sumatibhir-yajatrāḥ pra vājebhis-tirata puṣyase naḥ.*

O Maruts, irreproachable, pure and sanctifying powers of nature and humanity, heroic in action, in this yajnic order of positive action, abide in joy. O friendly powers of joint yajnic creativity, protect and promote us with love and good will and noble laws and policy in the company of noble people and, for the sake of good health and all round progress, lead us across the world of action to perfection.

उ॒त स्तु॒तासो॑ म॒रुतो॑ व्यन्तु॒ विश्वे॑भि॒र्नाम॑भि॒र्नरो॑ ह॒वीषि॑ ।

ददा॑त नो अ॒मृत॑स्य प्र॒जायै॑ जि॒गृत रा॒यः सू॒नृता॑ म॒घानि॑ ॥ ६ ॥

6. *Uta stutāso maruto vyantu viśvebhir-nāmabhir-naro havīm̐si. Dadāta no amṛtasya prajāyai jigṛta rāyaḥ sūnṛtā maghāni.*

O Maruts, leaders and pioneers of humanity, sung and celebrated with all words of praise and appreciation, receive the best of honours and presentations of the social order. Give us wealths of the immortal order for the people and create the values and prosperity of the highest order of truth and Dharma.

आ स्तु॒तासो॑ म॒रुतो॑ विश्व॑ ऊ॒ती अ॒च्छा॑ सू॒रीन्त्सर्व॑ता॒ता
जिगा॑त । ये न॒स्मना॑ श॒तिनो॑ व॒र्धय॑न्ति यू॒यं पा॑त स्व॒स्तिभिः॑
सदा॑ नः ॥ ७ ॥

7. *Ā stutāso maruto viśva ūtī acchā sūrīntsarvatātā jigāta. Ye nastmanā śatino vardhayanti yūyam pāta svastibhiḥ sadā naḥ.*

O Maruts, vibrant powers of nature's energy and admirable leading lights of the world, come well with all your powers and methods of protection and promotion and, in the universal service of life and

humanity, go and exhort those brave pioneers of knowledge and action who sincerely work for our advancement in a hundred ways. O Maruts, O brave scholars, teachers and scientists, producers and administrators, pray you all protect and promote us for all time with the best of happiness and well being in life.

Mandala 7/Sukta 58

Maruts Devata, Vasishtha Maitravaruni Rshi

प्र साकमुक्षे अर्चता गुणाय यो दैव्यस्य धाम्नस्तुविष्मान् ।
उत क्षोदन्ति रोदसी महित्वा नक्षन्ते नाकं निर्रतेर-
वंशात् ॥ १ ॥

1. *Pra sākamukṣe arcatā gaṇāya yo daivyasya dhāmnas-tuviṣmān. Uta kṣodanti rodasī mahitvā nakṣnte nākaṁ nirrteravamśāt.*

Honour the group of vibrant forces and leading heroes which arises mighty from the very light of heaven, creatively works together for progress, and reaches unto the very heights of divinity. Heaven and earth reverberate with the music of their honour and fame and they rise to celestial bliss of the spirit even across a state of adversity and denial of familial continuance.

जनूश्चिद्वो मरुतस्त्वेष्येण भीमासस्तुविमन्यवोऽयासः । प्र
ये महोभिरोजसोत सन्ति विश्वो वो यामन्भयते स्वर्दृक् ॥ २ ॥

2. *Janūścid vo marutas-tveṣyeṇa bhīmāsas-tuvimanyavo'yāsaḥ. Pra ye mahobhir-ojasota santi viśvo vo yāman bhayate svardṛk.*

O vital energies, mighty heroes, your very birth and nature is vested with splendour. Fearsome of mien, overwhelming in passion, you are like dynamites in action. You are instantly proclaimed by your grandeur and majesty, and the world that looks up to the sun and the skies looks at you with awe on way to the higher life.

बृहद्वयो मघवद्भ्यो दधात जुजोषन्निन्मरुतः सुष्टुतिं नः ।
गतो नाध्वा वि तिराति जन्तुं प्र णः स्पार्हाभिरूतिभि-
स्तिरेत ॥ ३ ॥

3. *Brhad vayo maghavadbhyo dadhāta jujoṣanni-
nmarutaḥ suṣṭutiṁ naḥ. Gato nādhvā vi tirāti
jantuṁ pra ṇaḥ spārhābhir-ūtibhis-tireta.*

O Maruts, leading lights of life, accept our homage and praise and bring us long life and vast possibilities of achievement for the noble people. The path you follow and show hurts no one living, help us to go forward in life with the ways of protection, and advancement worthy of the noble ones' love and desire.

युष्मोतो विप्रो मरुतः शतस्वी युष्मोतो अर्वा सहुरिः सहस्री ।
युष्मोतः सम्राळुत हन्ति वृत्रं प्र तद्वो अस्तु धूतयो देष्णम् ॥ ४ ॥

4. *Yuṣmoto vipro marutaḥ śatasvī yuṣmoto arvā
sahuriḥ sahasrī. Yuṣmotaḥ samrāḷuta hanti
vṛtraṁ pra tad vo astu dhūtayo deṣṇam.*

O Maruts, vibrant powers of nature and humanity for action, the sage and scholar under your patronage rises to a hundred achievements. The dynamic leader and pioneer protected by you wins a thousand races, victories with patience and fortitude. The noble

ruler under your aegis destroys enemies and dispels forces of darkness and ignorance. O mighty movers and shakers, may that gift of yours, of that protection and advancement be ours.

ताँ आ रुद्रस्य मीळहुषो विवासे कुविन्नंसन्ते मरुतः पुनर्नः ।
यत्सस्वतीं जिहीळिरे यदाविरव तदेन ईमहे तुराणाम् ॥ ५ ॥

5. *Tāñ ā rudrasya mīḷhuṣo vivāse kuvinnamsante marutaḥ punarnaḥ. Yat sasvartā jihīḷire yadāvirava tadena īmahe turāṇām.*

I honour and adore those Maruts, offsprings of Rudra, lord of the showers of success, power and justice, who come and inspire us again and again in many ways. And if for reasons of discourtesy, overt or covert, they feel angry we shall expiate for that displeasure of the dynamic powers of instant punishment for correction.

प्र सा वाचि सुष्टुतिर्मघोनामिदं सूक्तं मरुतो जुषन्त ।
आराच्छिद् द्वेषो वृषणो युयोत यूयं पात स्वस्तिभिः सदा
नः ॥ ६ ॥

6. *Pra sā vāci suṣṭutir-maghonām-idam sūktam maruto juṣanta. Ārāccid dveṣo vṛṣaṇo yuyota yūyam pāta svastibhiḥ sadā naḥ.*

This song of adoration of the mighty glorious powers is expressed in holy words. May the Maruts accept it with pleasure. O generous benefactors and protectors, cast off far from us all hate, anger and jealousy. O scholars and sages, dynamic Maruts, pray protect and promote us with all good and well being of life without relent for all time.

Mandala 7/Sukta 59

Maruts and Rudra Devata, Vasishtha Maitravaruni Rshi

यं त्रायध्व इदमिदं देवासो यं च नयथ । तस्मा अग्ने वरुण
मित्रार्यमन्मरुतः शर्म यच्छत ॥ १ ॥

1. *Yam trāyadhva idamidam devāso yaṁ ca nayatha.
Tasmā agne varuṇa mitrāryaman marutaḥ śarma
yacchata.*

O divine Maruts, vibrant, brilliant and generous leading lights, givers of enlightenment, whosoever you protect, defend and save and whosoever you lead at every step in every way by word and deed, for him, you all and, O Agni, sage and scholar giver of light, Varuna, man of judgement and discrimination, Mitra, enlightened friend, and Aryaman, man of justice and rectitude on the paths of life, you give a happy home, firm settlement and peace of mind.

युष्माकं देवा अवसाहनि प्रिय ईजानस्तरति द्विषः ।
प्र स क्षयं तिरते वि महीरिषो यो वो वराय दाशति ॥ २ ॥

2. *Yuṣmākaṁ devā avasāhani priya ījānastarati
dviṣaḥ. Pra sa kṣayaṁ tirate vi mahīriṣo yo vo
varāya dāśati.*

O vibrant powers of light and justice, by virtue of your patronage and protections, the man of yajnic action, who works for the growth and progress of society and performs holy acts of creativity in good time, overcomes all adversaries. The generous man who gives abundantly in terms of lands, food and energy in word and kind to people in your honour for the good of all expands his house and dominion and rules out all waste,

impairment and decay.

न॒हि व॑श्चर॒मं च॒न वसि॑ष्ठः प॒रि॒मंस॑ते । अ॒स्माक॑म॒द्य म॑रुतः
सु॒ते स॒चा वि॑श्वे पिबत क॒मि॒नः ॥ ३ ॥

3. *Nahi vaścaramaṁ cana vasiṣṭhaḥ parimaṁsate. Asmākamadya marutaḥ sute sacā viśve pibata kāmīnaḥ.*

O Maruts, vibrant givers of light and energy, leading lights of humanity, the celebrated sage best settled and giver of settlement mentally and spiritually does not ignore or neglect even the last of you but honours you all. O lovers and benefactors of the nation, come today now itself, join and enjoy the delicious taste of our achievement in your honour in the structure and order of a great society.

न॒हि व॑ ऊ॒तिः पृ॒तना॑सु म॒र्ध॑ति॒ यस्मा॒ अ॒रा॒ध्वं न॑रः ।
अ॒भि व॒ आ॒वर्त्सु॑म॒तिर्नवी॑यसी॒ तूयं॑ यात पिपीषवः ॥ ४ ॥

4. *Nahi va ūtiḥ pṛtanāsu mardhati yasmā arādhvaṁ naraḥ. Abhi va āvart-sumatir-navīyasī tūyaṁ yāta pipīṣavaḥ.*

Never does your protection and patronage in the battles of life forsake the man whom you, O leading lights of humanity, favour, mature and protect. Let the latest and most developed vision and noble policy of yours be on the move constantly while, O leaders, thirsting for defence, protection and progress, you hasten to wherever the nation calls upon you.

ओ षु घृ॒ष्ट्विरा॑धसो या॒तना॑न्धांसि पी॒तये॑ । इ॒मा वो॑ ह॒व्या
म॑रुतो र॒रे हि॒ कं मो॒ ष्व॑न्यत्र॒ गन्त॑न ॥ ५ ॥

5. *O ṣu ghr̥ṣvirādhaso yātanāndhāmsi pītaye. Imā vo havyā maruto rare hi kaṁ mo ṣvanyatra gantana.*

O Maruts, mighty and munificent accomplishers of the means and materials of achievement in life, go forward to enjoy the taste of success and prosperity of society. I offer these gifts of homage and song of success to you. Pray neglect us not, go not elsewhere.

आ च नो ब॒र्हिः सद॑तावि॒ता च नः स्प॒र्हाणि दा॑त॒वे वसु॑ ।
अस्त्रे॑धन्तो मरुतः सो॒म्ये मधौ॑ स्वाहे॒ह मा॑दयाध्वै ॥ ६ ॥

6. *Ā ca no barhiḥ sadatāvitā ca naḥ spārḥāṇi dātave vasu. Asredhanto marutaḥ someye madhau svāheha mādayādhvai.*

O Maruts, leading lights of the nation, come and sit on the holy seats of our house to protect us and, without hurting and destroying anything, to give us the wealth and honours we love and desire. Come and enjoy the honey sweets of the most soothing soma of life offered with sincerest word and deed.

स॒स्वश्चि॒द्धि त॒न्वः॑ शु॒म्भमा॑ना॒ आ हं॒सासो॑ नील॒पृष्ठा॑
अप॑प्तन् । वि॒श्वं श॒र्धो॑ अ॒भितो॑ मा॒ नि षे॑द् नरो॒ न र॒ण्वाः
सर्व॑ने म॒दन्तः॑ ॥ ७ ॥

7. *Sasvaściddhi tanvaḥ śumbhamānā ā haṁsāso nīlapr̥ṣṭhā apaptan. viśvaṁ śardho abhito mā ni ṣeda naro na raṇvāḥ savane madantaḥ.*

Gracious in body and bearing yet unrevealed in modesty, the Maruts, leading lights of the nation like hansa birds of blue beauty of the plume, rejoicing in unison like leaders of the congregation, they descend

with dignity and sit around me, the very strength and power of the world.

यो नो मरुतो अ॒भि दु॒र्हणा॒युस्तिर॒श्चि॒त्तानि॑ वसवो
जिघांसति । द्रुहः पाशा॒न्प्रति॑ स मु॒चीष्ट॒ तपि॑ष्ठेन॒ हन्म॑ना
हन्त॒ना तम् ॥ ८ ॥

8. *Yo no maruto abhi durhrṇāyustiraścittāni vasavo jighāmsati. Druhaḥ pāśān prati sa mucīṣṭa tapiṣṭhena hanmanā hantanā tam.*

O Maruts, leading lights and givers of wealth, honour and peaceful settlement, whoever is evil at heart toward us and seeks to damage our dignity and identity, let him be forced to withdraw his snares of hate and enmity back to himself and strike him with an unfailing weapon of punishment which scorches his enmity to smoke and naught.

सान्त॑प॒ना इ॒दं ह॒विर्मरु॑त॒स्तज्जु॑ष्ट॒न ।
युष्मा॑को॒ती रि॑शाद॒सः ॥ ९ ॥

9. *Sāntapanā idam havir-marutas-tajjujūṣṭana. Yuṣmākoṭī riśādasah.*

O Maruts, leaders of the world and vibrant energisers, chastened in the fire of discipline and subduers of the violent by your methods of law, protection and defence, accept our homage and cooperation offered in obedience to law and discipline of peace.

गृ॒हमे॒धास् आ ग॑त॒ मरु॑तो मा॒र्ष भू॑त॒न ।
युष्मा॑को॒ती सु॑दान॒वः ॥ १० ॥

10. *Gr̥hamedhāsa ā gata maruto māpa bhūtana.
Yuṣmākoṭī sudānavah.*

O Maruts, guardians of the home and family as a sacred institution of social yajna, come, stay not away, forsake us not. Let your divine protection remain constant, O generous givers of prosperity, joy and domestic bliss.

इहेह वः स्वतवसः कवयः सूर्यत्वचः ।

यज्ञं मरुत आ वृणे ॥ ११ ॥

11. *Iheha vah svatavasah kavayah sūryatvacah.
Yajñam maruta ā vr̥ṇe.*

O Maruts, commanders of innate strength and power, creative visionaries of the highest order, illustrious as the refulgent sun, come here right now, I invoke you and choose you as the high priests of my yajna in the programme of social cohesion, creative production and universal benediction.

त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।

उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥ १२ ॥

12. *Tryambakam yajāmahe sugandhim puṣṭivar-
dhanam. Urvārukamiva bandhanān-mṛtyor-
mukṣīya māmṛtāt.*

We invoke and do homage to lord Tryambaka, creator and protector of the three worlds, whose immanent fragrance of energy and bliss enhances the life and joy of existence all three times. O Rudra, destroyer of evil and suffering, giver of bliss, release me from the bonds of mortality like the ripe fruit falling off from the stalk and redeem me into the infinite

presence of Immortality.

Mandala 7/Sukta 60

*Surya, Mitra-Varuna Devatah, Vasishtha
Maitravaruni Rshi*

यद्दद्य सूर्यं ब्रवोऽ नागा उद्यन्मित्राय वरुणाय सत्यम् ।

वयं देवत्रादिते स्याम तव प्रियासो अर्यमन्गृणन्तः ॥ १ ॥

1. *Yadadya sūrya bravo'nāgā udyan mitrāya varuṇāya satyam. Vayaṁ devatrādite syāma tava priyāso aryaman gṛṇantah.*

O sun, while you arise today, purify us and proclaim to Mitra and Varuna, presiding powers of day and night and upholders of earth, sky and heaven, that we are free from sin. O Aditi, immortal mother earth and Infinity, O Aryaman, lord of justice and the paths of rectitude, dedicated as we are to the divinities, celebrating and glorifying them, hold us dear as dedicated to you.

एष स्य मित्रावरुणा नृचक्षा उभे उदेति सूर्यो अभि ज्यन् ।

विश्वस्य स्थातुर्जगतश्च गोपा ऋजु मर्तेषु वृजिना च पश्यन् ॥ २ ॥

2. *Eṣa sya mitrāvaruṇā nṛcakṣā ubhe udeti sūryo abhi jman. Viśvasya sthāturjagataśca gopā rju marteṣu vṛjinā ca paśyan.*

Mitra and Varuna, this is the sun that pervades both gross and subtle worlds, watcher and light giver of humanity, which rises across the sky over the earth and witnesses both the simple and the crooked ways of action among the mortals. It is the protector, life giver

and promoter of the moving and the unmoving world.

अयुक्त सप्त हरितः सधस्थाद्या ई वहन्ति सूर्यं घृताचीः ।
धामानि मित्रावरुणा युवाकुः सं यो यूथेव जनिमानि
चष्टे ॥ ३ ॥

3. *Ayukta sapta haritaḥ sadhasthād yā īm vahanti
sūryam ghr̥tācīḥ. Dhāmāni mitrāvaruṇā yuvākuḥ
saṁ yo yūtheva janimāni caṣṭe.*

The sun, like a charioteer harnessing his horses, radiates seven rays of light which from the solar region carry the energy of light and cosmic waters and bring about the nights as they withdraw. The sun, also, joining and pervading various regions, the prana and udana energies of life and the origins of causal entities, proclaims them all as one multitudinous living system of which it is the centre.

उद्गां पृक्षासो मधुमन्तो अस्थुरा सूर्यो अरुहच्छुक्रमर्णः ।
यस्मा आदित्या अध्वनो रदन्ति मित्रो अर्यमा वरुणः
सजोषाः ॥ ४ ॥

4. *Ud vām pr̥kṣāso madhumanto asthurā sūryo
aruhacchukramarṇaḥ. Yasmā ādityā adhvano
radanti mitro aryamā varuṇaḥ sajoṣāḥ.*

For you, O men and women, the friendly cloud and the vast skies replete with honey sweets abide on high and the sun raises vitalising oceans of vapour, the sun for which the Adityas, months of the year, Varuna and Aryama, Adityas all together, prepare the paths across the zodiacs, Mitra.

इमे चेतारो अनृतस्य भूरैर्मित्रो अर्यमा वरुणो हि सन्ति ।
इम ऋतस्य वावृधुर्दुरोणे शग्मासः पुत्रा अदितेरदब्धाः ॥ ५ ॥

5. *Ime cetāro anṛtasya bhūrermitro aryamā varuṇo hi santi. Ima ṛtasya vāvṛdhurdurṇe śagmāsaḥ putrā aditer-adabdhāḥ.*

These Adityas, Mitra, Varuna and Aryama, loving friend, discriminative judge, and the path maker of rectitude, give us the sense and awareness of right and wrong, of falsehood as distinct from truth and correctness, in all varieties of situations. And they persist, and they augment the order of truth and right in the house of divine law, children of mother Infinity as they are, happy at peace, loving and kind, yet dauntless and unchallengeable.

इमे मित्रो वरुणो दूळभांसोऽ चेतसं चिच्चितयन्ति दक्षैः ।
अपि क्रतुं सुचेतसं वतन्तस्तिरश्चिदंहः सुपथा नयन्ति ॥ ६ ॥

6. *Ime mitro varuṇo dūḷabhāso 'cetasam ciccitayanti dakṣaiḥ. Api kṛtuṁ sucetasam vatantastiraści-damhaḥ supathā nayanti.*

These powers of love and friendship, judgement and rectitude and universal truth and law are rare and undaunted, and with their intelligence and expertise of method, they awaken even the stupid and ignorant to sensitivity and wisdom. Further, inspiring the man of noble mind and holy action, they protect him from crookedness and sin and lead him on by the path of truth, goodness and beauty to higher attainment.

इमे दिवो अनिमिषा पृथिव्याश्चिकित्वांसो अचेतसं नयन्ति ।
प्रव्राजे चित्रद्यौ गाधर्मस्ति पारं नो अस्य विष्पितस्य
पर्षन् ॥ ७ ॥

7. *Ime divo animiṣā pṛthivyāścikitvāṁso acetasaṁ nayanti. Pravrāje cinnadyo gādhamasti pāraṁ no asya viṣpitasya paṛṣan.*

The ever vigilant powers of light and love, judgement and discrimination of right knowledge and right action, know of heaven and earth and constantly guide the ignorant to wake up and move on the right path. Even in the depth of rivers in flood, there is ground to stand on, a ford to cross. May Mitra, Varuna and Aryama take us across the deep seas of existence by our karma.

यद्गोपावददितिः शर्म भद्रं मित्रो यच्छन्ति वरुणः सुदासे ।
तस्मिन्ना तोकं तनयं दधाना मा कर्म देवहेळनं तुरासः ॥ ८ ॥

8. *Yad gopāvadaditiḥ śarma bhadraṁ mitro yacchanti varuṇaḥ sudāse. Tasminnā tokaṁ tana-yaṁ dadhānā mā karma devaheḷanaṁ turāsaḥ.*

When, like the lord ruler of the earth and protector of her children, Aditi, Mitra and Varuna, mother nature and her law, and divine powers of love, friendship and judgement provide a blessed home of peace, plenty and joy for the generous man of noble action and charity, then in that state of good fortune we, all dynamic and enthusiastic fast achievers, in the joyous company of our children and grand children must not do anything to affront our sages, seniors and scholars or to violate the sanctity of the divinities of nature and suffer their anger.

अव वेदिं होत्राभिर्यजेत् रिपुः काश्चिद्वरुणधुतः सः ।

परि द्वेषोभिर्यमा वृणक्तूरुं सुदासे वृषणा उ लोकम् ॥ ९ ॥

9. *Ava vedīm hotrābhīryajeta ripaḥ kāścīd varuṇa-dhrutaḥ saḥ. Pari dveṣobhir-aryamā vṛṇaktūrum sudāse vṛṣaṇā u lokam.*

One who dishonours and desecrates the veda of yajna with unholy chant and stingy insulting libation of holy offerings suffers. What sin and suffering does he not face when he is shaken by Varuna, power of justice and discrimination? May Aryama, divine guide and path maker, keep him away along with the jealous and the hostile, and may Mitra and Varuna, liberal givers, create and award the generous yajaka with a happy home and vast freedom of spirit in an age and environment of bliss.

स॒स्वश्चि॒द्धि॒ समृ॑त्तिस्त्वे॒ष्ये॒षाम॒पी॒च्ये॒न स॒हसा॒ स॒हन्ते॑ ।
यु॒ष्मद्भि॒या वृ॑ष॒णो रे॒ज॒माना॒ दक्ष॑स्य चिन्महि॒ना मृ॒ळता॑
नः ॥ १० ॥

10. *Sasvaściddhi samṛtis-tveṣyeṣām-apīcyena sahasā sahante. Yuṣmad bhiyā vṛṣaṇo rejamānā dakṣasya cinmahinā mṛlatā naḥ.*

The nature, character and policy of these divine powers of love and friendship, justice and discrimination, and thought and action in rectitude is mysteriously integrated, brilliant and blazing. They move and act with patience, fortitude and irresistible force. O generous powers, shakers of the jealous and the enemies with fear, save us and let us prosper in peace and joy with the grandeur of your power and force.

यो ब्र॒ह्म॒णे सु॒मृ॒तिमा॒यजा॑ते वा॒जस्य॑ सा॒तौ पर॑मस्य
रा॒यः । सी॒क्षन्त॑ म॒न्युं म॒घवा॑नो अ॒र्य उ॒रु क्ष॑याय चक्रिरे
सु॒धातु॑ ॥ ११ ॥

11. *Yo brahmaṇe sumatim-āyajāte vājasya sātau paramasya rāyaḥ. Śikṣanta manyuṃ magha-vāno ariya uru kṣayāya cakrire sudhātu.*

Whoever applies his holy and faithful mind for the vision of Divinity and for the achievement of food and energy and supreme wealth, honour and excellence of life, the generous divine powers energise his righteous passion and bless his action, and they create a vast house of joy and prosperity for him and award him golden wealth and irresistible vitality.

इयं देव पुरोहितिर्युवभ्यां यज्ञेषु मित्रावरुणावकारि ।
विश्वानि दुर्गा पिपृतं तिरो नो यूयं पात स्वस्तिभिः सदा
नः ॥ १२ ॥

12. *Iyaṃ deva purohitiriyuvabhyāṃ yajñeṣu mitrāvaruṇāvakāri. Viśvāni durgā pipṛtaṃ tiro no yūyaṃ pāta svastibhiḥ sadā naḥ.*

O divine Mitra and Varuna, powers of love and judgement of nature and humanity, this homage of reverence is created and offered in your honour in the congregations of academic and socio-economic yajna. Pray protect us, promote us, help us cross the hurdles of life with action and bless us with complete fulfilment. O generous powers, save us, defend us and let us advance with all round peace and security for all time.

Mandala 7/Sukta 61

Mitra- Varuna Devate, Vasishtha Maitravaruni Rshi

उद्गां चक्षुर्वरुण सुप्रतीकं देवयोरेति सूर्यस्तत्तन्वान् । अभि
यो विश्वा भुवनानि चष्टे स मन्युं मर्त्येष्वचिकेत ॥ १ ॥

1. *Ud vām cakṣurvaruṇa supratīkaṁ devayoreti sūryas-tatanvān. Abhi yo viśvā bhuvanāni caṣṭe sa manyuṁ martyeṣvā ciketa.*

O Varuna, up rises the sun, bright and beautiful eye of you both, Mitra and Varuna, divine pranic energies of the universe, spreading the light far and wide over spaces. It illuminates and reveals all regions of the world, and awakens and inspires all mortals' love for life and living.

प्र वां स मित्रावरुणावृतावा विप्रो मन्मानि दीर्घश्रुदियर्ति ।
यस्य ब्रह्माणि सुक्रतु अवाथ आ यत्क्रत्वा न शरदः
पृणैथै ॥ २ ॥

2. *Pra vām sa mitrāvaruṇāvṛtāvā vipro manmāni dīrghaśrud-iyarti. Yasya brahmāṇi sukratū avātha ā yat kratvā na śaradaḥ pṛṇaithe.*

O Mitra and Varuna, divinities of nature and humanity, your hymns of knowledge and power, that vibrant sage and scholar, a veteran reader and long time listener dedicated to truth and the laws of nature, studies, proclaims and extends by application. O powers of divine action, inspire, strengthen and protect his studies and fulfil his mission with intelligence and revelations as you fulfil the seasons of the year with natural evolution of their spirits.

प्रोरोर्मित्रावरुणा पृथिव्याः प्र दिव ऋष्वद् बृहतः सुदानू ।
स्पशो दधाथे ओषधीषु विश्वृधग्यतो अनिमिषं रक्ष-
माणा ॥ ३ ॥

3. *Prorormitrāvaruṇā pṛthivyāḥ pra diva ṛṣvād bṛhataḥ sudānū. Spaśo dadhāthe oṣadhīṣu vikṣyrdhagyato animiṣaṁ rakṣamāṇā.*

O Mitra and Varuna, light and life of the universe, generous love and intelligence of nature and humanity, you transcend the wide earth and the vast heaven by your dynamic power and sublimity. You vest life energy and distinct form in herbs and trees and specific identity in people and their communities while you preserve and protect the truth of law and the pursuers of truth with relentless vigil.

शंसा मित्रस्य वरुणस्य धाम शुष्मो रोदसी बद्धधे महित्वा ।
अयन्मासा अयज्वनामवीराः प्र यज्ञमन्मा वृजनं तिराते ॥ ४ ॥

4. *Śamsā mitrasya varuṇasya dhāma śuṣmo rodasī badbadhe mahitvā. Ayan māsā ayajvan-ānavīrāḥ pra yajñamanmā vṛjanam tirāte.*

Study and meditate on the origin and abode of Mitra and Varuna, pranic energies of nature and human virtue of love and friendship, light and enlightenment, and justice and discrimination. By virtue of their great universal power and force they hold and sustain the earth and heaven together and yet apart. The time, months and years of those who do not perform yajna, corporate acts of social and environmental value, pass by without the joy of children. On the other hand, those who serve Divinity, nature and humanity with their heart and soul cross the paths of life and reach the ultimate freedom of Moksha.

अमूरा विश्वा वृषणाविमा वां न यासु चित्रं ददृशे न
यक्षम् । द्रुहः सचन्ते अनृता जनानां न वां निण्यान्यचिते
अभूवन् ॥ ५ ॥

5. *Amūrā viśvā vṛṣaṇāvimā vām na yāsu citraṁ dadṛśe na yakṣam. Druhaḥ sacante anṛtā janānām na vām niṇyānyacite abhūvan.*

O wise and generous powers of the world, Mitra and Varuna, these words of adoration are for you and your divine gifts to humanity, in which there is nothing that is not marvellous and nothing that is not divinely consecrated. Only the jealous and hostile among humanity indulge in scandal and falsehood, and even your smallest favours are too deep for the ignorant to perceive and appreciate.

समुं वां यज्ञं महयं नमोभिर्हुवे वां मित्रावरुणा सुबाधः ।

प्र वां मन्मान्यृचसे नवानि कृतानि ब्रह्म जुजुषन्निमानि ॥ ६ ॥

6. *Samu vām yajñam mahayam namobhirhuve vām mitrāvaruṇā sabādhaḥ. Pra vām manmā-nyṛcase navāni kṛtāni brahma jujuṣannimāni.*

O Mitra and Varuna, I invoke and join your great yajna of universal grandeur with homage especially when I am faced with challenges and limitations. Your latest thoughts, visions and revelations are created, structured and gifted to us for the advancement of knowledge and wisdom in relation to the highest reality of existence.

इयं देव पुरोहितिर्युवभ्यां यज्ञेषु मित्रावरुणावकारि ।

विश्वानि दुर्गा पिपृतं तिरो नो यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. *Iyam deva purohitir-yuvabhyām yajñeṣu mitrā-varuṇāvakāri. Viśvāni durgā pipṛtaṁ tiro no yūyam pāta svastibhiḥ sadā naḥ.*

O divines, Mitra and Varuna, this song of adoration is offered to you in your holy congregations of yajnic creation. Pray reduce our difficulties and help

us cross them to success and fulfilment. O saints and sages, scholars and teachers, come you all and all time protect and promote us with all happiness and well being.

Mandala 7/Sukta 62

*Surya, Mitra - Varuna Devatah, Vasishtha
Maitravaruni Rshi*

उत्सूर्यो बृहदूर्चीष्यश्चेत्पुरु विश्वा जनिम् मानुषाणाम् । समो
दिवा ददृशे रोचमानः क्रत्वा कृतः सुकृतः कर्तृभिर्भूत् ॥ १ ॥

1. *Ut sūryo br̥hadarcīṣyaśret puru viśvā janima mānuṣāṇām. Samo divā dadṛṣe rocamānaḥ kratvā kṛtaḥ sukṛtaḥ kartṛbhirbhūt.*

The cosmic Sun, self refulgent life of the universe, rises and radiates his vast and mighty abundant rays of light, constantly shining day and night and revealing the birth and evolution of all people of the world. Sung and celebrated, adored and worshipped by holy performers of yajna, he himself is the cosmic yajna by virtue of his manifestive creation, the supreme yajamana as well as the presiding Deity.

स सूर्य प्रति पुरो न उद्गा एभिः स्तोमैर्भिरेतशेभिरेवैः । प्र नो
मित्राय वरुणाय वोचोऽनागसो अर्यम्णे अग्र्ये च ॥ २ ॥

2. *Sa sūrya prati puro na ud gā ebhiḥ stomebhir-etaśebhirevaiḥ. Pra no mitrāya varuṇāya voco'-nāgaso aryamṇe agnaye ca.*

O Sun, self refulgent lord giver of light and life, come in response to these songs of adoration and specified waves of thought energy stimulated by our

songs. Let the light arise in our heart and mind, and speak to Mitra, Varuna, Aryama and Agni, powers of love and friendship, judgement, discrimination and integration, guidance and leadership with rectitude, and energy and enlightenment in our human community. Speak to us so that we may maintain a state of purity and freedom from sin and crime.

वि नः सहस्रं शुरुधो रदन्त्वृतावानो वरुणो मित्रो अग्निः ।
यच्छन्तु चन्द्रा उपमं नो अर्कमा नः कामं पूपुरन्तु स्त-
वानाः ॥ ३ ॥

3. *Vi naḥ sahasraṁ śurudho radantvṛtāvāno varuṇo mitro agniḥ. Yacchantu candrā upamaṁ no arkamā naḥ kāmam pūpurantu stavānāḥ.*

May they, Varuna, Mitra and Agni, happy and beneficent, healers and destroyers of suffering, keepers of divine laws of truth and nature in word and deed, when properly celebrated and appreciated in nature and character, give us a thousand forms of peace, power and joy, bless us with unique light of knowledge, and grant us complete fulfilment of our desire and ambition.

द्यावाभूमी अदिते त्रासीथां नो ये वां जज्ञुः सुजनिमान
ऋष्वे । मा हेळे भूम वरुणस्य वायोर्मा मित्रस्य प्रियतमस्य
नृणाम् ॥ ४ ॥

4. *Dyāvābhūmī adite trāsīthām no ye vām jajñuḥ sujanimāna ṛṣve. Mā heḷe bhūma varuṇasya vāyormā mitrasya priyatamasya nṛṇām.*

O sun in high heaven and noble earth, both dynamic, inviolable and sublime life giving powers, protect us with your creative and rejuvenating powers.

Fortunately born and educated as humans, we know your energy and efficacy. Give us the energy and resistance so that we may never suffer the disorder of prana and aparna vitalities of wind and respiration, dearest to humans in the health system.

प्र बा॒हवा॑ सि॒सृतं जी॒वसे॑ न॒ आ नो॒ गव्य॑तिमु॒क्षतं घृ॒तेन॑ ।

आ नो॒ जने॑ श्रव॒यतं यु॒वाना॑ श्रु॒तं मे॑ मि॒त्रावरु॑णा॒ हवे॒मा ॥ ५ ॥

5. *Pra bāhavā sisṛtaṁ jīvase na ā no gavyūtim-ukṣataṁ ghr̥tena. Ā no jane śravayataṁ yuvānā śrutaṁ me mitrāvanuṇā havemā.*

O Mitra and Varuna, loving and discriminative pranic vitalities of our health system, extend your power and energy like helping hands for our life and health and sprinkle the vital movement of our senses and mind with liquid rejuvenation and replenishment of energy. O youthful powers of rejuvenation, vest our people with the glow of health and light of intelligence in response to my invocation and input of pranayamic exercise for the pranic energy system.

नू मि॒त्रो वरु॑णो अ॒र्य॒मा न॒स्मने॑ तो॒काय॑ वरि॒वो दध॑न्तु ।

सु॒गा नो॒ वि॒श्वा सु॒पथा॑नि सन्तु यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑ नः ॥ ६ ॥

6. *Nū mitro varuṇo aṛyamā nastmane tokāya varivo dadhantu. Sugā no viśvā supathāni santu yūyam pāta svastibhiḥ sadā naḥ.*

Thus O Mitra, Varuna and Aryama, powers of cosmic as well as earthly love and friendship, reason and discrimination, justice and advancement in order, guiding everything from the smallest particle to the

cosmos and from the individual human to the world community, bless us with the best of life's gifts for the enlightenment of our soul and the continuation of our race. Let all our paths of life and living be simple and straight, noble and easy to follow. O powers of health and enlightenment, protect and promote us on our way onward with all modes and means of happiness and well being all round for all time.

Mandala 7/Sukta 63

*Surya, Mitra-Varuna Devatah, Vasishtha
Maitravaruni Rshi*

उद्वेति सुभगो विश्वचक्षाः साधारणः सूर्यो मानुषाणाम् ।
चक्षुर्मित्रस्य वरुणस्य देवश्चर्मैव यः समविव्यक्तमांसि ॥ १ ॥

1. *Udveti subhago viśvacakṣāḥ sādharmaṇaḥ sūryo mānuṣāṇām. Cakṣurmitrasya varuṇasya deva-ścarmeva yaḥ samavivyak tamāmsi.*

The glorious Sun, self-refulgent sovereign lord of the universe, rises high and higher, watching the world, giving light and intelligence to humanity in general. The lord that gives light to the day and depth to the ocean dispels all darkness and confusion as the storm disperses leaves of dry grass. (The mantra refers to the rise of the light of Divinity in the soul of the individual human being during meditation. The Light blesses any one who practices meditation under the instructions of a teacher and continues the practice with unquestionable faith.)

उद्वेति प्रसवीता जनानां महान्केतुरर्णवः सूर्यस्य ।
समानं चक्रं पर्याविवृत्सन्त्यदेतशो वहति धूर्षु युक्तः ॥ २ ॥

2. *Udveti prasavītā janānām mahān keturarṇavaḥ sūryasya. Samānaṁ cakram paryāvivṛtsan yadetaśo vahati dhūrṣu yuktaḥ.*

High rises the progenitor and inspirer of humanity, supreme light of omniscience, inexhaustible ocean of omnificence, keeping the chariot of the sun and the wheel of time constantly moving, omnipotent motive force at the centre of the moving universe.

विभ्राजमान उषसामुपस्थाद्रेभैरुदेत्यनुमद्यमानः । एष मे देवः
सविता चच्छन्द यः समानं न प्रमिनाति धाम ॥ ३ ॥

3. *Vibhrājamāna uṣasām-upasthād rebhair-ude-
tyanumadyamānaḥ. Eṣa me devaḥ savitā caccha-
nda yaḥ samānaṁ na pramināti dhāma.*

Self-refulgent and all illuminative since the origin of eternal dawns, the light of Divinity rises, inspiring and enlightening, when sung and celebrated by worshipful devotees. May this lord of cosmic light bless me with spiritual fulfilment, the lord who never frustrates his loved celebrant and never remisses on his own majesty nor compromises with his own generosity.

दिवो रुक्म उरुचक्षा उदेति दूरेअर्थस्तरणिभ्राजमानः ।
नूनं जनाः सूर्येण प्रसूता अयन्नर्थीनि कृणवन्नपांसि ॥ ४ ॥

4. *Divo rukma urucakṣā udeti dūrearthas-taraṇir-
bhrājamānaḥ. Nūnaṁ janāḥ sūryeṇa prasūtā
ayannarthāni kṛṇavann-apānsi.*

The self-refulgent lord of heavenly light all-watching, all-saviour, present far and wide everywhere, emerges and shines in the heart of people when they, inspired and reborn into self-consciousness by the light

of divinity, follow the meaningful paths of life and perform their karmic acts with piety.

यत्रा चक्रुर्मृता गातुमस्मै श्येनो न दीयन्नन्वेति पाथः ।

प्रति वां सूर उदिते विधेम नमोभिर्मित्रावरुणोत हव्यैः ॥ ५ ॥

5. *Yatrā cakruramṛtā gātumasmai śyeno na dīyann-anveti pāthah. Prati vām sūra udite vidhema namobhir-mitrāvaruṇota havyaiḥ.*

Where the immortals have carved and shown the path for this mortal humanity to reach this divine source of eternal light, to that lord giver of immortal bliss the same path leads as by the speed of light. O Mitra and Varuna, light of day and peace of night, sun and cosmic ocean, sage and scholar, giver of knowledge and leader to judgement and rectitude, when the rising light emerges and the mind is awake, we honour and serve you with homage and reverence and with presentations of yajnic fragrance.

नू मित्रो वरुणो अर्यमा नस्मने तोकाय वरिवो दधन्तु ।

सुगा नो विश्वा सुपथानि सन्तु यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Nū mitro varuṇo aryamā nastmane tokāya varivo dadhantu. Sugā no viśvā supathāni santu yūyam pāta svastibhiḥ sadā naḥ.*

Thus the loving light of life, the leading light of judgement and discrimination, and the path maker to the divine destination of eternal truth and bliss may, we pray, bless us with the best gifts of life for our soul and the continuance of our race. May all our paths of life and progress be simple, straight and easy to follow. O

saints and sages, scholars and teachers, protect and promote us by the paths of rectitude with all modes and means of happiness and well being for all time without relent.

Mandala 7/Sukta 64

Mitra-Varuna Devate, Vasishtha Maitravaruni Rshi

दिवि क्षयन्ता रजसः पृथिव्यां प्र वां घृतस्य निर्णिजो ददीरन् ।
हव्यं नो मित्रो अर्यमा सुजातो राजा सुक्षत्रो वरुणो
जुषन्त ॥ १ ॥

1. *Divi kṣayantā rajasah pr̥thivyām pra vām ghr̥-
tasya nirṇijo dadīran. Havyam̐ no mitro aryamā
sujāto rājā sukṣatro varuṇo juṣanta.*

O Mitra and Varuna, sun and ocean, the vapours of your potential waters of soma abiding in the solar region and the mists and vapours abiding in the earthly atmosphere and the sky form into clouds and give us showers of purifying and vitalising waters. May Mitra, the sun, Aryama, the carrier wind, Varuna, cosmic vitality, and the ruler of the social order nobly born and justly appointed join and share our offers of holy materials into the rain yajna for well being of the social order and bring us life giving waters and peace and progress.

आ राजाना मह ऋतस्य गोपा सिन्धुपती क्षत्रिया यात-
मर्वाक् । इळां नो मित्रावरुणोत वृष्टिमव दिव इन्वतं
जीरदानू ॥ २ ॥

2. *Ā rājānā maha ṛtasya gopā sindupatī kṣatriyā
yātamavāk. Ilām̐ no mitrāvaruṇota vr̥ṣṭimava
diva invataṁ jīradānū.*

O rulers and keepers of the law of truth of the great social order, O controllers and protectors of the rivers and the seas, O defenders and ordainers of the people and the land, come forward and join us, offer homage and oblations with us so that Mitra and Varuna, sun and the cosmic ocean, both liberal givers in instant response, may bring rain, protection and nourishment to the earth from the high regions of light.

मित्रस्तन्नो वरुणो देवो अर्यः प्र साधिष्ठेभिः पथिभिर्नयन्तु ।
ब्रवद्यथा न आदरिः सुदास इषा मदेम सह देवगोपाः ॥ ३ ॥

1. *Mitrastanno varuṇo devo aryah pra sādhiṣṭhebhīḥ pathibhir-nayantu. Bravad yathā na ādariḥ sudāsa iṣā madema saha devagopāḥ.*

May the teacher, Mitra, giver of light, the discriminative judge, Varuna, and the brilliant ruler, Aryama, all lead us by the paths of rectitude with all good means of life and living, just as the lord supreme, self-refulgent and generous, would speak and illuminate the path of progress for the man of generosity so that, under the protection of the lord supreme and the brilliant leaders, we may enjoy and celebrate the gifts of life all together with plenty and prosperity.

यो वां गर्तं मनसा तक्षदेतमूर्ध्वा धीतिं कृणवद्धारयच्च ।
उक्षेथां मित्रावरुणा घृतेन ता राजाना सुक्षितीस्तर्पये-
थाम् ॥ ४ ॥

4. *Yo vām gartaṁ manasā takṣadetam-ūrdhvāṁ dhītiṁ kṛṇavad dhārayacca. Ukṣethāṁ mitrā-varuṇā ghṛtena tā rājānā suksītīs-tarpayethām.*

O Mitra and Varuna, lord of light and love, lord

of judgement, discretion and discrimination, whoever may, with meditative mind and soul, realise your profound revelation and define the meaning and purpose for the self, raising his intelligence and imagination high to heaven and stabilising it there, pray bless him with showers of peace and bliss. O rulers and ordainers of life on earth, let them, all such, have complete fulfilment in a happy home in a land of freedom and joy.

एष स्तोमो वरुण मित्र तुभ्यं सोमः शुक्रो न वायवेऽयामि ।
अविष्टं धियो जिगृतं पुरन्धीर्युयं पात स्वस्तिभिः सदा
नः ॥ ५ ॥

5. *Eṣa stomo varuṇa mitra tubhyaṁ somaḥ śukro na vāyave'yāmi. Aviṣṭaṁ dhiyo jigṛtaṁ pura-ndhīr-yūyaṁ pāta svastibhiḥ sadā naḥ.*

This song of homage and adoration I offer to you, O Varuna, lord of profound judgement and generosity, and to you Mitra, lord of infinite love and light, the song pure and exhilarating as soma, and it is for Vayu too, the dynamic force of cosmic order. Pray inspire our mind and will and enlighten our rulers and intelligentsia. O generous and refulgent lords, protect and promote us with all modes and means of happiness and all round well being all time.

Mandala 7/Sukta 65

Mitra-Varuna Devate, Vasishtha Maitravaruni Rshi

प्रति वां सूर उदिते सूक्तैर्मित्रं हुवे वरुणं पूतदक्षम् ।
ययोरसुर्यमक्षितं ज्येष्ठं विश्वस्य यामन्नाचिता जिगत्तु ॥ १ ॥

1. *Prati vāṁ sūra udite sūktair-mitraṁ huve varu-ṇaṁ pūtadakṣam. Yayor-asuryam-akṣitaṁ jye-ṣṭhaṁ viśvasya yāmannācitā jigatnu.*

Early at the dawn of sun rise, with songs of adoration, I invoke and worship Mitra, lord of infinite love and universal friendship, Varuna, lord of omniscient wisdom, judgement and justice, lords of pure omnipotence whose life giving energy and power is boundless and imperishable, first, foremost and highest, and when invoked and realised, it is all victorious in the battles of life.

ता हि देवानामसुरा तावर्या ता नः क्षितीः करतमूर्जयन्तीः ।
अश्याम मित्रावरुणा वयं वां द्यावा च यत्र पीपयन्नहा
च ॥ २ ॥

2. *Tā hi devānām-asurā tāvaryā tā naḥ kṣitīḥ karatam-ūrjayantīḥ. Aśyāma mitrāvaruṇā vayam vāṁ dyāvā ca yatra pīpayann-ahā ca.*

Mitra and Varuna, manifestations of the Supreme Lord's generous love and justice, are the best and highest of nature's bounties. They strengthen and energise our lands and people and make them fertile and creative. O Mitra and Varuna, may we receive your favours whereby the earth and heaven, both exuberant, may promote us day and night.

ता भूरिपाशावनृतस्य सेतू दुरत्येतू रिपवे मर्त्याय ।
ऋतस्य मित्रावरुणा पथा वामपो न नावा दुरिता तरेम ॥ ३ ॥

3. *Tā bhūripāśāvanṛtasya setū duratyetū ripave martyāya. Ṛtasya mitrāvaruṇā pathā vāmapo na nāvā duritā tarema.*

Many are their bonds and chains, bridges to cross over untruth and sin, which are difficult to approach and cross for the mortal man of enmity and

jealousy. O Mitra and Varuna, we pray, let us cross over sin and evil by your divine path of truth and law just as we cross the seas by the boat.

आ नो मित्रावरुणा हव्यजुष्टिं घृतैर्गव्यूतिमुक्षतमिळाभिः ।
प्रति वामत्र वरमा जनाय पृणीतमुद्रो दिव्यस्य चारोः ॥ ४ ॥

4. *Ā no mitrāvaruṇā havyajuṣṭim ghr̥tair-gavyū-tim-ukṣatam-iḷābhiḥ. Prati vāmatra varamā janāya pṛṇitamudno divyasya cāroh.*

O Mitra and Varuna, Supreme Lord's manifestations of cosmic love and justice in the integrative and analytical forces of nature's bounties working in the centripetal and centrifugal operations of world, enforce and energise our yajnic inputs of creative production and let our programmes of land, language and knowledge development soar high by the vitalities of liquid energies and inspirations of new visions of divinity and faith in action, ethics and policies, and may you, in response to our yajnic performance, grant us the best of your gifts of blissful light and dynamic energy for our people.

एष स्तोमो वरुण मित्र तुभ्यं सोमः शुक्रो न वायवेऽयामि ।
अविष्टं धियो जिगृतं पुरन्धीर्युयं पात स्वस्तिभिः सदा
नः ॥ ५ ॥

5. *Eṣa stomo varuṇa mitra tubhyaṁ somaḥ śukro na vāyave'yāmi. Aviṣṭam dhiyo jigṛtaṁ puran-dhīr-yūyaṁ pāta svastibhiḥ sadā naḥ.*

This yajnic homage and song of celebration, O Mitra and Varuna, is for you, pure and exhilarating as soma, and I offer it for the divine energy of Vayu too,

the dynamic force of cosmic order. Pray protect and promote our mind and will, and enlighten our rulers and intelligentsia. O generous and brilliant powers of nature and humanity, protect and promote us with all modes of happiness and all round well being all time.

Mandala 7/Sukta 66

*Devatah: Mitra - Varuna (1-3, 17-19), Adityah (4-13),
Surya (14-16), Vasishtha Maitravaruni Rshi*

प्र मित्रयोर्वरुणयोः स्तोमो न एतु शूष्यः ।

नमस्वान्तुविजातयोः ॥ १ ॥

1. *Pra mitrayor-varuṇayoḥ stomo na etu śūṣyaḥ.
Namasvān tuvijātayoḥ.*

May this peaceful yet powerful song and yajna of ours in praise of Mitra and Varuna, unborn and distinctive yet integrated manifestations of the Lord Divine's potent love and justice vested in nature, go forward full of energy and reverential gratitude and stimulate the consequential process in nature for the prosperity of humanity and the environment.

या धारयन्त देवाः सुदक्षा दक्षपितरा ।

असुरीय प्रमहसा ॥ २ ॥

2. *Yā dhārayanta devāḥ sudakṣā dakṣapitarā.
Asuryāya pramahasā.*

Generous saints and sages, brilliant scholars and teachers, hold on to Mitra and Varuna, love and justice of the Supreme Lord, omniscient, omnipotent and father protector of the wise experts and scientists, for the attainment of knowledge, power and courage.

ता नः स्तिपा तनूपा वरुण जरितृणाम् ।
मित्र साधयतं धियः ॥ ३ ॥

3. *Tā naḥ stipā tanūpā varuṇa jaritṛṇām.*
Mitra sādhayataṁ dhiyaḥ.

O Mitra and Varuna, love and justice of the omnipotent lord of our choice, protectors, promoters and sanctifiers of the health and home of grateful celebrants and all mortal humanity, pray inspire, promote and accomplish our mind, intellect and will to the state of perfection.

यदद्य सूर उदितेऽनागा मित्रो अर्यमा ।
सुवाति सविता भगः ॥ ४ ॥

4. *Yadadya sūra udite'nāgā mitro aryamā.*
Suvāti savitā bhagaḥ.

Whatever wealth of energy and blessed light of wisdom today at the dawn of sunrise the lord immaculate and sinless Mitra, universal love and friendship, Aryama, guide and judge on the path of rectitude, Savita, inspirer and generator, and Bhaga, omnipotent and glorious, generate and radiate, that we pray may come and bless us.

सुप्रावीरस्तु स क्षयः प्र नु यामन्त्सुदानवः ।
ये नो अंहोऽतिप्रिप्रति ॥ ५ ॥

5. *Suprāvīrastu sa kṣayaḥ pra nu yāmantsudānavah.*
Ye no aṁho'tipirati.

O self-refulgent Adityas, immortal powers of light, generous givers of wisdom and vision, who protect us from sin and darkness, may that home, homeland

and dominion of ours be protected, protective and full of peace throughout our paths of onward progress.

उ॒त स्व॒राजो॒ अदि॒तिरद॑ब्धस्य व्र॒तस्य॒ ये ।

म॒हो रा॒जा॒न ई॒शते ॥ ६ ॥

6. *Uta svarājo aditiradabdhasya vratasya ye.*
Maho rājāna īśate.

And the self-refulgent Adityas, self-governing and great imperishable ruling powers of nature, and mother Infinity, who observe and maintain the great law of existence and disciplines of life, may guide us and protect us over the paths of progress.

प्र॒ति वां॒ सू॒र उ॒दि॒ते मि॒त्रं गृ॒णी॒षे व॒रु॒णम् ।

अ॒र्य॒मणं॑ रि॒शाद॑सम् ॥ ७ ॥

7. *Prati vām sūra udite mitram grṇīṣe varuṇam.*
Aryamaṇam riśādasam.

O self-refulgent and self-governing protectors and light givers, in grateful response to your light and protection, at the dawn of sunrise I praise and celebrate Mitra, Varuna and Aryama, lord Infinite's love, justice and divine light of guidance, all destroyers of sin and darkness.

रा॒या हि॒र॒ण्य॒या म॒तिरि॒यम॑वृ॒काय॒ शव॑से ।

इ॒यं वि॒प्रा मे॒धसा॑तये ॥ ८ ॥

8. *Rāyā hiraṇyayā matir-iyam-avrkāya śavase.*
Iyaṁ viprā medhasātaye.

O saints and sages of dynamic will and wisdom, let this golden wealth of divinity, this intelligence and the song of praise be for the growth of holy strength

free from sin, and for the accomplishment of yajnic acts for human progress and prosperity.

ते स्याम देव वरुण ते मित्र सूरिभिः सह ।
इषं स्वश्च धीमहि ॥ ९ ॥

9. *Te syāma deva varuṇa te mitra sūribhiḥ saha.*
Iṣaṁ svaśca dhīmahi.

O lord self-refulgent Varuna, lord of justice, Mitra, just friend of humanity, give us the will and wisdom that with all our wise and brave we be dear and dedicated to you and we meditate to achieve the strength and bliss of Divinity.

बहवः सूरचक्षसोऽग्निजिह्वा ऋतावृधः । त्रीणि ये येमुर्विद-
थानि धीतिभिर्विश्वा नि परिभूतिभिः ॥ १० ॥

10. *Bahavaḥ sūracakṣaso 'gnijihvā ṛtāvṛdhaḥ. Trīṇi*
ye yemur-vidathāni dhītibhir-viśvāni paribhūti-
bhiḥ.

Many are the leaders and pioneers, with vision bright and pure as light of the sun and speech as flames of fire, who extend the bounds of truth, law and selfless service of life through yajnic creativity and, with their wisdom, will and commanding action, lead and conduct the three basic institutions of research and education, governance and economy, and human culture and values of life through beauty, goodness and truth with gratitude to Divinity for the world.

वि ये दधुः शरदं मासमादह्यज्ञमक्तुं चादृचम् ।
अनाप्यं वरुणो मित्रो अर्यमा क्षत्रं राजान आशत ॥ ११ ॥

11. *Vi ye dadhuḥ śaradaṁ māsam-ād-aharyajñam-aktum cādr̥cam. Anāpyaṁ varuṇo mitro aryamā kṣatraṁ rājāna āsata.*

They, Varuna, Mitra and Aryama, brilliant leaders and rulers with dedication to Dharma and justice, love and friendship, and the right sense of action and direction in the light of universal knowledge and eternal values, conduct the yajnic governance and administration of the social order through years and months, days and nights, relentlessly holding on to the Vedic vision of eternity. They achieve what has not yet been achieved and thus extend the possibilities of the good and happy life in the united world order.

तद्वो॑ अद्य॑ म॒नामहे॑ सू॒क्तैः॑ सू॒र उ॒दि॒ते । यदो॑ह॒ते वरु॑णो मि॒त्रो
अ॒र्य॒मा यू॒यमृ॑तस्य॒ रथ्यः॑ ॥ १२ ॥

12. *Tad vo adya manāmahe sūktaiḥ sūra udite. Yadohate varuṇo mitro aryamā yūyam-ṛtasya rathyah.*

Today at the rise of dawn, with Vedic hymns and meditation, we think and deliberate upon that social order which is desired and which is to be achieved. For that we call upon Varuna, Mitra and Aryama, leaders of justice and order, love and light and the universal laws of rectitude and direction. That we pray for, O lords, since you command the chariot of the laws of truth, action and progress on the right path.

ऋ॒तावा॑न ऋ॒तजा॑ता ऋ॒तावृ॑धो॑ घो॒रासो॑ अनृ॒तद्वि॑षः ।

तेषां॑ वः सु॒प्ने सु॒च्छ॒र्दिष्ट॑मे नरः॒ स्याम॑ ये च॒ सूर्यः॑ ॥ १३ ॥

13. *Ṛtāvāna ṛtajātā ṛtāvṛdho ghorāso anṛtadviṣaḥ.
Teṣāṁ vaḥ sumne succhardiṣṭame naraḥ syāma
ye ca sūrayaḥ.*

O brilliant scholars, rulers and all those who are redoubtable leaders, lovers and seekers of truth by knowledge and action, born in truth and extending the bounds of the values of truth in the social order, terrible in action with no tolerance for untruth and social evil, let us abide in law in your good will and in the felicity of a happy home in peace and security.

उदु त्यद्दर्शितं वपुर्दिव एति प्रतिह्वरे ।
यदीमाशुर्वहति देव एतशो विश्वस्मै चक्षसे अरम् ॥ १४ ॥

14. *Udu tyad darṣataṁ vapurdiva eti pratihvare.
Yadīmāśurvahati deva etaśo viśvasmai cakṣase
aram.*

And now (when we are at peace), the glorious vision of Divinity arises on the horizon of consciousness when the divine frequency of the illuminative mind with the divine communicates it to the consciousness instantly in response to meditative concentration for the man of universal vision.

शीर्ष्णः शीर्ष्णो जगत्स्तस्थुषस्पतिं समया विश्वमा रजः ।
सप्त स्वसारः सुविताय सूर्यं वहन्ति हरितो रथे ॥ १५ ॥

15. *Śīrṣṇaḥ śīrṣṇo jagatas-tasthuṣas-patiṁ samayā
viśvamā rajah. Sapta svasāraḥ suvitāya sūryaṁ
vahanti harito rathe.*

By virtue of the highest human intelligence in respect of person and practice, seven dynamic faculties, i.e., five senses, mind and intellect, carry the light of

Divinity to the soul at the right time for its good during its meditative sojourn in the vehicle of this beautiful body. This is the light of the self-refulgent Sun, creator, sustainer and ordainer of the moving and non-moving world from the particle to the entire universe through eternity.

तच्चक्षुर्देवहितं शुक्रमुच्चरत् ।

पश्येम शरदः शतं जीवेम शरदः शतम् ॥ १६ ॥

16. *Taccakṣur-devahitaṁ śukram-uccarat.*

Paśyema śaradaḥ śataṁ jīvema śaradaḥ śatam.

That Light Divine, pure and potent, universal eye that watches all and blesses noble humanity, rises and radiates for all time. May the Lord bless us that we may live a hundred years watching it full for all the hundred years.

काव्येभिरदाभ्याऽऽ यातं वरुण द्युमत् ।

मित्रश्च सोमपीतये ॥ १७ ॥

17. *Kāvyebhir-adābhyā''yātaṁ varuṇa dyumat.*

Mitraśca somapītaye.

May Varuna, blazing lord of fearless justice, and Mitra, fearless, loving and enlightened friend, come with saints and sages to protect and promote our soma yajna and join the celebration.

दिवो धामभिर्वरुण मित्रश्चा यातमद्रुह ।

पिबतुं सोममातुजी ॥ १८ ॥

18. *Devo dhāmabhir-varuṇa mitraścā yātam-adruhā.*

Pibatam somamātuji.

O Varuna and Mitra, powers of love and judgement free from hate, malice and jealousy, come and drink of the soothing and exhilarating soma at the yajna.

आ यातं मित्रावरुणा जुषाणावाहुतिं नरा ।

पातं सोममृतावृधा ॥ १९ ॥

19. *Ā yātaṁ mitrāvaruṇā juṣāṇāvāhutim narā.
Pātaṁ somam-ṛtāvṛdhā.*

Come Mitra and Varuna, leaders and pioneers of light and judgement, delighting in our yajna and oblations of soma, protect our yajna, drink of soma and advance the law of truth and rectitude.

Mandala 7/Sukta 67

Ashvins Devate, Vasishtha Maitravaruni Rshi

प्रति वां रथं नृपती जरध्वै हविष्मता मनसा यज्ञियेन । यो
वां दूतो न धिष्यावजीगरच्छी सूनुर्न पितरौ विवक्मि ॥ १ ॥

1. *Prati vāṁ rathaṁ nṛpatī jaradhyai haviṣmatā
manasā yajñiyena. Yo vāṁ dūto na dhiṣṇyāvājīga-
racchā sūurna pitarā vivakmi.*

O rulers and protectors of the people, wise and bold, harbingers of light to the inauguration of the morning yajna, to celebrate your chariot of the ruling order and do honour to your yajnic rule with a mind dedicated in homage to the order, like a son doing honour and reverence to the father, I compose and offer a song of celebration which would reach you as a messenger and stimulate your love and favour.

अशो॑च्य॒ग्निः स॒मिधा॒नो अ॒स्मे उपो॑ अदृ॒श्रन्त॑र्म॒सश्चि॒दन्ताः ।
अचै॑ति के॒तुरु॒षसः॑ पु॒रस्ता॑च्छ्र॒ये दि॒वो दु॒हितु॑र्जायमानः ॥ २ ॥

2. *Aśocyagniḥ samidhāno asme upo adrśran tamasaścidantāḥ. Aceti keturuṣasaḥ purastācchriye divo duhiturjāyamānaḥ.*

The fire of morning yajna is kindled and shines for us, and the end of darkness is seen close at hand. The sun is rising in the east like an honour flag of the glory of the dawn, daughter of heaven.

अ॒भि वां नू॒नम॑श्वि॒ना सु॒हो॑ता॒ स्तोमैः॑ सिष॒क्ति ना॑सत्या
वि॒वक्वा॑न् । पू॒र्वीभि॑र्यातं प॒थ्याभि॑र॒वाक्स्व॑र्वि॒दा वसु॑मता॒
रथे॑न ॥ ३ ॥

3. *Abhi vām nūnam-aśvinā suhotā stomaiḥ siṣakti nāsatyā vivakvān. Pūrvībhir-yātaṁ pathyābhirarvāk svarvidā vasumatā rathena.*

Ashvins, twin harbingers of light dedicated to truth of the ruling order, for sure the host and performer of the inaugural session of the yajna of social order, speaking words of truth and piety celebrates you and your light in songs of adoration. O prophets of the light of heaven commanding the wealth, honour and excellence of the world, ascend your chariot and come by the eternal paths of universal truth and rectitude.

अ॒वोर्वी॑ नू॒नम॑श्वि॒ना यु॒वाकु॑र्हु॒वे यद्वां सु॒ते मा॑ध्वी वसू॒युः ।
आ वां वह॑न्तु॒ स्थवि॑रा॒सो अ॒श्वाः पि॒बा॑थो अ॒स्मे सु॒षुता॑
मधू॑नि ॥ ४ ॥

4. *Avorvām nūnamaśvinā yuvākurhuve yad vām sute mādhwī vasūyuh. Ā vām vahantu sthavirāso aśvāḥ pibātho asme suṣutā madhūni.*

O sweet and kind twin divine powers of nature and humanity, Ashvins, harbingers of a new dawn for the social order of the world, dedicated to your means and modes of preservation, defence and progress, and desirous of advancement in the wealth, honour and excellence of the nation, I invite you to take over the conduct of this great yajna of the ruling order. May seasoned and strong sages, scholars and experts of the nation lead you hither. Come, share and promote for us all the honey sweets of our yajnic planning and achievement.

प्राचीमु देवाश्विना धियं मेऽ मृधां सातये कृतं वसूयुम् ।
विश्वा अविष्टं वाज आ पुरन्धीस्ता नः शक्तं शचीपती
शचीभिः ॥ ५ ॥

5. *Prācīmu devāśvinā dhiyaṁ me 'mṛdhrām sātaye kṛtaṁ vasūyum. Viśvā aviṣṭaṁ vāja ā purandhī-stā naḥ śaktaṁ śacīpatī śacībhiḥ.*

O brilliant and generous Ashvins, commanders of the twin powers of nature and humanity, inspire my simple, ancient and progressive intelligence and will, strengthen it and make it inviolable in the pursuit of higher wealth, honour and excellence. In all our battles of life, protect our mind and will and, with all the powers and potential at your command, strengthen us to move forward and rise higher and higher.

अविष्टं धीष्वश्विना न आसु प्रजावद्रेतो अह्यं नो अस्तु ।
आ वां तोके तनये तूतुजानाः सुखासो देववीतिं गमेम ॥ ६ ॥

6. *Aviṣṭaṁ dhīṣvaśvinā na āsu prajāvad reto ahra-yaṁ no astu. Ā vām toke tanaye tūtujānāḥ surat-nāso devavītiṁ gamema.*

Ashvins, divine powers of creation, preservation, recuperation and procreation, protect us in all our acts of thought, will and action for achievement. May our creative and procreative vitality remain intact and inviolable for our posterity. By virtue of your inspiration and invigoration for the sake of children and grand children, let us be blest with jewels of posterity and let us rise to the company of the divines.

एष स्य वां पूर्वगत्वेव सख्ये निधिर्हितो माध्वी रातो अस्मे ।
अहेळता मनसा यातमर्वागश्नन्ता हव्यं मानुषीषु विक्षु ॥ ७ ॥

7. *Eṣa sya vām pūrvagatveva sakhye nidhirhito mādhvī rāto asme. Ahelātā manasā yātamavāgaśnantā havyam mānuṣīṣu vikṣu.*

Ashvins who command the honey sweets of knowledge and culture, this gift of homage as a treasure trove already committed to you is offered for the sake of company and friendship with you. Come forward, join us here with a joyful mind free from hate and anger, be among the human community of the earth and share with us the sweets of good fellowship in faith and love.

एकस्मिन्योगे भुरणा समाने परि वां सप्त स्रवतो रथो गात् ।
न वायन्ति सुभ्वो देवयुक्ता ये वां धूर्षु तरणयो वहन्ति ॥ ८ ॥

8. *Ekasmin yoge bhuraṇā samāne pari vām sapta sravato ratho gāt. Na vāyanti subhvo devayuktā ye vām dhūrṣu taraṇayo vahanti.*

Ashvins, responsive givers of fulfilment, pranic energies of nature and mind, dedicated to a common purpose with humanity, the radiant inspiration of your spiritual power as a carrier of vision goes past the

fluctuations of the five senses, mind and intellect. The seven, which otherwise involve the soul with fluctuations of the mind, when converted, inverted and converged on to the spirit of your vision at the centres of consciousness, no longer distract the soul, instead they become the carriers of consciousness to the divine goal of spiritual bliss.

अ॒सृ॒श्च॒ता म॒घव॑ब्द्ध्यो हि भू॒तं ये रा॒या म॑घ॒देयं जु॑नन्ति । प्र
ये ब॒न्धुं सू॒नृता॑भि॒स्तिर॑न्ते ग॒व्या पृ॑ञ्चन्तो अ॒श्व्या
म॒घानि॑ ॥ ९ ॥

9. *Asaścatā maghavadbhyo hi bhūtaṁ ye rāyā maghadeyaṁ junanti. Pra ye bandhuṁ sūnṛtā-bhistirante gavyā pṛñcanto aśvyā maghāni.*

Never forsake the generous : Be inexhaustible sources of incentive and encouragement for those who support charity with means and materials, those who help out friends and relatives in distress, and those who give liberal gifts of lands, cows and knowledge and things the needy love and desire.

नू मे ह॒व॒मा शृ॑णुतं यु॒वाना या॑सि॒ष्टं व॒र्तिर॑श्वि॒ना वि॒राव॑त् ।
धृ॒त्तं रत्ना॑नि॒ जर॑तं च सू॒रीन्यू॒यं पा॑त स्व॒स्तिभिः॑ सदा
नः ॥ १० ॥

10. *Nū me havamā śṛṇutaṁ yuvānā yāsiṣṭaṁ vartiraśvināvirāvat. Dhattaṁ ratnāni jarataṁ ca sūrīn yūyaṁ pāta svastibhiḥ sadā naḥ.*

O youthful Ashvins, complementarities of nature and humanity, listen to my prayer and invocation: come home to the house of liberal donor in yajna, bear and bring the jewels of life for the givers, honour and

appreciate the wise and bold, and thus protect and promote us all time with all happiness and well being.

Mandala 7/Sukta 68

Ashvinau Devata, Vasishtha Maitravaruni Rshi

आ शुभ्रा यातमश्विना स्वश्वा गिरो दस्रा जुजुषाणा
युवाकोः । हव्यानि च प्रतिभृता वीतं नः ॥ १ ॥

1. *Ā śubhrā yātamaśvinā svaśvā giro dasrā jujuṣāṇā
yuvākoḥ. Havyāni ca pratibhṛtā vītaṁ naḥ.*

O riders of noble steeds, Ashvins, youthful heroes of the human nation, illustrious warriors and marvellous achievers, listen to the voices of your friends and admirers, come, join us and enjoy the sweets and delicacies of our yajnic hospitality.

प्र वामन्धांसि मद्यान्यस्थुररं गन्तं हविषो वीतये मे ।
तिरो अर्यो हवनानि श्रुतं नः ॥ २ ॥

2. *Pra vāmandhānsi madyānyasthuraram gantaṁ
haviṣo vītaye me. Tiro aryo havanāni śrutaṁ naḥ.*

Delightful delicacies are here laid out for you. Come straight to partake of our holy offerings. Throw off the enemies, root out distress, listen to our call and prayers.

प्र वां रथो मनोजवा इयति तिरो रजांस्यश्विना शतोतिः ।
अस्मभ्यं सूर्यावसू इयानः ॥ ३ ॥

3. *Pra vāṁ ratho manojavā iyarti tiro rajāṁs-
yaśvinā śatotiḥ. Asmabhyam sūryāvasū iyānaḥ.*

Fast moves your chariot at the speed of mind across the spaces, it is equipped with a hundred means

of defence and victory whereon you ride with the dawn of a new day for us.

अ॒यं ह॒ यद्वां दे॒व॒या उ॒ अ॒द्रि॒रू॒र्ध्वो वि॒व॒क्ति सोम॑सु॒द्युव॑भ्याम् ।
आ व॒ल्गू वि॒प्रो ववृ॑तीत ह॒व्यैः ॥ ४ ॥

4. *Ayam ha yad vām devayā u adrirūrdhvo vivakti somasud yuvabhyām. Ā valgū vipro vavrīta havyaiḥ.*

When this divine chariot of yours, dedicated to the moon for peace and joy roars over mountains and clouds, then the eminent scholar and the yajnic scientist turns it for you with new inputs.

चि॒त्रं ह॒ यद्वां भो॒ज॒नं न्व॒स्ति न्य॒त्रये॒ म॒हि॒ष्वन्तं॑ यु॒योत॑म् ।
यो वा॒मो॒मानं॑ द॒ध॒ते प्रि॒यः सन् ॥ ५ ॥

5. *Citraṁ ha yad vām bhojanam nvasti nyatraye mahiṣvantaṁ yuyotam. Yo vāmomānaṁ dadhate priyaḥ san.*

Whatever your food that may be special or surplus, keep that in reserve exclusively for people for the time of distress. They would love you for that because they honour the protector dear to them.

उ॒त त्य॑द्वां जु॒र॒ते अ॑श्विना भू॒च्यवा॑नाय प्र॒तीत्यं॑ ह॒वि॒र्दे ।
अ॒धि य॑द्वर्षं इ॒त ऊ॑ति ध॒त्थः ॥ ६ ॥

6. *Uta tyad vām jurate aśvinā bhūccyavānāya pratītyaṁ havirde. Adhi yad varpa itaūti dhatthaḥ.*

And let that insight, incentive and experiment of your help for people in need be for the weak and elderly, for those on the move such as the deprived, the

fallen, uprooted and refugees, and let it be for those who give in charity for the sake of charity. That is the philanthropic role you take on for the protection of people.

उत त्वं भुज्युमश्विना सखायो मध्ये जहुर्दुरेवासः समुद्रे ।
निरीं पर्वदरावा यो युवाकुः ॥ ७ ॥

7. *Uta tyaṁ bhujyumaśvinā sakhāyo madhye jahurdurevāsaḥ samudre. Nirīm parṣadarāvā yo yuvākuḥ.*

And be friends with the man who was once affluent but now is in distress since jealous friends and associates deserted him and cast him insolvent into the sea of misfortune. Save him, take him across the sea, he is loyal and looks up to you for help.

वृकाय चिज्जसमानाय शक्तमुत श्रुतं शयवे हूयमाना ।
यावघ्न्यामपिन्वतमपो न स्तर्यं चिच्छक्त्यश्विना
शचीभिः ॥ ८ ॥

8. *Vṛkāya cijjasamānāya śaktamuta śrutam śayave hūyamānā. Yāvaghnyām-apinvatam-apo na staryam cicchaktyaśvinā śacībhiḥ.*

Ashvins, harbingers of light and energy of a new day, against the wolfish thief and the aggressor, for the powers of law and punishment against exploitation, and for the lazy and the backward, bring force and counsel whenever the situation calls on you to act. You who command the competence for correction and rejuvenation with your powers can revitalise old cows and waste lands and make them overflow with milk and honey like abundant streams of water.

एष स्य कारुर्जरते सूक्तैरग्रै बुधान उषसां सुमन्मा ।

इषा तं वर्धदध्न्या पयोभिर्यूयं पात स्वस्तिभिः सदा नः ॥ ९ ॥

9. *Eṣa sya kārur-jarate sūktair-agre budhāna uṣasāṁ sumanmā. Iṣā taṁ vardhadaghn्या payobhir-yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus does the divine poet, wakeful in advance of the rise of dawn, with holy mind and faithful intelligence, celebrate in song the divine Ashvins, twin harbingers of new life to nature and humanity. May the inviolable Mother Nature and Infinity advance him in life with vision, will and energy. O saints and scholars, ruler and administrators, O Ashvins, protect and promote us with peace, happiness and all time well being in life.

Mandala 7/Sukta 69

Ashvinau Devate, Vasishtha Maitravaruni Rshi

आ वां रथो रोदसी बद्धधानो हिरण्ययो वृषभिर्यात्विश्वैः ।
घृतवर्तनिः पविर्भी रुचान इषां वोळ्हा नृपतिर्वाजिनी-
वान् ॥ १ ॥

1. *Ā vām ratho rodasī badbadhāno hiraṇyayo vṛṣabhir-yātvaśvaiḥ. Ghṛtavartaniḥ pavibhī rucāna iṣāṁ volhā nṛpatir-vājinīvān.*

O harbingers of light and fresh life for the dawn of a new day, let your golden chariot traversing heaven, earth and the skies by powerful forces on blazing wheels across the cosmic waters come to us loaded with nourishments and inspiring energies and be the guide and protector of humanity for higher victories. (The mantra is an address to the brilliant powers of social governance and management for the protection and

progress of the people. These powers should act as harbingers of fresh life and energy with the light of a new sun at the rise of a new dawn every day.)

स पप्रथानो अभि पञ्च भूमा त्रिबन्धुरो मनसा यातु युक्तः ।
विशो येन गच्छथो देवयन्तीः कुत्रा चिद्याममश्विना
दधाना ॥ २ ॥

2. *Sa paprathāno abhi pañca bhūmā tribandhuro manasā yātu yuktaḥ. Viśo yena gacchatho devayanīḥ kutrā cid yāmamaśvinā dadhānā.*

Let this chariot structured on five-fold body bound by three bonds come to us evolving day by day. It is structured on a five-fold chassis fixed by three bonds in an ascending order and it moves forward as controlled by the mind. By this, O Ashvins, you come to the people and radiate light and energy to those who are in search of divinity. On way, you choose your own stages of rest and travel for further progress.

(This mantra is a metaphor of the human body in which the ruler is soul, the controller is mind, and motive forces for perception and volition are senses. The body is made up of five elements: earth, water, fire, air and space, and characterised by three conditioning qualities of nature: sattva, rajas and tamas which are intellectual, sensual and material qualities of personality. It is through this body-chariot that the Ashvins, circuitous complementarities of divine nature radiate and inspire light and energy to the human being and to humanity too as one personality.)

स्वश्वा यशसा यातमर्वाग्दस्त्रा निधिं मधुमन्तं पिबाथः ।
वि वां रथो वध्वा३ यादमानोऽन्तान्दिवो बाधते वर्तनि-
भ्याम् ॥ ३ ॥

3. *Svaśvā yaśasā yātamārvāg dasrā nidhiṃ madhumantaṃ pibāthaḥ. Vi vāṃ ratho vadhvā yādamāno'ntān divo bādhatē vartanibhyām.*

O mighty honourable heroes commanding speedy motive forces, destroyers of jealousy, enmity and suffering, come hither to us and share the honey sweets of the human world. Let your chariot heading to the destination with your associates reach the bounds of heavenly space by its whirling wheels.

युवोः श्रियं परि योषावृणीत सूरौ दुहिता परितक्म्यायाम् ।
यदेवयन्तमवथः शचीभिः परि घ्नंसमोमना वां वयो
गात् ॥ ४ ॥

4. *Yuvoḥ śriyaṃ pari yoṣāvṛṇīta sūro duhitā paritakmyāyām. Yad devayantam-avathaḥ śacībhiḥ pari ghraṃsamomanā vāṃ vayo gāt.*

The youthful dawn, daughter of the mighty sun, by choice takes on to your grace and splendour as her mate over and across the soothing night, since while you protect and promote the devout with your energies, your power with its potential circumambulates the light of the sun.

यो ह स्य वां रथिरा वस्त उस्त्रा रथो युजानः परियाति
वर्तिः । तेन नः शं योरुषसो व्युष्टौ न्यश्विना वहतं यज्ञे
अस्मिन् ॥ ५ ॥

5. *Yo ha sya vāṃ rathirā vasta usrā ratho yujānaḥ pariyāti vartiḥ. Tena naḥ śaṃ yoruṣaso vyuṣṭau nyaśvinā vahataṃ yajñe asmin.*

And that which is the master of your chariot

and, wearing the splendour of the sun, rides it and goes about on the ways of life over the paths of existence and comes home to human habitations, by that very divine light and grace, O charioteers of Divinity, at the rise of dawn, bring in the peace and bliss of life to this our universal yajna of the world's social order.

नरा गौरेव विद्युतं तृषाणाऽस्माकमद्य सवनोप यातम् । पुरुत्रा
हि वां मतिभिर्हवन्ते मा वामन्ये नि यमन्देवयन्तः ॥ ६ ॥

6. *Narā gaureva vidyutam trṣāṇā'smākamadya savanopa yātam. Purutrā hi vām matirbhirhavantē mā vāmanyē ni yaman devayantaḥ.*

O leaders of humanity, pioneers of light, eager like a planet drawn by the sun, come today to our yajnic social order and bring in the dawn of a new day. The all time seekers of Divinity through eternity have invoked you with the best of their thought, will and action. Let not anyone stop you on way.

युवं भुज्युमवविद्धं समुद्र उदूहथुरणसो अस्त्रिधानैः ।
पतत्रिभिरश्रमैरव्यथिभिर्दसनभिरश्विना पारयन्ता ॥ ७ ॥

7. *Yuvaṁ bhujyum-avavidddham samudra udūhathurarṇaso asridhānaiḥ. Patatribhiraśr-amaira-vyathibhir-damsanābhir-aśvinā pārayantā.*

O leaders and pioneers of the world, harbingers of light and power, you retrieve the ruling powers sunk in distress, recover the resources of wealth and joy hidden in the oceans, and you take them across the oceans of water and space to the shore to the wanted destination by unfailing, indefatigable and inviolable floating and flying machines created by your marvellous

knowledge, power and skill.

नू मे हवमा शृणुतं युवाना यासिष्टं वर्तिरश्विनाविरावत् ।
धत्तं रत्नानि जरतं च सूरीन्यूयं पात स्वस्तिभिः सदा नः ॥ ८ ॥

8. *Nū me havamā śṛṇutam yuvānā yāsiṣṭam vartira-
śvināvirāvat. Dhattam ratnāni jarataṃ ca sūrīn
yūyam pāta svastibhiḥ sadā naḥ.*

Listen to my call, O youthful Ashvins, twin powers of nature and humanity, leading lights of the nation, go to the basic sources of wealth and knowledge over land and sea and across the skies, bear and bring the jewels of life, appreciate, honour and admire the brilliant and the brave, and protect and promote us with all time peace and prosperity of well being.

Mandala 7/Sukta 70

Ashvins Devath, Vasishtha Maitravaruni Rshi

आ विश्ववाराश्विना गतं नः प्र तत्स्थानमवाचि वां
पृथिव्याम् । अश्वो न वाजी शुनपृष्ठो अस्थादा यत्सेदथुर्ध्रुवसे
न योनिम् ॥ १ ॥

1. *Ā viśvavārāśvinā gataṃ naḥ pra tat sthānam-
avāci vām prthivyām. Ásvo na vājī śunaprṣṭho
asthādā yat sedathur-dhruvase na yonim.*

Ashvins, world heroes of universal choice, come to our yajna. The seat on the earth vedi is fixed, reserved and proclaimed for you and stays like a war horse at rest after victory. That you would occupy without disturbance as in your own home and there be firm as the pole star.

सिषक्ति सा वां सुमतिश्चनिष्ठाऽतापि घर्मो मनुषो दुरोणे ।
यो वां समुद्रान्तसरितः पिपत्येतगवा चित्र सुयुजा युजानः ॥ २ ॥

2. *Siṣakti sā vām sumatiścaniṣṭhā'tāpi gharmo manuṣo duroṇe. Yo vām samudrānt-saritaḥ pipartyetagvā cinna suyujā yujānaḥ.*

Ashvins, O complementary currents of nature, the yajnic process in song and action with holy offerings of fragrant havi reaches you and serves you. The fire of yajna is burning in the house of the yajamana, which, like the radiations of sunlight, activates the catalysis of heat and water in nature and fills up the streams and seas with rain.

यानि स्थानान्यश्विना दधार्थे दिवो यद्द्विष्वोषधीषु विक्षु ।
नि पर्वतस्य मूर्धनि सद्दन्तेषु जनाय दाशुषे वहन्ता ॥ ३ ॥

3. *Yāni sthānānyaśvinā dadhāthe divo yad dvīṣṣvōṣadhīṣu vikṣu. Ni parvatasya mūrdhani sadante-ṣaṇi janāya dāśuṣe vahantā.*

Whichever places, Ashvins, you occupy, abiding on top of mountains or clouds, you carry food and energy from the regions of light and vest it in great forests, herbs and trees and communicate it among people of the world for the man of yajnic generosity.

चनिष्टं देवा ओषधीष्वप्सु यद्योग्या अश्नवैश्वे ऋषीणाम् ।
पुरूणि रत्ना दधत्तौ न्यस्मे अनु पूर्वीणि चख्यथुर्युगानि ॥ ४ ॥

4. *Canīṣṭaṁ devā oṣadhīṣvapsu yad yogyā aśna-vaithe ṛṣīṇām. Purūṇi ratnā dadhatau n yasme-anu pūrvāṇi cakhyathur-yugāni.*

Divine Ashvins, life giving powers of natural

and human complementarities, whatever appropriate gifts of food and energy worthy of the sages you radiate and vest into herbs and waters, bearing jewels of eternal value, give us too in continuance at the present time as you have been doing for ages immemorial, as you yourself have revealed.

शुश्रुवांसी चिदश्विना पुरुष्यभि ब्रह्माणि चक्षाथे
ऋषीणाम् । प्रति प्र यातं वरमा जनायाऽस्मे वामस्तु सुमति-
श्चनिष्ठा ॥ ५ ॥

5. *Śuśruvāṁsā cidaśvinā puruṣyabhi brahmāṇi cakṣāthe ṛṣīṇām. Prati pra yātaṁ varamā janāyā-
'sme vāmastu sumatiścaniṣṭhā.*

Ashvins, learned scholars of knowledge and practical application of knowledge, speak to us of the earlier and eternal knowledge and formulations of the seers of Divinity and nature. Come and grace our yajna, and may your knowledge and wisdom be appropriately good and beneficial for our people.

यो वां यज्ञो नासत्या हविष्मान्कृतब्रह्मा समर्योऽ भवति ।
उप प्र यातं वरमा वसिष्ठमिमा ब्रह्माण्यृच्यन्ते युव-
भ्याम् ॥ ६ ॥

6. *Yo vāṁ yajño nāsatyā haviṣmān kṛtabrahmā samaryo bhavāti. Upa pra yātaṁ varamā vasi-
ṣṭhamimā brahmāṇyṛcyante yuvabhyām.*

Ashvins, observers of truth and law in theory and practice, this yajna of adoration and liberal havi presided over by Vedic scholars and conducted with Vedic hymns for you in honour of Divinity is dedicated to the unity and victory of humanity over want and

suffering. Come and join this holy programme of brilliance, peace and settlement for all. These words of song are chanted for you and radiate for you in living vibrations.

इयं मनीषा इयमश्विना गीरिमां सुवृक्तिं वृषणा जुषेथाम् ।
इमा ब्रह्माणि युवयून्यग्मन्यूयं पात स्वस्तिभिः सदा
नः ॥ ७ ॥

7. *Iyaṁ manīṣā iyamaśvinā gīrimāṁ suvr̥ktiṁ vṛṣaṇā juṣethām. Imā brahmāṇi yuvayūnyagmanyūyaṁ pāta svastibhiḥ sadā naḥ.*

O generous and brilliant Ashvins, divine and human givers of success and fulfilment, come and join this thoughtful programme of yajna, this song of adoration, this divine praise and prayer. These sacred words of adoration and acts of homage are offered in your honour. O saints and scholars, divine powers of nature and humanity, listen, and protect and promote us with all time peace, prosperity, happiness and well being all round.

Mandala 7/Sukta 71

Ashvinau Devate, Vasishtha Maitravaruni Rshi

अप स्वसुरुषसो नग्जिहीते रिणक्ति कृष्णीररुषाय पन्थाम् ।
अश्वामघा गोमघा वां हुवेम दिवा नक्तं शरुमस्मद्युयो-
तम् ॥ १ ॥

1. *Apa svasuruṣaso nagjihīte riṇakti kṛṣṇīraruṣāya panthām. Áśvāmaghā gomaghā vām huvema divā naktam śarumasmad yuyotam.*

The night takes leave of her sister dawn,

darkness departs and clears the path for the light of day. O harbingers of light and wisdom, pioneers of action and achievement, masters of plenty and prosperity, Ashvins, we invoke you at this hour of the dawn, pray come and bless us, and dispel all sin and evil, darkness and ignorance, inaction and poverty far off from us day and night relentlessly.

उपायातं दाशुषे मर्त्यीय रथेन वाममश्विना वहन्ता ।

युयुतमस्मदनिराममीवां दिवा नक्तं माध्वी त्रासीथां नः ॥ २ ॥

2. *Upāyātaṁ dāśuṣe martyāya rathena vāma-maśvinā vahantā. Yuyutam-asma-danirām-amīvāṁ divā naktam mādhvī trāsīthāṁ naḥ.*

Ashvins, harbingers of a new dawn of sweetness and light of culture and prosperity, come by your chariot laden with riches of beauty and bliss for generous mortals, ward off from us sufferance and disease, and protect and promote us day and night relentlessly.

आ वां रथमवमस्यां व्युष्टौ सुम्नायवो वृषणो वर्तयन्तु ।

स्यूमगभस्तिमृतयुग्भिरश्वैराश्विना वसुमन्तं वहेथाम् ॥ ३ ॥

3. *Ā vāṁ ratham-avamasyāṁ vyuṣṭau sumnāyavo vṛṣaṇo vartayantu. Syūmagabhasṭim-ṛtayugbhir-aśvairāśvinā vasumantaṁ vahethām.*

On the rise of the new dawn when darkness is cleared, O devout, generous, gracious and powerful pioneers of light and wisdom, turn and guide your chariot towards us. Ashvins, harbingers of light and joy, steer your chariot laden with wealth, controlled by reins of sun rays and powered by the wise dedicated to the truth of divine laws, come to us and bless all.

यो वां रथौ नृपती अस्ति वोळ्हा त्रिवन्धुरो वसुमाँ उस्त्रयामा ।
आ न एना नासत्योप यातमभि यद्वां विश्वप्स्यो
जिगाति ॥ ४ ॥

4. *Yo vām ratho nṛpatī asti voḷhā tribandhuro vasumāñ usrayāmā. Ā na enā nāsatyopa yāta-mabhi yad vām viśvapsnyo jigāti.*

Ashvins, protectors of humanity dedicated to the truth and law of nature and Divinity, may your chariot laden with wealth and wisdom, inbuilt with three-fold bonds of physical, mental and spiritual discipline, going by the light of sun, transport you hither to us. Come by this chariot to us following the paths which the lord of universal vision and eternal wisdom reveals to you.

युवं च्यवानं जरसोऽ मुमुक्तं नि पेदव ऊहथुराशुमश्वम् ।
निरंहस्तमसः स्पतमत्रिं नि जाहुषं शिथिरे धातमन्तः ॥ ५ ॥

5. *Yuvaṁ cyavānaṁ jaraso'mumuktaṁ ni pedava ūhathurāśumaśvam. Niramhasas-tamasah spartamatriṁ ni jāhuṣaṁ śithire dhātamantaḥ.*

You exempt the active and dynamic from the decay of age, raise the relentlessly progressive commonwealth to higher achievements in no time, you save the man of threefold freedom of body, mind and soul from sin and ignorance, and you rejuvenate the optimist back to inner light and strength when he feels exhausted.

इयं मनीषा इयमश्विना गीरिमां सुवृक्तिं वृषणा जुषेथाम् ।
इमा ब्रह्माणि युवयून्यग्मन्यूयं पात स्वस्तिभिः सदा
नः ॥ ६ ॥

6. *Iyaṁ maṇīṣā iyamaśvinā gīrimām suvṛktiṁ vṛṣaṇā juṣethām. Imā brahmāṇi yuvayūnyag-man yūyam pāta svastibhiḥ sadā naḥ.*

Ashvins, leaders of light and action, generous givers of fulfilment, this reflection and prayer, these words of adoration, this act and song of homage offered to you, pray accept with pleasure. May these holy tributes reach you. May you, saints and scholars, leaders and pioneers, harbingers of light, freedom and progress, protect and promote us with happiness and well being all round all time.

Mandala 7/Sukta 72

Ashvinau Devate, Vasishtha Maitravaruni Rshi

आ गोम॑ता नास॒त्या रथे॑नाऽश्वा॒वता पु॒रुश्च॑न्द्रेण॒ यातम् ।
अ॒भि वां वि॒श्वा नि॒युतः॑ सच॒न्ते स्पा॒र्हया॑ श्रि॒या त॒न्वा
शु॒भाना॑ ॥ १ ॥

1. *Ā gomatā nāsatyā rathenā'śvāvatā puruś-candreṇa yātam. Abhi vām viśvā nuyutaḥ sacante spārhayā śriyā tanvā śubhānā.*

O saints, scholars and scientists, dedicated to truth and the law of nature and divinity, handsome of form and person with enviable grace and splendour, come to our yajna by your swift, scientific and brilliant chariot. All your admirers and allied cooperative powers wait for you.

आ नो॑ दे॒वेभि॒रुप॑ यातम॒र्वाक्स॒जोष॑सा नास॒त्या रथे॑न । यु॒वोहि॑
नः स॒ख्या पि॒त्र्याणि॑ स॒मानो॑ ब॒न्धुरु॑त तस्य॒ वित्तम् ॥ २ ॥

2. *Ā no devebhirupa yātamavāk sajoṣasā nāsatyā rathena. Yuvorhi naḥ sakhyā pitryāṇi samāno bandhuruta tasya vittam.*

Ashvins, harbingers of the light of knowledge and wealth of the world, dedicated to truth and law of nature and divinity, come to our yajna by your chariot in the company of divine sages and brilliant scholars, with all your strength of mind and soul. Your friendship and ours and our ancestral traditions and also our fraternity, pray know of this and give us the benefit of this commonalty.

उदु स्तोमासो अश्विनोरबुध्रज्जामि ब्रह्माण्युषसंश्च
देवीः । आविवासत्रोदसी धिष्येमे अच्छ विप्रो नासत्या
विवक्ति ॥ ३ ॥

3. *Udu stomāso aśvinor-abudhrañ-jāmi brahmāṇyusaśca devīḥ. Āvivāsan rodasī dhiṣṇyeme acchā vipro nāsatyā vivakti.*

And the songs of praise in honour of the Ashvins and the hymns of adoration in honour of their sister dawn awake, inspire and arouse all, and they reverberate and fill the vast heaven and earth. O brilliant Ashvins, the vibrant devotee chants these well in faith with love for the brilliant lights of truth.

वि चेदुच्छन्त्याश्विना उषासः प्र वां ब्रह्माणि कारवो भरन्ते ।
ऊर्ध्वं भानुं सविता देवो अश्रेद् बृहदग्रयः समिधा जरन्ते ॥ ४ ॥

4. *Vi ceducchantyaśvinā uṣāsaḥ pra vām brahmāṇi kāravo bharante. Urdhvaṁ bhānuṁ savitā devo aśred bṛhadagnayaḥ samidhā jarante.*

Ashvins, harbingers of light, wisdom and wealth

of life, when the dawns arise and shine, poets and priests sing hymns of praise in your honour, the lord creator Savita in the glory of self-refulgence sends up the orb of sun for the day, and the fires of yajna fed on holy fuel rise in flames to glorify the light of Divinity.

आ प॒श्चात्ता॑न्नास॒त्या पुर॑स्ता॒दाश्वि॑ना या॒तमध्र॑रादु॒दक्तात् ।
आ वि॒श्वतः॑ पा॒ञ्चज॑न्येन रा॒या यू॒यं पा॑त स्व॒स्तिभिः॑ सदा
नः ॥ ५ ॥

5. *Ā paścātānnāsatyā purastādāśvinā yātama-dharā-dudaktāt. Ā viśvataḥ pāñcanyena rāyā yūyam pāta svastibhiḥ sadā naḥ.*

Ashvins, holy harbingers of the light of truth and law of eternity and permanent values, pray come from behind, come from front, come from below, come from above, come all round from all directions of the world with the wealth of life for all the people of the earth. O holy powers of light and wealth of excellence, protect and promote us with all time peace and well being for all people.

Mandala 7/Sukta 73

Ashvinau Devate, Vasishtha Maitravaruni Rshi

अ॒तारि॑ष्म॒ तम॑स॒स्पार॑म॒स्य प्र॑ति स्तोमं दे॒वय॑न्तो दधा॒नाः ।
पु॒रुदं॑सा पु॒रुत॑मा पु॒राजा॑ऽम॒र्त्या ह॑वते अ॒श्विना॒ गीः ॥ १ ॥

1. *Atāriṣma tamasas-pāramasya prati stomam devayanto dadhānāḥ. Purudaṁsā purutamā purājā'martyā havate aśvinā gīḥ.*

The voice of the worshipper invokes and celebrates the Ashvins, harbingers of the light and bliss

of divinity, most versatile in generous action, most ancient, original and immortal. Offering songs of praise in homage to divinity in meditative search for the life divine, we cross over this darkness and ignorance of our existence.

न्यु प्रियो मनुषः सादि होता नासत्या यो यजते वन्दते च ।
अश्नीतं मध्वो अश्विना उपाक आ वां वोचे विदथेषु
प्रयस्वान् ॥ २ ॥

2. *Nyu priyo manuṣaḥ sādi hotā nāsatyā yo yajate vandate ca. Aśnītaṁ madhvo aśvinā upāka ā vāṁ voche vidatheṣu prayasvān.*

O light and love of life divine, Ashvins, harbingers of bliss, the person who joins the divine consciousness in concentration, worships the lord of bliss and surrenders his carnal self in communion, gets settled in the peace of samadhi. Come close into the heart, O light of divinity and radiations of super life, suffuse this spirit in the honey sweets of bliss, so says the yajamana in union to you in the sessions of yoga yajna.

अहेम यज्ञं पथामुराणा इमां सुवृक्तिं वृषणा जुषेथाम् ।
श्रुष्टीवेव प्रेषितो वामबोधि प्रति स्तोमैर्जरमाणो
वसिष्ठः ॥ ३ ॥

3. *Ahema yajñam pathāmuraṇā imāṁ suvr̥ktiṁ vṛṣaṇā juṣethām. śruṣṭīveva preṣito vāmabodhi prati stomair-jaramāṇo vasiṣṭhaḥ.*

O mighty generous powers of the divine circuit of light, harbingers of energy and enlightenment, we extend the possibilities of yajna and follow the path of

achievement wider and wider from the individual to society on the physical, mental and spiritual level. Listen and accept this homage and invitation to join us. The most enlightened high priest celebrating divinity with hymns of adoration is awake and, as on the waves of thought, comes and exhorts you.

उ॒प॒ त्या॒ वह्नीं॑ ग॒मतो॒ विशं॑ नो रक्षो॒हणा॑ संभृ॒ता वी॒ळुपा॑णी ।
स॒मन्धां॑स्य॒ग॒मत॒ मत्स॒राणि॑ मा नो म॒र्धिष्ट॒मा ग॑तं शि॒वेन॑ ॥ ४ ॥

4. *Upa tyā vahnī gamato viśam no rakṣohaṇā sambhṛtā vīḷupāṇī. Samandhāṁsyagmata matsarāṇi mā no mardhiṣṭamā gataṁ śivena.*

You are destroyers of evil and negativities, you are abundant and open minded, and strong of hand in charity. You are harbingers of joy and energy for all. Exhilarating delicacies abound all round. Come and join our people with all possibilities of peace and fulfilment. Pray neglect us not.

आ प॒श्चा॒ता॒न्नास॑त्या पु॒रस्ता॑दा॒श्विना॑ या॒तम॑ध॒रादु॑द॒क्तात् ।
आ वि॒श्वतः॑ पा॒ञ्च॒जन्ये॑न रा॒या यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॑
नः ॥ ५ ॥

5. *Ā paścātānnāsatyā purastādāśvinā yātam-adharādudaktāt. Ā ivśvataḥ pāñcajanyaena rāyā yūyam pāta svastibhiḥ sadā naḥ.*

O mighty generous powers of divinity in nature and humanity, dedicated to truth, come from the back, come from front, come from below, come from above, come from all quarters of the world and bring the wealth of life for all our people, whatever their class or social status. O saints and sages, scholars and scientists,

divinities of nature and humanity, protect and promote us all time with all round peace and fulfilment.

Mandala 7/Sukta 74

Ashvinau Devate, Vasishtha Maitravaruni Rshi

इ॒मा उ॒ वां दि॒विष्ट॑य उ॒स्रा ह॑वन्ते अ॒श्विना ।

अ॒यं वा॒म॒ह्वेऽ व॑से श॒चीव॑सू वि॒शंवि॑शं हि ग॒च्छ॑थः ॥ १ ॥

1. *Imā u vāṁ diviṣṭaya usrā havante aśvinā. Ayam vāmahve'vase śacīvasū viśamviśam hi gacchathah.*

Brilliant Ashvins, these yajakas dedicated to life divine invoke and call upon you for light, and I too, O versatile commanders of the wealth of knowledge, power and vision, invite you and pray for protection and advancement since you visit and bless every individual and every community.

यु॒वं चि॒त्रं द॑दथु॒र्भोज॑नं नरा॒ चोदे॑थां सू॒नृता॑वते ।

अ॒र्वाग्र॑थं स॒मन॑सा॒ नि य॑च्छ॒तं पि॑ब॒तं सो॒म्यं म॑धु॒ ॥ २ ॥

2. *Yuvam citram dadathurbhojanam narā codethām sūnṛtāvate. Arvāgratham samanasa ni yacchataṁ pibataṁ somyam madhu.*

O leading lights of humanity, you provide wonderful food for the body, mind and soul, provide inspiration and incentive for the man of truth and rectitude. With an equal mind with us all, bring up your chariot, add to the joy of the community and share the honey sweets of peace and pleasure.

आ या॒त॒मु॒प॒ भू॒ष॒तं म॑ध्वः पि॒ब॒तम॑श्विना ।

दु॒ग्धं प॑यो वृष॒णा जे॒न्याव॑सू मा नो॑ म॒र्धिष्ट॑मा ग॒तम् ॥ ३ ॥

3. *Ā yātamupa bhūṣataṁ madhvaḥ pibata-maśvinā.
Dugdham payo vṛṣaṇā jenyāvasū mā no mar-
dhiṣṭamā gatam.*

Ashvins, creators as well as harbingers of light and inspiration, come hither to us, add to the power and grace of our corporate programme and share the honey sweets of our achievement. O creators and winners of wealth, honour and excellence, brave and generous, enjoy the showers of milk and nectar. Pray come, do not neglect us.

अश्वासो ये वामुप दाशुषो गृहं युवां दीयन्ति बिभ्रतः ।

मक्षूयुभिर्नरा हयेभिरश्विनाऽऽ देवा यातमस्मयू ॥ ४ ॥

4. *Aśvāso ye vāmupa dāśuṣo gr̥ham yuvāṁ dīyanti
bibhrataḥ. Makṣūyubhirnarā hayebhiraśvinā''-
devā yātamasmayū.*

Ashvins, leading lights of nature and humanity, the transports which bear you to the house of the generous yajamana radiate and shine and illuminate the hall of yajna. O brilliant and powerful lights of humanity, twin divines, come by the fastest powers of sun rays and grace our yajna.

अधा ह यन्तो अश्विना पृक्षः सचन्त सूरयः ।

ता यंसतो मघवद्भ्यो ध्रुवं यशश्छर्दिस्मभ्यं नासत्या ॥ ५ ॥

5. *Adhā ha yanto aśvinā pr̥kṣaḥ sacanta sūrayaḥ.
Tā yaṁsato maghavadbhyo dhruvaṁ yaśa-
śchardirasmabhyam nāsatyā.*

And now, Ashvins, leading lights of the truth and law of nature and humanity, brilliant sages and scholars are on the move and come to join you in pursuit

of knowledge. To them, grant honour and fame with the wealth of achievement, and bless us with a happy and peaceful home.

प्र ये ययुरवृकासो रथाइव नृपातारो जनानाम् ।

उत स्वेन शवसा शूशुवुर्नर उत क्षियन्ति सुक्षितिम् ॥ ६ ॥

6. *Pra ye yayur-avṛkāso rathā iva nṛpātāro janā-nām. Uta svena śavasā śūśuvurnara uta kṣiyanti suksitim.*

Those who are simple, honest and non-violent saviours and protectors of the people go forward shining as by royal chariots. They, leaders and pioneers, rise by their own strength and find a happy home in the promised land of their own choice.

Mandala 7/Sukta 75

Usha Devata, Vasishtha Maitravaruni Rshi

व्यु॑षा आ॒वो दि॒विजा ऋ॒तेना॑ऽऽविष्कृ॑ण्वाना म॒हि॒-
मान॑मा॒गात् । अप॒ द्रु॒हस्त॑म॒ आव॒रजु॑ष्टम॒ङ्गिर॑स्त॒मा प॒थ्या
अजी॑गः ॥ १ ॥

1. *Vyuṣā āvo divijā ṛtenā''viṣkṛṇvānā mahimāna-māgāt. Apa druhastama āvarajuṣṭamaṅgirastamā pathyā ajīgaḥ.*

The dawn arises from the light of heaven, revealing the awful splendour and majesty of Divinity by the law of eternity, dispelling the odious darkness, hate and jealousy, and illuminates the paths of daily activity with inspirations of highest freshness of life energy for humanity.

महे नो अद्य सुविताय बोध्युषो महे सौभगाय प्र यन्धि ।

चित्रं रयिं यशसं धेह्यस्मे देवि मर्तेषु मानुषि श्रवस्युम् ॥ २ ॥

2. *Mahe no adya suvitāya bodhyūṣo mahe saubha-
gāya pra yandhi. Citraṁ rayiṁ yaśasaṁ dhehya-
sme devi marteṣu mānuṣi śravasyum.*

O dawn, light of divinity, at the rise of this new day inspire us to rise to higher faith and greater good fortune and lead us forward to achieve greater happiness and well being. O divine harbinger of new life and vision, bless us with wondrous wealth, honour and excellence and awaken mortal humanity to self-recognition and the human condition with gratitude to Divinity.

एते त्वे भानवो दर्शतायाश्चित्रा उषसो अमृतास आगुः ।

जनयन्तो दैव्यानि व्रतान्यापृणन्तो अन्तरिक्षा व्यस्थुः ॥ ३ ॥

3. *Ete tye bhānavo darśatāyāścitrā uṣaso amṛtāsa
āguḥ. Janayanto daivyāni vratānyāpṛṇanto
antarikṣā vyasthuḥ.*

These are radiations of light divine at the break of dawn, wonderful, sublime and immortal that come and inspire, creating a deep sense of awareness of the ways and disciplines of life divine. They radiate through the cosmic spaces out and vibrate in the space within in the heart and abide in the soul.

एषा स्या युजाना पराकात्यज्व क्षितीः परि सद्यो जिगाति ।

अभिपश्यन्ती वयुना जनानां दिवो दुहिता भुवनस्य
पत्नी ॥ ४ ॥

4. *Eṣā syā yujānā parākāt pañca kṣitīḥ pari sadyo jigāti. Abhipaśyantī vayunā janānāṃ divo duhitā bhuvanasya patnī.*

This is that light divine, child of heaven arising at dawn from afar, which instantly and always awakens and illuminates all children of the earth, whatever their class or status, and unites the human soul with the divine. It watches the ways and karmas of people and sustains and inspires life across the universe.

वाजिनीवती सूर्यस्य योषा चित्रामघा राय ईशे वसूनाम् ।
ऋषिष्टुता जरयन्ती मघोन्युषा उच्छति वह्निभिर्गृणान् ॥ ५ ॥

5. *Vājinīvatī sūryasya yoṣā citrāmaghā rāya īśe vasūnām. Rṣiṣṭutā jarayantī maghonyuṣā ucchati vahnibhirgrṇānā.*

The youthful light of the rising sun, inspiring and energising sustainer of life, commands the wealths of the world and rules the life and homes of people on earth. Studied and celebrated by sages and seers, seeing the devout rise in age and experience, the magnificent dawn shines on, adored by the yajakas when the fires of yajna are kindled early morning.

प्रति द्युतानामरुषासो अश्वश्चित्रा अदृश्रन्नुषसं वहन्तः ।
याति शुभ्रा विश्वपिशा रथेन दधाति रत्नं विधत्ते जनाय ॥ ६ ॥

6. *Prati dyutānām-aruṣāso aśvāścitrā adrśrannu-ṣasaṃ vahantaḥ. Yāti śubhrā viśvapīṣā rathena dadhāti ratnaṃ vidhate janāya.*

The radiations of light carrying the glorious dawn shine in splendour of various and wondrous rays and appear like steeds of the celestial chariot by which

the heavenly maiden goes forward on her journey of light dispelling darkness of the world and bears and brings the jewels of wealth for the people.

स॒त्या स॒त्येभिर्म॒हती म॒हद्भिर्दे॒वी दे॒वेभिर्य॒जता यज॑त्रैः । रु॒जद्
दृ॒ळ्हा॒नि द॒ददु॒स्त्रिया॑णां॒ प्रति॒ गाव॑ उ॒षसं॒ वाव॑शन्त ॥ ७ ॥

7. *Satyā satyebhir-mahatī mahadbhir-devī devebhir-yajatā yajatraiḥ. Rujad dṛḷhāni dadadu-sriyāṇāṃ prati gāva uṣasāṃ vāvaśanta.*

Ever true, served by the truthful, ever great honoured by the great, ever glorious adored by the brilliant sages and devout yajakas, the dawn destroys strongholds of darkness and gives freedom and energy of morning radiations to those who love and wait for the rise of a new day of divine awareness.

नू नो॒ गोम॑द्वी॒रव॑द्देहि॒ रत्न॑मु॒षो अ॒शवा॑वत्पु॒रुभो॑जो॒ अ॒स्मे ।
मा नो॒ ब॒र्हिः पु॒रुष॑ता॒ नि॒दे क॑र्यु॒यं पा॑त स्व॒स्तिभिः॒ सदा॑
नः ॥ ८ ॥

8. *Nū no gomad vīravad dhehi ratnamuṣo aśvāvat purubhojo asme. Mā no barhiḥ puruṣatā nide ka-ryūyaṃ pāta svastibhiḥ sadā naḥ.*

O light divine, give us jewels of the wealth of lands and cows and brilliance of speech and knowledge, swiftness of transport and achievement, food and prosperity for all, and a heroic line of descendants. Let none malign our manliness and house of yajna. O saints and sages, protect and promote us all ways all time with all happiness and well being.

Mandala 7/Sukta 76*Usha Devata, Vasishtha Maitravaruni Rshi*

उदु ज्योतिरिमृतं विश्वजन्यं विश्वानरः सविता देवो अश्रेत् ।
 क्रत्वा देवानामजनिष्ट चक्षुराविरक्भुवनं विश्वमुषाः ॥ १ ॥

1. *Udu jyotiramṛtaṁ viśvajanyaṁ viśvānaraḥ savitā devo aśret. kratvā devānāmajaniṣṭa cakṣurāvira-karbhuvanam viśvamuṣāḥ.*

Self-refulgent Savita, leading light of the world and inspirer of life, radiates universal and immortal light for the benefit of humanity. The sun, eye of the divinities of nature and humanity, is risen by the cosmic yajna of divinity and the light of dawn illuminates and reveals the entire world to view.

प्र मे पन्था देवयानी अदृश्रन्नमर्धन्तो वसुभिरिष्कृतासः ।
 अभूदु केतुरुषसः पुरस्तात्प्रतीच्यागादधि हर्म्येभ्यः ॥ २ ॥

2. *Pra me panthā devayānā adṛśrann-amardhanto vasubhiriṣkṛtāsaḥ. Abhūdu keturuṣasaḥ purastāt pratīcyāgādadhi harmyebhyaḥ.*

The paths of divinity are clearly visible for me, blissful, unobstructed and unobstructing, showing the order of stars and planets. The morning light of dawn, symbol of divinity, is risen in the east and spreads westward dispelling darkness over high altitudes.

तानीदहानि बहुलान्यासन्या प्राचीनमुदिता सूर्यस्य ।
 यतः परि जारइवाचरन्त्युषो ददृक्षे न पुनर्यतीव ॥ ३ ॥

3. *Tānīdahāni bahulānyāsan yā prācīnamuditā sūryasya. Yataḥ pari jāra ivācarantyuṣo dadṛkṣe na punaryatīva.*

Many and intense are those resplendent lights of the divine sun arisen long before antiquity from where the dawns are seen rising like fire but never seen returning, deserted or deserting or forsaken.

त इद्देवानां सध्रमाद आसन्नृतावानः कवयः पूर्व्यासः । गूळ्हं
ज्योतिः पितरो अन्वविन्दन्त्सत्यमन्त्रा अजनयन्नुषा-
सम् ॥ ४ ॥

4. *Ta id devānām sadhamāda āsannṛtāvānaḥ kavayaḥ pūrvyāsaḥ. Gūḷhaṁ jyotiḥ pitaro anva-vindant-satyamantrā ajanayann-uṣāsam.*

They alone share communion and union with divinities in the house of meditative yajna who, dedicated to divine truth and law, are veteran visionaries and creative poets, who are sagely father figures and realise the mysterious sublimity of light divine, and who, having realised and mastered the activating mantra, recreate and reveal the light of divinity in spiritual vision.

समान ऊर्वे अधि संगतासुः सं जानते न यतन्ते मिथस्ते ।
ते देवानां न मिनन्ति व्रतान्यमर्धन्तो वसुभिर्यादमानाः ॥ ५ ॥

5. *Samāna ūrve adhi saṁgatāsaḥ saṁ jānate na yatante mithaste. Te devānām na minanti vratā-nyamardhanto vasubhir-yādamānāḥ.*

Men of vision dedicated to common and equal programmes of vast significance join together not only in mutual covenant but also in absolute union, and together endeavour to realise their divine aim without ever contending against one another. They do not break the laws and disciplines of truth and divinities, nor do

they violate the conventions and traditions of the wise and, marching forward by the light of stars and wealth of Vedic knowledge without violence to any one, they attain their aim.

प्रति त्वा स्तोमैरीळते वसिष्ठा उषर्बुधः सुभगे तुष्टुवांसः ।

गवां नेत्री वाजपत्नी न उच्छोषः सुजाते प्रथमा जरस्व ॥ ६ ॥

6. *Prati tvā stomairīḷate vasiṣṭhā uṣarbudhaḥ subhage tuṣṭuvāṁsaḥ. Gavāṁ netrī vājapantī na ucchoṣaḥ sujāte prathamā jarasva.*

O dawn, lady of light and good fortune, nobly born of the sun divine, generous sustainer and giver of inspiration and energy, harbinger of light and controller of mind and senses, brilliant and celebrant sages of highest faith and intelligence awake at dawn offer you homage with songs of adoration: Come, first born, light of divinity, shine and bring us too the life divine.

एषा नेत्री राधसः सूनृतानामुषा उच्छन्ती रिभ्यते वसिष्ठैः ।

दीर्घश्रुतं रयिमस्मे दधाना यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. *Eṣā netrī rādhasaḥ sūnṛtānāmuṣā ucchantī ribh-yate vasiṣṭhaiḥ. Dīrghaśrutam rayimasme dadhānā yūyam pāta svastibhiḥ sadā naḥ.*

This light divine of eternal life that arises at dawn shines and dispels the darkness of the external and internal world of humanity. It illuminates the mind and soul of the people dedicated to holy truth and the divine law of eternity, perfects their faculties and guides them over the paths and ways of divine pursuits to the accomplishment of success and glory. It bears and brings

us the wealth, honour and excellence of life we have heard of since time immemorial and leads us to the eternal light of divinity. Thus is it celebrated by the most brilliant sages of knowledge and wisdom. Pray save us, protect us and advance us with the means and modes of peace and fulfilment all ways, all time.

Mandala 7/Sukta 77

Usha Devata, Vasishtha Maitravaruni Rshi

उपो॑ रुरु॒चे युव॑तिर्न॒ योषा॑ वि॒श्वं जी॒वं प्र॑सुवन्ती॑ च॒रायै॑ ।
अभू॑द्गिः स॒मिधे॑ मानु॑षाणा॒मक॒ज्योति॑र्बा॒धमाना॑
तमांसि ॥ १ ॥

1. *Upo ruruce yuvatirna yoṣā viśvaṁ jīvaṁ prasuvantī carāyai. Abhūd-agniḥ samidhe mānuṣā-ṇām-akarjyotir-bādhamānā tamānsi.*

Lo, there arises the dawn and shines like a youthful maiden breathing, radiating and inspiring life energy and light for the moving world. Let the holy fire be kindled. When it is kindled, it creates the light and dispels the darkness of humanity. This too is the holy fire kindled at the dawn of creation which radiates light and life for the living beings and dispels the darkness of the pre-creation state.

वि॒श्वं प्र॒तीची॑ स॒प्रथा॑ उद॒स्थाद्गु॒ह्यद्वासो॑ बिभ्र॑ती शु॒क्रम॑श्चैत् ।
हि॒र॒ण्यव॑र्णा सु॒दृशी॑कसं॒दृग्गवां॑ मा॒ता ने॒त्र्यह्ना॑मरोचि ॥ २ ॥

2. *Viśvaṁ pratīcī saprathā udasthād ruśad vāso bibhratī śukramaśvait. Hiraṇyavarṇā sudrṣīka-saṁdṛg gavāṁ mātā netryahnāmaroci.*

It rises, advancing, expanding, shining, wearing

the light of glory, bearing the power and purity of divinity, and thus it beams forth over the world in golden majesty and blissful beauty as the mother of light and holy speech and shines as harbinger of days, each anew every morning.

देवानां चक्षुः सुभगा वहन्ती श्वेतं नयन्ती सुदृशी-
कमश्चम् । उषा अदर्शि रश्मिभिर्व्यक्ता चित्रामघा
विश्वमनु प्रभूता ॥ ३ ॥

3. *Devānām cakṣuḥ subhagā vahanṭī śvetam nayanṭī sudṛśīkamaśvam. Uṣā adarṣi raśmibhir-vyaktā citrāmaghā viśvamanu prabhūtā.*

It is the eye of divinities, revealing and radiating the glory of divinity, bearing light and good fortune, leading the glorious sun like the white horse of the universal chariot of existence. Thus appears the dawn manifested in rays of light in wondrous majesty prevailing all over the world.

अन्तिवामा दूरे अमित्रमुच्छेर्वी गव्यूतिमभयं कृधी नः ।

यावय द्वेष आ भरा वसूनि चोदय राधो गृणते मघोनि ॥ ४ ॥

4. *Antivāmā dūre amitramucchorvīm gavyūtimabhayaṁ kṛdhīḥ naḥ. Yāvaya dveṣa ā bhara vasūni codaya rādho grṇate maghoni.*

O lady of light, O dawn of a new day, be close at hand with wealth and loveliness, let the unfriendly be far off, pray shine and illuminate the wide world, and let all our paths of progress be free from fear and violence. Ward off hate, jealousy and enmity, bring us the wealth, honour and excellence of life, and inspire and energise the power, prosperity and generosity of

the celebrant, you who command the wealth, power and majesty of the world.

अ॒स्मे श्रेष्ठे॑भिर्भानु॒भिर्वि॑ भा॒ह्युषो॑ देवि प्र॒तिर॑न्ती न॒ आयुः॑ ।
इषं॑ च नो द॒धती॑ वि॒श्ववारे॑ गोम॒दश्वाव॑द्रथ॒वच्च॑ राधः ॥ ५ ॥

5. *Asme śreṣṭhebhīr-bhānubhir-vi bhāhyuṣo devi pratirantī na āyuh. Iṣam ca no dadhatī viśvavāre gomadaśvāvad rathavacca rādhaḥ.*

O brilliant dawn, blissful light of Divinity, shine for us with the best and highest values of existence by the lights of the sun, giving us good health and longevity. O cherished benefactor of the world, bear and bring for us food and energy, intelligence and all wealth of life abundant with lands, cows and brilliant thought and speech, horses and advancement, and an efficient progressive social order for our success and fulfilment.

यां त्वा॑ दि॒वो दु॒हित॑र्व॒धय॑न्त्युषः सुजा॒ते म॒तिभि॑र्व॒सिष्ठाः॑ ।
सा॒स्मासु॑ धा र॒यिमृ॑च्छं बृ॒हन्तं॑ यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॑
नः ॥ ६ ॥

6. *Yām tvā divo duhitar-vardhayantyaṣaḥ sujāte matibhir-vasiṣṭhāḥ. Sāsamāsu dhā rayimṛṣvaṁ brhantaṁ yūyaṁ pāta svastibhiḥ sadā naḥ.*

O dawn, nobly born of the sun, child of Divinity, brilliant sages, poets and scholars adore and glorify you with holy words, thoughts and actions. O light divine, bear and bring to bless us excellent wealth, honour and glory rising and ever rising. O saints, sages and heroes of humanity, protect and promote us with peace, progress and all round well being all time.

Mandala 7/Sukta 78*Usha Devata, Vasishtha Rshi*

प्रति केतवः प्रथमा अदृश्रन्नृध्वा अस्या अज्जयो वि श्रयन्ते ।
 उषो अर्वाचा बृहता रथेन ज्योतिष्मता वाममस्मभ्यं
 वक्षि ॥ १ ॥

1. *Prati ketavaḥ prathamā adṛśrann-ūrdhvā asyā añjayo vi śrayanto. Uṣo arvācā bṛhatā rathena jyotiṣmatā vāmamasmabhyam vakṣi.*

The first flames of the dawn are visible, the rays of its light rise and radiate upward on the firmament. O dawn, light of divinity, come hither to us and bring us the beauty and glory of the wealth of the world by your great and grand chariot of light.

प्रति षीमग्निर्जरते समिद्धः प्रति विप्रांसो मतिभिर्गृणन्तः ।
 उषा याति ज्योतिषा बाधमाना विश्वा तमांसि दुरितापं
 देवी ॥ २ ॥

2. *Prati ṣīmagnir-jarate samiddhaḥ prati viprāso matibhir-grṇantaḥ. Uṣā yāti jyotiṣā bādhamānā viśvā tamānsi duriṭāpa devī.*

In response, the kindled fire of yajna honours the rising dawn while the vibrant priests adore the light divine with holy thoughts, actions and words of song. The dawn, brilliant light of divinity, rises higher in flames and expands with light, dispelling all darkness of the world and warding off all evil, sin and crime.

एता उ त्याः प्रत्यदृश्रन्पुरस्ताज्ज्योतिर्यच्छन्तीरुषसो
 विभातिः । अजीजनन्तसूर्यं यज्ञमग्निमपाचीनं तमो अगाद-
 जुष्टम् ॥ ३ ॥

3. *Utā u tyāḥ pratyadṛṣṣan purastājyotir-yacchan-tīruṣaso vibhātīḥ. Ajījanantsūryam yajñamgnim-apācīnam tamo agādajuṣṭam.*

And there in front yonder are seen those higher radiations of the dawn, lights of flame shining and illuminating the world. Up rises the sun, the fire of yajna grows and the flames of the holy fire expand, and thus all disagreeable darkness goes out, dispelled by the light divine.

अ॒र्चे॒ति दि॒वो दु॒हिता॒ म॒घोनी॒ विश्वे॑ पश्यन्त्युषसं विभा॒तीम् ।
आ॒स्था॒द्रथं॑ स्व॒धया॑ यु॒ज्यमा॒न॒मा यम॑श्वासः सु॒युजो॑
व॒हन्ति॑ ॥ ४ ॥

4. *Aceti divo duhitā maghonī viśve paśyan-tyuṣasam vibhātīm. Āsthād ratham svadhayā yujyamānamā yamaśvāsaḥ suyujō vahanti.*

The resplendent and munificent dawn, child of heaven, is perceived rising on the horizon, riding her chariot efficient in service, powered by her own energy and drawn by efficient, well trained and well directed horses. All people of the world see this brilliant dawn and feel blest.

प्र॒ति त्वा॒द्य सु॒मन॑सो बु॒धन्ता॒ऽस्माका॑सो म॒घवा॑नो व॒यं च॑ ।
ति॒ल्वि॒ला॒यध्व॑मुषसो विभा॒तीर्य॑यं पा॒त स्व॒स्तिभिः॑ सदा॑
नः ॥ ५ ॥

5. *Prati tvādya sumanaso budhantā'smākāso maghavāno vayam ca. Tilvilāyadhvam-uṣaso vibhātīr-yūyam pāta svastibhiḥ sadā naḥ.*

You, O Dawn today, people of noble mind, our

own, wealthy, honourable and excellent, and we all, invoke, admire and adore. O resplendent and magnificent lights of dawn, inspire us with love and refinement. O lights of divinity, saints and sages, protect and promote us with all peace, prosperity and happiness all ways, all time.

Mandala 7/Sukta 79

Usha Devata, Vasishtha Maitravaruni Rshi

व्यु॑षा आवः प॒थ्या॑ऽ जना॑नां पञ्च क्षि॒तीर्मानु॑षीर्बोध॑यन्ती ।
सुस॑न्दृग्भि॒रुक्ष॑भिर्भानु॑मश्रे॒द्वि सूर्यो॑ रोद॑सी चक्ष॑सावः ॥ १ ॥

1. *Vyuṣā āvaḥ pathyā janānāṃ pañca kṣitīrmānu-ṣīrbodhayantī. Susaṇḍṛgbhir-ukṣabhirbhān-umaśred vi sūryo rodasī cakṣasāvaḥ.*

The lights of the dawn arise, rejuvenating, revealing the paths of life for the day and awakening all five communities of the people for their daily chores. She reveals the birth of the sun by beatific radiations and as the sun rises it illuminates heaven and earth and fills them with light.

व्य॑ज्जते दि॒वो अन्तै॑ष्व॒कून्वि॑शो न यु॒क्ता उ॒षसो॑ यतन्ते ।
सं ते गा॒वस्त॑म॒ आ वर्त॑यन्ति ज्योति॑र्यच्छन्ति सवि॒तेव॑
बा॒हू ॥ २ ॥

2. *Vyañjate divo anteṣvaktūn viśo na yuktā uṣaso yatante. Saṁ te gāvastama ā vartayanti jyotir-yacchanti saviteva bāhū.*

The lights of the dawn radiate their rays and fill the space from earth to the bounds of heaven. Together they radiate in succession and act like a divine force in

unison. Constantly those radiations turn out the darkness and, like the circuitous operations of solar radiation, they give light and life to the world in sequence.

अभूदुषा इन्द्रतमा मघोन्यजीजनत्सुविताय श्रवांसि ।

वि दिवो देवी दुहिता दधात्यङ्गिरस्तमा सुकृते वसूनि ॥ ३ ॥

3. *Abhūduṣā indratamā maghonyajījanat suvītāya śravāṁsi. Vi divo devī duhitā dadhātyaṅgirastamā sukṛate vasūni.*

The dawn arises, most potent and regenerative, wealthy and munificent, and creates and recreates food, energy, wealth, honour and excellence for the goodness and well being of humanity. May the divine dawn, child born of the eternal light of life, bring us the most inspiring and rejuvenating wealths of life for the good life and well being of noble humanity.

तावदुषो राधो अस्मभ्यं रास्व यावत्स्तोतृभ्यो अरदो गृणाना ।
यां त्वा जजुर्वृषभस्या रवेण वि दृळ्हस्य दुरो अद्रै-
रौर्गोः ॥ ४ ॥

4. *Tāvaduṣo rādho asmabhyam rāsva yāvat stotṛbhyo arado gṛṇānā. Yām tvā jajñurvr̥ṣabhasyā raveṇa vi dṛḷhasya duro adreraur̥ṇoḥ.*

O dawn of the light of divinity, give us ample wealth and competence for the good life, as much as you grant to the devout celebrants who have adored you since eternity and known you by the roar of thunder, the shower of clouds, and the bellowing of the bull, when you open the caves of mighty mountains and clouds and unveil the folds of darkness from over the light of the sun.

दे॒वंदै॒वं रा॒ध॒से चो॒दय॑न्त्यस्म॒द्र॒च॒क्स्सू॒नृता॑ ई॒रय॑न्ती । व्यु॒च्छन्ती॑
नः स॒नये॑ धि॒यौ धा यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॑ नः ॥ ५ ॥

5. *Devamdevam rādhase codayantyaasmadryak
sūnṛtā irayanṭī. Vyucchantī naḥ sanaye dhiyo dhā
yūyam pāta svastibhiḥ sadā naḥ.*

Inspiring every noble person for the attainment of wealth and competence for the good life, radiating the light of divinity and holy intelligence for us, enlightening our thought and will with the original message of divinity for advancement in generosity, O lights of the dawn, protect and promote us with all modes and means of success for peace, progress and the good life all ways all time.

Mandala 7/Sukta 80

Usha Devata, Vasishtha Maitravaruni Rshi

प्रति॑ स्तोमे॒भिर्ऋ॒षसं॑ वसि॒ष्ठा गी॒र्भिर्वि॒प्रासः॑ प्रथ॒मा अबु॑धन् ।
वि॒वर्त॑यन्तीं रज॒सी सम॑न्ते आ॒विष्कृ॑ण्वतीं भुव॑नानि
विश्वा॑ ॥ १ ॥

1. *Prati stomebhir-uṣasam vasiṣṭhā gīrbhīrviprāsaḥ
prathamā abudhran. Vivartayanṭīm rajasī sama-
nte āviṣṛṇvatīm bhuvanāni viśvā.*

Brilliant saints and vibrant sages at the very first dawn of life receive the light of divinity in revelation, celebrate the dawn of light in inspired songs of adoration, the same light of dawn that illuminates and enlightens all regions of the universe within the bounds of heaven and earth every revolution of the day.

एषा॑ स्या नव्य॒मायु॑र्दधाना॒ गू॒ढी तमो॑ ज्योति॒षोषा॑ अबोधि ।
अग्र॑ एति यु॒वति॑रह्याणा॒ प्राचि॑कित॒त्सूर्य॑ य॒ज्ञम॒ग्निम् ॥ २ ॥

2. *Eṣā syā navyamāyurdadhānā gūḍhvī tamo jyotiṣoṣā abodhi. Agra eti yuvatirahrayāṇā prācikitat sūryaṁ yajñmagnim.*

This is the dawn bearing and bringing new life and energy, that deep and sublime light of divinity which enlightens ignorance with knowledge and informs even darkness with light. It goes forward first before sunrise, youthful, bold, enlightened, unrestrained and free, and gives light to the sun and life to the yajna fire.

अश्वावतीर्गोमतीर्न उषासो वीरवतीः सदमुच्छन्तु भद्राः ।
घृतं दुहाना विश्वतः प्रपीता यूयं पात स्वस्तिभिः सदा
नः ॥ ३ ॥

3. *Aśvāvatīr-gomatīrna uṣāso vīravatīḥ sadamucchantu bhadraḥ. Ghṛtaṁ duhānā viśvataḥ prapītā yūyaṁ pāta svastibhiḥ sadā naḥ.*

May the blissful dawns every morning, abounding in light and dynamism, energy, fertility and procreation of the race in heroic generations, illuminate and energise our home and family, give us showers of water, milk and honey, and bless us with total fulfilment from all quarters of the world. O lights of dawn, protect and promote us with all peace, progress and happiness of the good life always all time.

Mandala 7/Sukta 81

Usha Devata, Vasishtha Maitravaruni Rshi

प्रत्यु अदर्शयत्युच्छन्ती दुहिता दिवः ।

अपो महि व्ययति चक्षसे तमो ज्योतिष्कृणोति सूनरी ॥ १ ॥

1. *Pratyu adarśyātyucchantī duhitā divaḥ. Apo mahi vyayati cakṣase tamo jyotiṣkṛṇoti sūnarī.*

The great and glorious dawn, child of the light of divinity, is seen rising, dispelling mists and darkness, and illuminates with light the world of our actions, brilliant guide as she is for the day.

उदुस्त्रियाः सृजते सूर्यः सचाँ उद्यन्नक्षत्रमर्चिवत् ।

तवेदुषो व्युषि सूर्यस्य च सं भुक्तेन गमेमहि ॥ २ ॥

2. *Udusriyāḥ sṛjate sūryaḥ sacāñ udyannakṣatramarcivat. Taveduṣo vyuṣi sūryasya ca saṁ bhuktena gamemahi.*

And then the sun, friend and associate together, takes over and, blazing with splendour, sends forth radiations of light and illuminates the planet earth. O dawn, in your original revelation of light divine and in the solar radiations, we pray, let us abide and act with faith and delightful experience of the illumination.

प्रति त्वा दुहितर्दिव उषो जीरा अभुत्स्महि । या वहसि पुरु
स्पार्ह वनन्वति रत्नं न दाशुषे मयः ॥ ३ ॥

3. *Prati tvā duhirardiva uṣo jīrā abhutsmahi. Yā vahasi puru spārham vananvati ratnaṁ na dāśuṣe mayah.*

O dawn, daughter of heaven, receiver of divine light and giver of inspiring radiations, who bring us cherished gifts of eternal and infinite blessings like the jewels of life for the generous man of charity, we pray, may we be instant and faithful recipients of your light divine, peace and joy, every morning.

उच्छन्ती या कृणोषि मंहना महि प्रख्यै देवि स्वर्दृशे ।

तस्यास्ते रत्नभाज ईमहे वयं स्याम मातुर्न सूनवः ॥ ४ ॥

4. *Ucchantī yā kṛṇoṣi māṁhanā mahi prakhyai devi swardṛṣe. Tasyāste ratnabhāja īmahe vyaṁ syāma māturna sūnavah.*

Generous and divine dawn, great and glorious, who with your splendour enlighten the world to have the vision and awareness of divinity, we pray that we too may experience that vision and share those jewels of life, and thus abide in life like favourite children of the divine mother.

तच्चित्रं राध आ भरोषो यदीर्घश्रुत्तमम् ।

यत्ते दिवो दुहितर्मर्तभोजनं तद्रास्व भुनजामहे ॥ ५ ॥

5. *Taccitraṁ rādha ā bharoṣo yad dīrghasruttamam. Yat te divo duhitar-martabhojanam tad rāsva bhunajāmahai.*

O light of dawn, bear and bring for us that vision, wealth and competence of life, wonderful, various, versatile and infinite, heard over the longest time and widest space which, O light of self-refulgent heaven, is your gift to mortal humanity as food for the body, mind and soul. Give us that wealth of food for our benefit and enlightenment.

श्रवः सूरिभ्यो अमृतं वसुत्वनं वाजाँ अस्मभ्यं गोमतः ।

चोदयित्री मघोनः सूनृतावत्युषा उच्छदप स्त्रिधः ॥ ६ ॥

6. *Śravaḥ sūribhyo amṛtaṁ vasutvanam vājāñ asma-bhyam gomataḥ. codayitrī maghonaḥ sūnṛtāvatyuṣā ucchadapa sridhaḥ.*

O dawn, inspirer of the wealthy and powerful, commanding the light and truth of existence in action, bring immortal food and wealth, honour and fame to

the wise and brave. Bring food and energy and the wealth of lands and cows for us all, and ward off all sin, error and enmity from us, shine and give us settlement in peace.

Mandala 7/Sukta 82

Indra-Varunau Devate, Vasishtha Maitravaruni Rshi

इन्द्रावरुणा युवमध्वराय नो विशे जनाय महि शर्म
यच्छतम् । दीर्घप्रयज्युमति यो वनुष्यति वयं जयेम पृतनासु
दूढयः ॥ १ ॥

1. *Indrāvaruṇā yuvamadhvarāya no viśe janāya mahi śarma yacchatam. Dīrghaprayajyumati yo vanuṣyati vayaṁ jayema prtanāsu dudhyah.*

Indra, lord of ruling power, and Varuna, lord of justice, you both together for our people in general provide a very home and comfortable security of life so that they may do their creative and productive work in peace without fear and violence and, in our joint ventures for the nation, we may defeat, better win over, the person who out of hate and malevolence injures or violates the peace of a citizen engaged in continuous work for the nation.

सम्राळन्यः स्वराळन्य उच्यते वां महान्ताविन्द्रावरुणा
महावसू । विश्वे देवासः परमे व्योमनि सं वामोजो वृषणा
सं बलं दधुः ॥ २ ॥

2. *Samrālanyaḥ svarālanya ucyate vāṁ mahāntā-vindrāvaruṇā mahāvasū. Viśve devāsaḥ parame vyomani saṁ vāmojo vṛṣaṇā saṁ balaṁ dadhuḥ.*

O Indra, lord ruler, and Varuna, lord of justice,

grand powers of the common wealth, one of you is called 'Samrat, sovereign ruler of the nation as one collected person', the other is called 'Swarat, autonomous ruler of the judiciary as a sub-system of the sovereign state'. O brave and generous lords, may all the brilliant sages and scholars of the nation and all the divinities of nature in this vast sovereign common wealth of humanity vest you with dignity and power.

(This mantra may also be interpreted as pointing to the two extreme ends, though both mutually balanced, of the sovereign social order, whether the order is a nation or the entire human world on earth. One is 'Samrat' the total sovereign system with one supreme head, the other is 'swarat', the autonomous individual, the citizen with his or her freedoms and loyalty to the national law, and the balance of rights and duties of the 'swarat' individual.)

अन्व॒पां खान्य॑तृन्त॒मोज॒सा सूर्य॑मैरयतं दि॒वि प्र॒भुम् ।
इन्द्रा॑वरुणा॒ मदे॑ अस्य मा॒यिनोऽ पि॒न्वत॑म॒पित॒ः पिन्व॑तं
धि॒यः ॥ ३ ॥

3. *Anvapāṁ khānyatr̥ntam-ojasā sūryam-airayataṁ divi prabhum. Indrāvaruṇā made asya māyino'-pinvatam-apitaḥ pinvataṁ dhiyaḥ.*

With your light and lustre, O Indra and Varuna, sovereign ruler and lord of independent judgement, state and the individual, general will and collective power and individual will and autonomous judgement, together you break open the flood gates of waters and national energy in social dynamics. You raise the social brilliance in the regions of culture and enlightenment to the highest

degrees of freedom and sovereignty.

O lords of power and judgement, together in the joy of this wonderful ruling order, you replenish the dry streams of life to flow with fresh energy and energise our bored will and intellect with new vision, ambition and resolution all round.

युवामिद्युत्सु पृतनासु वह्नयो युवां क्षेमस्य प्रसवे मितज्ञवः ।
ईशाना वस्व उभयस्य कारव इन्द्रावरुणा सुहवा हवा-
महे ॥ ४ ॥

4. *Yuvāmid yutsu pṛtanāsu vahnayo yuvām kṣema-
sya prasave mitajñavaḥ. Īśānā vasva ubhayasya
kārava indrāvaruṇā suhavā havāmahe.*

Indra and Varuna, ruler and preserver of both the citizen and the state for earthly as well as for higher values, men of fiery passion and action call upon you in their joint struggles for advancement and fresh acquisitions. Men of settled vision and judgement seated on firm ground call upon you in their efforts for peace, preservation and stability. Creators of the wealth of the nation thus, we all call upon you in our battles for both yoga and kshema, progress and preservation in balance, constant watchers and instantly responsive as you are.

इन्द्रावरुणा यदिमानि चक्रथुर्विश्वा ज्ञातानि भुवनस्य
मज्मना । क्षेमैण मित्रो वरुणं दुवस्यति मरुद्भिरुग्रः शुभमन्य
ईयते ॥ ५ ॥

5. *Indrāvaruṇā yadimāni cakrathurviśvā jātāni
bhuvanasya majmanā. Kṣemeṇa mitro varuṇam
duvasyati marudbhirugraḥ śubhamanya īyate.*

Indra and Varuna, with your strength and vision

you rule and advance and thus serve all these children of the earth. Mitra, power of love and friendship with warmth of passion for peace and stability serves and supports Varuna, judgement and discrimination for the collective good, and the other, Indra, power and passion for advancement, with all his storm troopers fast as winds fights for the defence and advancement of the good of all.

महे शुल्काय वरुणस्य नु त्विष ओजो मिमाते ध्रुवमस्य
यत्स्वम् । अजामिमन्यः श्नथयन्तमातिरह भ्रेभिरन्यः प्र
वृणोति भूर्यसः ॥ ६ ॥

6. *Mahe śulkāya varuṇasya nu tviṣa ojo mimāte dhruvam-asya yat svam. Ajāmim-anyah śnathayantam-ātirad dabhrebhir-anyah pra vṛṇoti bhūyasah.*

For the greatness and rising prosperity of the social order of peace and progress, Indra and Varuna augment its power and lustre and preserve and increase what its basic and consolidated national asset is. One of them, Indra, overthrows its unfriendly and hostile opponents who try to sabotage and arrest its progress, and the other, Varuna, even with minimum but convincing power, subdues many devastating critics.

न तमंहो न दुरितानि मर्त्यमिन्द्रावरुणा न तपः कुतश्चन ।
यस्य देवा गच्छथो वीथो अध्वरं न तं मर्त्यस्य नशते
परिहृतिः ॥ ७ ॥

7. *Na tamamho na duritāni martyam-idrāvaruṇā na tapaḥ kutaścana. Yasya devā gacchatho vītho adhvaraṁ na taṁ martasya naśate parihvṛtiḥ.*

No sin, no evils, no suffering, nor any man's crookedness can ever touch or disturb that mortal man, that ruler of the social order, whose yajna of individual freedom of action and loyalty to the social order and its laws, O Indra and Varuna, lord of omnipotence and lord of justice and mercy, glorious and generous rulers of the universe, you bless, visit, lead and guide.

अ॒र्वाङ् न॒रा दै॒व्येना॒वसा॒ गतं॑ शृ॒णुतं॑ ह॒वम् यदि॑ मे जु॒जोष॑थः ।
यु॒वोर्हि स॒ख्यमु॒त वा॒ यदा॒प्यं मा॒र्डीक॑मिन्द्रावरुणा॒ नि
य॑च्छ॒तम् ॥ ८ ॥

8. *Arvāṇ narā daivyenāvasā gataṁ śṛṇutaṁ havam yadi me jujoṣathaḥ. Yuvorhi sakhyamuta vā yadāpyaṁ mārḍīkamindrāvaruṇā ni yacchatam.*

O Indra and Varuna, leading lights of nature and humanity, lords of power, justice and mercy of the social and natural order, since I enjoy your love and friendship, come hither to me with protection and promotion, listen to my call, and bear, bring and give me the benefit of your friendship and whatever is peaceful, blissful and attainable.

अ॒स्माक॑मिन्द्रावरुणा॒ भरे॑भरे पु॒रोयो॒धा भ॑वतं कृ॒ष्ट्यो॒जसा॑ ।
य॒द्वां ह॑वन्त उ॒भये॑ अ॒ध स्मृ॑धि नर॑स्तो॒कस्य॑ तन॑यस्य
सा॒तिषु॑ ॥ ९ ॥

9. *Asmākam-indrāvaruṇā bharebhare puroyodhā bhavataṁ kṛṣṭyojasā. Yad vāṁ havanta ubhaye adha sprdhi narastokasya tanayasya sātīṣu.*

Indra and Varuna, ruling powers of the people and the social order, be the front leaders and warriors in every battle of ours since the leading lights of both

the people and the ruling services invite you in their struggles for the progress of their children and grand children.

अस्मे इन्द्रो वरुणो मित्रो अर्यमा द्युम्नं यच्छन्तु महि शर्म
सप्रथः । अवधं ज्योतिरदि तेर्ऋतावृधो देवस्य श्लोकं
सवितुर्मनामहे ॥ १० ॥

10. *Asme indro varuṇo mitro aryamā dyumnāṁ ya-
cchantu mahi śarma saprathah. Avadhraṁ jyotir-
aditer-ṛtāvṛdho devasya ślokaṁ saviturmanā-
mahe.*

May Indra, Varuna, Mitra and Aryama, lord of power, justice and generosity, love and friendship, and guide and lord ruler of the world order, bless us with honour and excellence and give us great good peace and prosperity ever increasing. We pray for the kind and beneficial light of mother Infinity and celebrate the glory of the self-refulgent Savita, lord creator, inspirer of life and protector of the truth and law of this expansive universe.

Mandala 7/Sukta 83

Indra-Varunau Devate, Vasishtha Maitravaruni Rshi

युवां नरा पश्यमानासु आप्यं प्राचा गव्यन्तः पृथुपर्शवो
ययुः । दासा च वृत्रा हतमार्याणि च सुदासमिन्द्रावरुणाव-
सावतम् ॥ १ ॥

1. *Yuvāṁ narā paśyamānāsa āpyam prācā gavyan-
taḥ pṛthuparśavo yayuḥ. Dāsā ca vṛtrā hatamār-
yāṇi ca sudāsamindrāvaruṇā-vasāvatam.*

Indra and Varuna, O warrior and tactician of the

commanding order, the bold and brave front rank leaders, seeing your power and performance, march forward and join you with large axes in hand and reach you as leaders with an open door. O fighters, having destroyed the forces of darkness and sabotage, with all your forces protect and promote the noble, the generous and the dedicated people of society.

यत्र॒ नरः॑ स॒मय॑न्ते कृ॒तध्व॑जो यस्मि॒न्नाजा॑ भव॒ति किं॑ च॒न
प्रि॒यम् । यत्र॒ भय॑न्ते भुव॒ना स्व॒र्दृश॑स्तत्रा॒ न इन्द्रा॑वरु॒णाधि॑
वोच॑तम् ॥ २ ॥

2. *Yatrā narah samaynte kṛtadhvajo yasminnājā bhavati kiṃ ca na priyam. Yatrā bhayante bhu-
vanā svardṛśastatrā na indrāvaruṇādhi vocatam.*

Where the leading brave of the nation meet with banners in hand, where there would be but little good in battle or in contest, where the people of the earth quake with fear though they see the light and joy of heaven otherwise, of that, O Indra and, Varuna, speak to us.

सं भू॒म्या॒ अन्ता॑ ध्व॒सिरा॑ अ॒दृक्ष॑तेन्द्रा॒वरु॑णा दि॒वि घोष॑
आरु॑हत् । अस्थु॒र्जनाना॑मु॒प॒ माम॑रा॒तयो॑ऽर्वा॒गव॑सा हव॒नश्रु॑ता
ग॒तम् ॥ ३ ॥

3. *Sam bhūmyā antā dhvasirā adrṣatendr-āvaruṇā divi ghoṣa āruhat. Asthur-janānāmupa māmara-
rātayo'rvāgavasā havanaśrutā gatam.*

Indra and Varuna, destroyers of the evil and the violent, look to the ends of the earth, let the clang of arms and roar of battle rise to the sky, let the people's enemies stand at the door and face me, and in any crisis,

as you hear the signal and the clarion call, come forward with all the defence forces.

इन्द्रावरुणा वधनाभिरप्रति भेदं वन्वन्ता प्र सुदासमावतम् ।
ब्रह्माण्येषां शृणुतं हवीमनि सत्या तृत्सूनामभवत्पुरो-
हितः ॥ ४ ॥

4. *Indrāvaruṇā vadhanābhirapрати bhedaṁ van-
vantā pra sudāsamāvatam. Brahman̄yēṣāṁ śṛṇu-
taṁ havīmani satyā tṛtsūnām-abhavat purohitih.*

Indra and Varuna, leading warrior and enemy destroyer and saviour and rebuilder, facing and breaking the difficult enemy lines of offence with fatal weapons, protect the generous ruler of the land. In this strife of battle, listen to the earnest voices of the priests engaged in yajnic development of the nation, and let the priest-like prophecy and expectations of the people seeking peace and freedom come true.

इन्द्रावरुणावभ्या तपन्ति माघान्यर्यो वनुषामरातयः । युवं
हि वस्व उभयस्य राजथोऽधस्मा नोऽवतं पार्ये दिवि ॥ ५ ॥

5. *Indrāvaruṇāvabhyā tapanti māghānyaryo vanu-
ṣamarātaṣaḥ. Yuvaṁ hi vasva ubhayasya rāja-
tho'dha smā no'vataṁ pārye divi.*

Indra, lord of power, Varuna, lord of justice and mercy, the evil deeds of the violent and the adversities caused by the saboteurs torment me all round. You alone rule and order the power and prosperity of both terrestrial and celestial worlds. Protect us on the earth and lead us to the light and joy of freedom beyond the bounds of earth.

युवां हवन्त उभयास आजिष्विन्द्रं च वस्वो वरुणं च सातये ।
यत्र राजभिर्दशभिर्निबाधितं प्र सुदासमार्वतं तृत्सुभिः
सह ॥ ६ ॥

6. *Yuvām havanta ubhayāsa ājiṣvindraṁ ca vasvo varuṇaṁ ca sātaye. Yatra rājabhir-daśabhir-nibādhitam pra sudāsamāvataṁ tṛtsubhiḥ saha.*

Both the people and the leaders call upon you in battles, O Indra and Varuna, for victory in battle and regaining of success and prosperity. They call upon you in battle where you defend the generous ruler against tens of tormenting dictators and, alongwith the ruler, you save three orders of scholars and sages in three fields of arts, sciences and universal values of Dharma and justice.

दश राजानः समिता अयज्यवः सुदासमिन्द्रावरुणा न
युयुधुः । सत्या नृणामद्मसदामुपस्तुतिर्देवा एषामभवन्देव-
हूतिषु ॥ ७ ॥

7. *Daśa rājānaḥ samitā ayajvayah sudāsamindrā-varuṇā na yuyudhuḥ. Satyā nṛṇām-admasadām-upastutir-devā eṣām-abhavan devahūtiṣu.*

Indra and Varuna, spirit of life and sense of judgement victorious over evil and impiety, even ten brilliant but impious and impulsive forces together cannot fight against the versatile and generous ruler of the self and society. The prayers of holy men dedicated to divinity in the house of yajna and charity come true and the divinities of humanity and nature both join the invocations of these holy men in their acts of piety and divine service.

दा॒श्रा॒ज्ञे परि॑यत्ताय वि॒श्वतः॑ सु॒दास॑ इन्द्रावरुणावशिक्षतम् ।
 श्वित्य॒ञ्चो यत्र॑ नमसा क॒र्दिनो॑ धि॒या धीव॑न्तो अ॒स॒पन्त॑
 तृ॒त्सवः॑ ॥ ८ ॥

8. *Dāśarājñe pariyattāya viśvataḥ sudāsa indrā-varuṇāvaśikṣatam. Śvityañco yatra namasā kapardino dhiyā dhīvanto asapanta trtsavaḥ.*

Indra and Varuna, you come to the help of the liberal man of charity and the benevolent ruler surrounded by hostilities all round, and you join his house of yajnic discipline and ruling order where intelligent and pious sages help the priestly performers with offers of oblations and thoughts of wisdom.

वृ॒त्राण्य॒न्यः स॒मि॒थेषु॑ जिघ्र॑ते व्र॒तान्य॒न्यो अ॒भि र॑क्षते सदा ।
 ह॒वाम॑हे वां वृष॑णा सुवृ॒क्तिभि॑र॒स्मे इन्द्रा॑वरुणा शर्म॑
 यच्छ॑तम् ॥ ९ ॥

9. *Vṛtrānyanyaḥ samitheṣu jighnate vratānyanyo abhi rakṣate sadā. Havāmahe vāṁ vṛṣṇā suvr-ktibhirasme indrāvaruṇā śarma yacchatam.*

Of Indra and Varuna, one destroys evil and darkness in the battles of life, the other always protects the laws and observances of pious people's holy disciplines. O generous and divine lords of power and wisdom, we invoke you and offer you homage with adorations and holy presentations. May Indra and Varuna give us a happy home of peace and prosperity.

अ॒स्मे इन्द्रो॑ वरु॒णो मि॒त्रो अ॒र्य॒मा द्यु॒मं य॑च्छन्तु म॒हि शर्म॑
 स॒प्र॒थः । अ॒व॒धं ज्योति॑रदि॒तेः ऋ॒ता वृ॒धो दे॒वस्य॑ श्लो॒कं
 स॒वि॒तुर्म॑नामहे ॥ १० ॥

10. *Asme indro varuṇo mitro aryamā dyumnāṁ-yacchantu mahi śarma saprathaḥ. Avadhram jyotir-aditer-ṛtāvṛdho devasya ślokaṁ savitur-manāmahe.*

May Indra, Varuna, Mitra and Aryama bless us with power, justice, love and friendship, and passion for progress, honour and excellence with settlement in a happy home wherein, ever advancing, we may live a life of truth, observing the eternal law of Dharma operative in nature and humanity. We pray for the blissful light of mother Infinity and celebrate in song the glory of Savita, lord giver of the light of life and inspiration for the True, the Good and the Beautiful in existence.

Mandala 7/Sukta 84

Indra- Varunau Devate, Vasishtha Maitravaruni Rshi

आ वां राजानावध्वरे ववृत्यां हव्येभिरिन्द्रावरुणा
नमोभिः । प्र वां घृताचीं बाह्वोर्दधाना परि त्मना विष्टुरूपा
जिगाति ॥ १ ॥

1. *Ā vām rājānāvadhvare vavṛtyām havyebhir-indrā-varuṇā namobhiḥ. Pra vām ghṛtācī bāhvor-dadhānā pari tamanā viṣurūpā jigāti.*

Indra-Varuna, self-refulgent rulers of life, Supreme Lord's power and justice, light and rectitude, law and freedom, reward and punishment, I pray, let me turn to you and abide there. I invoke you with salutations and homage worthy for divinity in this yajna of life full of love and free from violence. The ladle in all universal forms overflowing with ghrta held in hands

spontaneously moves to you to make the offer of total surrender to the sacred fire.

युवो राष्ट्रं बृहदिन्वति द्यौर्यौ सेतृभिरर्जुभिः सिनीथः । परि
नो हेळो वरुणस्य वृज्या उरुं न इन्द्रः कृणवदु लोकम् ॥ २ ॥

2. *Yuvo rāṣṭram bṛhadinvati dyauryau setṛbhir-arajjubhiḥ sīnithaḥ. Pari no heḷo varuṇasya vṛjyā urum na indraḥ kṛṇavadu lokam.*

The mighty heaven of light feeds the vast social order under your rule. You join, you bind, with bonds without snares. May the displeasure of Varuna and consequent suffering be far off from us. May Indra bless us and create a vast expansive world of light for us.

कृतं नो यज्ञं विदथेषु चारुं कृतं ब्रह्माणि सूरिषु प्रशस्ता ।
उपो रयिर्देवजूतो न एतु प्र णः स्पार्हाभिस्तृतिभिस्ति-
रेतम् ॥ ३ ॥

3. *Kṛtaṁ no yajñam vidatheṣu cāruṁ kṛtaṁ brahmāṇi sūriṣu praśastā. Upo rayirdevajūto na etu pra ṇaḥ spārhābhir-ūtibhis-tiretam.*

Indra-Varuna, pray raise our yajnic acts in the business of life to beauty and grace. May you vest our songs of adoration and gratitude with love and faith among the wise and brave of the community. May wealth, honour and excellence of life inspired by divinities come to us. May you, Indra-Varuna, help us cross the seas of life with cherished means of protection and progress.

अस्मे इन्द्रावरुणा विश्ववारं रयिं धत्तं वसुमन्तं पुरुक्षुम् ।
प्र य आदित्यो अनृता मिनात्यमिता शूरो दयते वसूनि ॥ ४ ॥

4. *Asme indrāvaruṇā viśvavāraṁ rayim dhattaṁ vasumantaṁ puruṣum. Pra ya ādityo anṛtā minātyamitā śūro dayate vasūni.*

Indra-Varuna, pray bear and bring for all of us wealth, honour and excellence of universal order in plenty, full of the world's riches. The lord of light that frustrates and destroys untruth is the lord of power and gives boundless forms of wealth, joy and peaceful settlement on earth.

इयमिन्द्रं वरुणमष्ट मे गीः प्रावत्तोके तनये तूतुजाना ।

सुरत्नासो देववीतिं गमेम यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

5. *Iyamindraṁ varuṇamaṣṭa me gīḥ prāvat toke tanaye tūtujānā. Suratnāso devavītiṁ gamema yūyaṁ pāta svastibhiḥ sadā naḥ.*

Let my voice of adoration reach Indra and Varuna at the earliest and bring protection and progress for our children and grand children at the fastest. Let us all blest with the jewels of life reach the house of yajna and attain the blessings of Indra and Varuna. O divinities of nature and humanity, saints and sages, protect and promote us with all modes and means of safety, security and all round well being of life for all time.

Mandala 7/Sukta 85

Indra-Varuna Devate, Vasishtha Maitravaruni Rshi

पुनीषे वामरक्षसं मनीषां सोममिन्द्राय वरुणाय जुह्वत् ।

घृतप्रतीकामुषसं न देवीं ता नो यामन्नुरुष्यतामभीके ॥ १ ॥

1. *Punīṣe vām-arakṣasaṁ manīṣāṁ somam-idrāya varuṇāya juhvat. Ghṛtapratīkāma-uṣasaṁ na devīm tā no yāmann-uruṣyatām-abhīke.*

I dedicate and sanctify the song of adoration free from evil, enmity and malice, and offer it to Indra and Varuna, having made a presentation of holy soma to the ruler warrior and the chief of justice. It is soft and sweet and brilliant, full of power like the divine dawn. May Indra and Varuna come and inspire us to shine in our battle of life against evil with full divine protection.

स्पर्धन्ते वा उ देवहूये अत्र येषु ध्वजेषु दिद्यवः पतन्ति ।

युवं ताँ इन्द्रावरुणावमित्रान्हतं पराचः शर्वा विषूचः ॥ २ ॥

2. *Spardhante vā u devahūye atra yeṣu dhvajeṣu didyavaḥ patanti. Yuvaṁ tāñ indrāvaruṇāva-mitrān hataṁ parācaḥ śarvā viṣūcaḥ.*

And those who fight and oppose us in this struggle of the social order, and in those battles in which the enemy weapons fall upon our flags of honour, all those enemies and crooked adversaries, O Indra and Varuna, pray frustrate and destroy with the force and justice of the social order.

आपश्चिद्धि स्वयशसः सदःसु देवीरिन्द्रं वरुणं देवता धुः ।
कृष्टीरन्यो धारयति प्रविक्ता वृत्राण्यन्यो अप्रतीनि
हन्ति ॥ ३ ॥

3. *Āpaściddhi svayaśasaḥ sadaḥsu devīrindraṁ varuṇaṁ devātā dhuḥ. Kṛṣṭīranyo dhārayati praviktā vṛtrāṇyanyo aprāṇi hanti.*

Intelligent and brilliant people in their own right of quality and social prestige select, appoint and consecrate Indra and Varuna, brilliant and noble authorities, in their offices and assemblies. One of them, Varuna, manages the different orders of people, the

other, Indra, destroys forces of darkness and enmity who refuse to be managed otherwise.

स सुक्रतुर्ऋतचिदस्तु होता य आदित्य शवसा वां नमस्वान् ।
आववर्तदवसे वां हविष्मानसदित्स सुविताय प्रयस्वान् ॥ ४ ॥

4. *Sa sukratur-ṛtaacid-astu hotā ya āditya śavasā vān namasvān. Āvavartad-avase vām haviṣmān-asadit sa suvitāya prayasvān.*

Surely that individual is a good citizen of noble action, a true yajaka, dedicated to universal values of truth and law, who, of his own free will, with his power and potential and high degree of endeavour and application, turns to you, O brilliant Indra and Varuna, with sincere loyalty and homage for the sake of protection and advancement. And surely he deserves all round happiness and well being.

इयमिन्द्रं वरुणमष्ट मे गीः प्रावत्तोके तनये तूतुजाना ।
सुरत्नासो देववीतिं गमेम यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

5. *Iyamindram varuṇamaṣṭa me gīḥ prāvat toke tanaye tūtujānā. Suratnāso devavītiṁ gamema yūyaṁ pāta svastibhiḥ sadā naḥ.*

May this earnest and vibrating voice of homage and prayer reach Indra and Varuna for the protection and progress of our children and grand children. May we, blest with the jewels of life, reach and join the noble assembly of the enlightened and participate in the yajnic business of the nation. O Indra and Varuna, O enlightened citizens and leaders of humanity, protect and promote us with all safeguards and securities and all modes of happiness and well being all ways all time.

Mandala 7/Sukta 86

Varuna Devata, Vasishtha Maitravaruni Rshi

धीरा॒ त्वस्य॑ महिना॒ ज॒नूंषि॑ वि यस्त॒स्तम्भ॑ रोद॒सी चिदुर्वी॑ ।
प्र नाक॑मृष्वं नुनुदे बृहन्तं॑ द्विता नक्ष॑त्रं प॒प्रथ॑च्च भूमं ॥ १ ॥

1. *Dhīrā tvasya mahinā janūṁṣi vi yastastambha rodasī cidurvī. Pra nākamṛṣvaṁ nunude bṛhan-taṁ dvitā nakṣatraṁ paprathacca bhūma.*

Firm in balance are the creations of this Varuna, light of the universe, by virtue of his greatness as he holds and stabilises the heaven and earth and indeed the expanding universe. He energises and impels the high heavens of bliss and the distant stars and lights them both day and night, pervading the vast world of existence. Only the wise and brave know this.

उ॒त स्वया॑ त॒न्वा॒रे सं व॑दे तत्क॒दा न्व॑न्तर्वरु॒णे भु॒वानि॑ ।
किं मे॑ ह॒व्यम॑ह॒णानो॑ जुषेत क॒दा मृ॒ळीकं॑ सु॒मना॑ अ॒भि
ख्य॑म् ॥ २ ॥

2. *Uta svayā tanvā saṁ vade tat kadā nvantarvaruṇe bhuvāni. Kiṁ me havyam-ahrṇāno juṣeta kadā mṛṭīkaṁ sumanā abhi khyam.*

And when would I, by my own individual self, commune with the lord? When would I join the innermost presence of Varuna? Would he accept my homage and prayer with pleasure? When would I, with peace in the mind, experience the bliss of that presence and power?

पृ॒च्छे तदे॒नो वरु॑ण दि॒दृक्षू॑पो ए॒मि चि॒कि॒तुषो॑ वि॒पृच्छ॑म् ।
स॒मान॑मिन्मै॒ क्वय॑श्चि॒दाहुर॑यं ह॒ तुभ्यं॑ वरु॒णो ह॑णीते ॥ ३ ॥

3. *Ṁṛcche tadeno varuṇa didrkṣūpo emi cikituṣo vipṛccham. Samānaminme kavayaścidāhur-
ayaṁ ha tubhyaṁ varuṇo hr̥ṇīte.*

O Varuna, I ask myself what sin is. Keen for the vision of divinity, I go and meet the wise, and freely I ask what sin is. And the wise sages all say the same thing to me : This Varuna feels displeased only for your sake, to save you from sin.

किमाग॑ आस वरुण॑ ज्येष्ठं॑ यत्स्तो॒तारं॑ जिघांस॑सि सखा॒यम् ।
प्र तन्मे॑ वोचो दू॒लभ॑ स्वधा॒वोऽव॑ त्वाने॒ना नम॑सा तुर॒
इयाम् ॥ ४ ॥

4. *Kimāga āsa varuṇa jyeṣṭham yat stotāram
jighāmsasi sakhāyam. Pra tanme voco dūlabha
svadhāvo 'va tvānenā namasā tura iyām.*

Varuna, what is the greatest sin or crime for which you punish your friend and celebrant? Speak of that to me, O lord rare to be attained, self-refulgent and self-omnipotent. Save me, lord. A sinless innocent soul, post haste I come to you with homage, prayer and surrender.

अव॑ द्रु॒ग्धानि॑ पि॒त्र्या॑ सृ॒जा॒ नोऽव॑ या व॒यं च॑कृ॒मा त॒नूभिः॑ ।
अव॑ राजन्पशु॒तृपं॑ न ता॒युं सृ॒जा व॒त्सं न दा॑मो॒ वसि॑ष्ठम् ॥ ५ ॥

5. *Ava drugdhāni pitryā sṛjā no'va yā vayaṁ cakṛmā
tanūbhiḥ. Ava rājan paśutrpaṁ na tāyuṁ sṛjā
vatsaṁ na dāmno vasiṣṭham.*

Loosen and free us from weaknesses inherited from the forefathers. Save us from the sins and evils committed by ourselves in person. O sovereign ruler,

free us from animal passions, like the thief from jail, and relieve the earnest celebrant from passions and slavery, like the calf set free from bonds of the tether.

न स स्वो दक्षो वरुण ध्रुतिः सा सुरा मन्युर्विभीदको
अचित्तिः । अस्ति ज्यायान्कनीयस उपारे स्वप्नश्चनेदनृतस्य
प्रयोता ॥ ६ ॥

6. *Na sa svo dakṣo varuṇa dhrutiḥ sā surā manyur-vibhīdako acittiḥ. Asti jyāyān kanīyasa upāre svapnaścane danṛtasya prayotā.*

It is not our own essential virtue, competence and expertise that is the cause of evil and the fall. It is liquor, anger, gambling and infatuation, ignorance and loss of good sense that is the cause of evil. It is also the company of the wrong senior with the junior and the dreams of unrealistic ambition that tempt a person to fall a victim to falsehood and evil.

अरं दासो न मीळहुषे करण्यहं देवाय भूर्णयेऽ नागाः ।
अचेतयदचितो देवो अर्यो गृत्सं राये कवितरो जुनाति ॥ ७ ॥

7. *Araṁ dāso na mīḷhuṣe karāṇyahaṁ devāya bhūrṇaye'nāgāḥ. Acetayad-acito devo aryo grtsaṁ rāye kavitaro jūnāti.*

Let me, an innocent person free from evil, do unreserved service and offer sincere prayers like a dedicated servant to Varuna, refulgent and generous lord giver of sure and complete fulfilment. He, brilliant and generous lord of all, wiser than any one else, omniscient master, enlightens the ignorant and inspires the holy and intelligent, and leads them to honour and prosperity.

अ॒यं सु॒ तु॒भ्यं वरु॑ण स्वधा॒वो हृ॒दि स्तोम॑ उप॒श्रितश्चि॒दस्तु॑ ।
 शं नः॑ क्षेमे॒ शमु॒ योगे॑ नो अस्तु॒ यूयं पा॑त स्व॒स्तिभिः॑ सदा॒
 नः ॥ ८ ॥

8. *Ayaṁ su tubhyaṁ varuṇa svadhāvo hṛdi stoma upaśritaścidastu. Śaṁ naḥ kṣeme śamu yoge no astu yūyaṁ pāta svastibhiḥ sadā naḥ.*

Varuna, self-existent lord of omniscience and omnipotence, may this song of adoration reach your heart and be graciously accepted. Let there be all good and full protection for what we have achieved, and all good grace and advancement for what we may further achieve. O lord, O divinities of nature and humanity, pray protect and promote us with all happiness and well being all ways all time, bless us with yoga and kshema in peace.

Mandala 7/Sukta 87

Varuna Devata, Vasishtha Maitravaruni Rshi

रद॑त्प॒थो वरु॑णः॒ सूर्या॑य प्रा॒र्णांसि॑ समु॒द्रिया॑ न॒दीना॑म् ।
 स॒र्गो न सृ॑ष्टो अ॒र्वीती॑र्ऋ॒ताय॑ञ्च॒कार॑ म॒हीर्वा॑नी॒रह॑भ्यः ॥ १ ॥

1. *Radat patho varuṇaḥ sūryāya prārṇānsi samu-driyā nadīnām. Sargo na sṛṣṭo arvatīr-ṛtāyañ-cakāra mahīr-avanīr-ahabhyah.*

The universe is a mighty explosion of thought, energy and matter let free like a cosmic horse on course: Varuna, lord of supreme power, intelligence and imagination, carving out orbits for the self-refulgent stars, setting cosmic oceans into floods of rivers heading for the sea, structuring mighty moving galaxies and great planets and satellites from the stars, all moving in

observance of the cosmic law.

आत्मा ते वातो रज्ज् आ नवीनोत्पशुर्न भूर्णिर्यवसे
ससवान् । अन्तर्मही बृहती रोदसीमे विश्वा ते धाम वरुण
प्रियाणि ॥ २ ॥

2. *Ātmā te vāto raja ā navīnot paśurna bhūrṇirya-
vase sasavān. Antarmahī bṛhaṭī rodasīme viśvā
te dhāma varuṇa priyāṇi.*

Your spirit, O Varuna, sets the currents of energy in motion like winds and energises the cosmic particles anew, once asleep all, now rushing restless for food for existence like a horse moving for grass. O lord immanent and transcendent, all this great expansive universe of heaven and earth, all these abodes of existence, are homes of life dear to you, dear to the living forms.

परि स्पशो वरुणस्य स्मदिष्टा उभे पश्यन्ति रोदसी सुमेके ।
ऋतावानः कवयो यज्ञधीराः प्रचेतसो य इषयन्त मन्म ॥ ३ ॥

3. *Pari spaśo varuṇasya smadiṣṭā ubhe paśyanti
rodasī sumeke. Rtāvānaḥ kavayo yajñadhīrāḥ
pracetaso ya iṣayanta manma.*

Currents of cosmic intelligence which are observant forces of Varuna appointed to their task, together watch both heaven and earth and they also observe and inspire to thought and imaginative creation, poets, intellectuals and devotees constantly dedicated to yajna all of whom observe the laws of eternal truth and Dharma and celebrate the divinity of Varuna.

उवाच मे वरुणो मेधिराय त्रिः सप्त नामाघ्न्या बिभर्ति ।
विद्वान्पदस्य गुह्या न वोचद्युगाय विप्र उपराय शिक्षन् ॥ ४ ॥

4. *Uvāca me varuṇo medhirāya triḥ sapta nāmā-ghnyā bibharti. Vidvān padasya guhyā na vocad yugāya vipra uparāya śikṣan.*

Varuna, vibrant lord of cosmic intelligence, supreme teacher, spoke to me, dedicated faithful disciple, that divine nature, divine speech, divine earth and sacred cow, each inviolable, bears thrice seven names. Enlightening the scholar approaching the teacher with homage and reverence, the omniscient lord speaks of the supreme state of freedom and bliss as the mystery of existence.

ति॒स्रो द्या॒वो नि॒हिता अ॒न्तर॑स्मि॒न्ति॒स्रो भू॒मीरु॒पराः षड्वि॑-
धानाः । गृ॒त्सो राजा वरु॑णश्चक्र ए॒तं दि॒वि प्रे॒ङ्खं हि॒र॒ण्ययं
शु॒भे कम् ॥ ५ ॥

5. *Tisro dyāvo nihitā antarasmin tisro bhūmīru-parāḥ ṣaḍvidhānāḥ. Gṛtso rājā varuṇaścakra etaṁ divi preṅkhaṁ hiraṇyayaṁ śubhe kam.*

Three heavens of light are contained in the presence of this lord Varuna and there are three orders of the earthly globe over which there are six variations. The all - wise refulgent omnipotent ruler Varuna created all this universe including the vibrant and glorious sun in the blissful heaven high up for light of the world.

अ॒व॒ सि॒न्धुं वरु॑णो द्यौ॒रि॒व स्था॒द् द्र॒प्सो न श्वे॒तो
मृ॒गस्तु॒विष्मन् । ग॒म्भी॒रशं॒सो रज॑सो वि॒मानः सु॒पा॒रक्ष॑त्रः स॒तो
अ॒स्य राजा ॥ ६ ॥

6. *Ava sindhum varuṇo dyauriva sthād drapso na śveto mṛgas-tuviṣmān. Gambhīraśaṁso rajaso vimānaḥ supāraḥsatraḥ sato asya rājā.*

Varuna places the sea below as the heaven above, the lord immaculate who, as a drop of crystal, is mighty powerful as the lion, supreme adorable, creator of space and stars, sovereign of the mighty universal order, sole ruler and law giver of this world of reality.

यो मृळयाति चक्रुषे चिदागो वयं स्याम वरुणे अनागाः ।
अनु व्रतान्यदि तेऽर्द्धन्तो यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. *Yo mṛṣayāti cakruṣe cidāgo vyaṁ syāma varuṇe anāgāḥ. Anu vratānyaditer-ṛdhanto yūyaṁ pāta svastibhiḥ sadā naḥ.*

O Varuna, lord who save even the sinner, bless us that we may be sinless, observing the laws of mother Infinity's discipline. O lord, O saints and sages, teachers and rulers, protect and promote us with peace, progress and all round well being all ways all time.

Mandala 7/Sukta 88

Varuna Devata, Vasishtha Maitravaruni Rshi

प्र शुन्ध्युवं वरुणाय प्रेष्ठां मतिं वसिष्ठ मीळहुषे भरस्व ।
य ईमर्वाञ्चं करते यजत्रं सहस्रामघं वृषणं बृहन्तम् ॥ १ ॥

1. *Pra śundhyuvaṁ varuṇāya preṣṭhām matim vasiṣṭha mīlhuṣe bharasva. Ya īmarvāñcam karate yajatram sahasrāmaghaṁ vṛṣaṇaṁ bṛhantam.*

Holiest sage and brilliant scholar, develop pure, purifying and transparent intelligence of the dearest order and offer reverence and yajnic homage to Varuna, potent and generous lord inspirer of life, who creates, energises and brings us the great adorable sun and the

expansive and deepening cloud of showers bearing a thousandfold wealth of life.

अथा न्वस्य संदृशं जगन्वानग्नेरनीकं वरुणस्य मंसि ।
स्व^१र्यदश्मन्नधिपा उ अन्धोऽभि मा वपुर्दृश्ये निनीयात् ॥ २ ॥

2. *Adhā nvasya saṁdrśaṁ jaganvān-agneranīkaṁ varuṇasya maṁsi. Svaryadaśmann-adhipā u andho'bhi mā vapurdrśaye ninīyāt.*

Meditating on the blissful presence of Varuna, lord of light and wisdom, when I feel the flames of fire and divine exhilaration, then, I pray, the lord of bliss and sovereign of the world may reveal to me his divine presence as it is so that I may experience it in the inner being and live the ecstasy of life divine.

आ यद्रुहाव वरुणश्च नावं प्र यत्समुद्रमीरयाव मध्यम् ।
अधि यदपां स्नुभिश्चराव प्र प्रेङ्ख ईङ्ख्यावहै शुभे कम् ॥ ३ ॥

3. *Ā yad ruhāva varuṇaśca nāvaṁ pra yat samudra-mīrayāva madhyam. Adhi yadapāṁ snubhi-ścarava pra preṅkha īṅkhayāvahai śubhe kam.*

And when I ride on the wings of Ananda samadhi with the presence of divine Varuna, I float through the boundless ocean of his infinite omnipresence, and when I fly over the world of karmic existence and all that goes with it, I transcend it with the divine presence and roll in the infinite ecstasy of pure bliss above the world of existence.

वसिष्ठं ह वरुणो नाव्याधादृषिं चकार स्वपा महोभिः ।
स्तोतारं विप्रः सुदिनत्वे अह्नां यान्नु द्यावस्ततनन्यादु-
षासः ॥ ४ ॥

4. *Vasiṣṭhaṁ ha varuṇo nāvyādhādr̥ṣim cakāra svapā mahobhiḥ. Stotāraṁ vipraḥ sudinatve ahnām yānnu dyāvastatanan yāduṣaṣaḥ.*

Varuna, lord of love and omniscience, helps the man of vision and enlightenment to rise to the plane of bliss and salvation with great good actions, leads the dedicated celebrant through the holy light of his days of meditative actions to the dawn of light divine, and extends the dawn to the continuous light of a heaven of infinite bliss.

क्व॑ त्यानि नौ सु॒ख्या ब॑भूवुः सचा॑वहे यद॑वृकं पु॒रा चि॑त् ।
बृ॒हन्तं॑ मानं वरुण स्वधावः सु॒हस्र॑द्वारं जगमा गृ॒हं ते॑ ॥ ५ ॥

5. *Kva tyāni nau sakhyā babhūvuḥ sacāvahe yadavṛkaṁ purā cit. Br̥hantaṁ mānaṁ varuṇa svadhāvaḥ sahasradvāraṁ jagamā gṛhaṁ te.*

O lord, where are those days of dawn, that flight of bliss, that friendship and intimacy we lived together ever before without violation? What happened? O Varuna, lord of absolute power and bliss, let us come home with you, to that very state of bliss open a thousand ways, that grace abounding and infinite.

य आ॒पिर्नि॒त्यो॑ वरुण प्रि॒यः स॒न्त्वामा॑गांसि कृ॒णव॑त्सखा
ते । मा त॒ ए॒नस्व॑न्तो यक्षिन्भुजेम य॒न्धि ष्मा॒ विप्रः॑ स्तुव॒ते
व॒रूथ॑म् ॥ ६ ॥

6. *Ya āpirnityo varuṇa priyaḥ san tvāmāgāmsi kṛṇavat sakhā te. Mā ta enasvanto yakṣin bhujema yandhi śmā vipraḥ stuvate varūtham.*

Varuna, lord of judgement and love, if some one who is always your devotee, ever a friend dear to you,

by remiss indulges in sin, let him not do so. O lord adorable let us not live this life in sin. O lord of love, omniscient power, bring a home of peace, the bliss of light for the devoted celebrant.

ध्रुवासु त्वासु क्षितिषु क्षियन्तो व्य॑स्मत्पाशं वरु॑णो
मुमोचत् । अ॒वो व॒न्वा॒ना अदि॑तेरु॒पस्था॑द्यु॒यं पा॑त स्व॒स्तिभिः
सदा॑ नः ॥ ७ ॥

7. *Dhruvāsu tvāsu kṣitiṣu ksiyanto vyasmat pāśaṁ varuṇo mumocat. Avo vanvānā aditerupasthād yūyaṁ pāta svastibhiḥ sadā naḥ.*

Living in these settled homes in these peaceful lands of mother earth, we pray, may Varuna release us from the bonds of sin and sinful existence. Enjoying peace and protection received from the lap of inviolable earth and mother Infinity, O saints and sages, protect and promote us with all modes of peace and well being always without relent.

Mandala 7/Sukta 89

Varuna Devata, Vasishtha Maitravaruni Rshi

मो षु वरु॑ण मृ॒न्मयं॑ गृ॒हं रा॑जन्न॒हं ग॑मम् ।
मृ॒ळा सु॑क्षत्र मृ॒ळय॑ ॥ १ ॥

1. *Mo ṣu varuṇa mṛnmayam grhaṁ rājannahaṁ gamam. Mṛlā suksatra mṛlaya.*

Varuna, refulgent ruling lord of the world, just and merciful, let me not be destined to go to the house of clay. Be gracious, O holy lord of the world order, give me peace and joy.

यदेमि प्रस्फुरन्निव दृतिर्न ध्मातो अद्रिवः ।

मृळा सुक्षत्र मृळय ॥ २ ॥

2. *Yademi prasphuranniva dṛtirna dhmāto adrivaḥ.
Mṛlā suksatra mṛlaya.*

If at all I go blown about as a leaf or floating around as a cloud of dust in mere existence, even then, O gracious ruler of the order of existence, be kind, save me and give me joy.

क्रत्वः समह दीनता प्रतीपं जगमा शुचे ।

मृळा सुक्षत्र मृळय ॥ ३ ॥

3. *Kratvaḥ samaha dīnatā pratīpaṁ jagamā śuce.
Mṛlā suksatra mṛlaya.*

O lord of holy action and magnanimity, if by weakness or error I go astray or move into the opposite direction, then, O noble ruler, be gracious and kind and save me.

अपां मध्ये तस्थिवांसं तृष्णाविदज्जरितारम् ।

मृळा सुक्षत्र मृळय ॥ ४ ॥

4. *Apāṁ madhye tasthivāṁsaṁ tṛṣṇāvidaj-jaritā-
ram. Mṛlā suksatra mṛlaya.*

I stand stranded in the midst of waters, but still thirst torments me, the celebrant. I stand rooted in the heart of karma, yet ambition overwhelms me, the devotee. O lord of magnanimous order, save me, bless me.

यत्किं चेदं वरुण दैव्ये जनेऽ भिद्रोहं मनुष्याः श्चरामसि ।
अचिन्ती यत्तव धर्मी युयोपिम मा नस्तस्मादेनसो देव
रीरिषः ॥ ५ ॥

5. *Yat kiṁ cedam varuṇa daivye jane'bhidrohaṁ manusyāś-carāmasi. Acittī yat tava dharmā yuyopima mā nas-tasmād-enaso deva rīriṣaḥ.*

O Varuna, in the midst of noble humanity whatever wrong we commit as humans against divinity out of ignorance or negligence, whatever code of Dharma we violate, be not angry because of that trespass. O lord of grace, save us, bless us.

Mandala 7/Sukta 90

Vayu, Indra-Vayu Devataḥ, Vasishtha Maitravaruni Rshi

प्रवीर्या शुचयो दद्रीरे वामध्वर्युभिर्मधुमन्तः सुतासः ।

वह वायो नियुतो याह्यच्छा पिबा सुतस्यान्धसो मदाय ॥ १ ॥

1. *Pra vīrayā śucayo dadrire vām-adhvaryu-bhir-madhumantaḥ sutāsaḥ. Vaha vāyo niyuto yāhy-cchā pibā sutastyāndhaso madāya.*

Vayu, vibrant source giver of wind energy, come hither, bring all the appointed forces, pure honey sweets of food and drink distilled by specialists of the art are prepared and offered for you. Come and taste of the purest foods for the inspiration and motivation of the brave.

ईशानाय प्रहुतिं यस्त आनद् शुचिं सोमं शुचिपास्तुभ्यं वायो । कृणोषि तं मर्त्येषु प्रशस्तं जातोजातो जायते वाज्यस्य ॥ २ ॥

2. *Īśānāya prahutiṁ yasta ānaḥ śuciṁ somam śucipāstubhyaṁ vāyo. Kṛṇoṣi taṁ martyeṣu praśastaṁ jātojāto jāyate vājyasya.*

Vayu, ruler, controller and giver of energy,

whoever the person makes an offering to you with yajna for energy and serves you with pure soma of delight, you raise him to honour and fame among mortals and, O protector, promoter and lover of purity and energy, he grows stronger and more powerful as he emerges in one manifestation and birth after another.

रा॒ये नु॒ यं ज॒ज्ञतू॒ रोद॑सी॒मे रा॒ये दे॒वी धि॒षणा॑ धाति॒ देव॑म् ।
अध॑ वा॒युं नि॒युतः॑ स॒श्चत॒ स्वा उ॒त श्वे॒तं वसु॑धितिं
नि॒रे॒के ॥ ३ ॥

3. *Rāye nu yaṁ jajñatū rodasīme rāye devī dhiṣaṇā dhāti devam. Adha vāyurṇ niyutaḥ saścata svā uta śvetam vasudhitim nireke.*

Vayu is the brilliant and generous power of energy which the heaven and earth generate for the production of wealth, the light of which the divine voice of omniscience, Veda, holds and bears for the knowledge of humanity. This pure and brilliant power, treasure hold of wealth and prosperity, Vayu, its own companion forces serve, and bear it to fight out want and poverty where they prevail.

उ॒च्छ॒न्नु॒षसः॑ सु॒दिना॑ अ॒रि॒प्रा उ॒रु ज्योति॑र्वि॒विदु॑र्दी॒ध्यानाः॑ ।
गव्यं॑ चिदूर्वमु॒शिजो॑ वि वव्रु॒स्तेषा॑मनु॒प्रदि॑वः स॒स्त्रुरा॑पः ॥ ४ ॥

4. *Ucchannuṣasaḥ sudinā aripṛā uru jyotir-vividur-dīdhyānāḥ. Gavyaṁ cidūrvamuṣijo vi vavruṣṭeṣāmanu pradivaḥ sasrurāpaḥ.*

Pure and immaculate lights of dawn arise and shine to bring in the happy day. Shining they collect and radiate vast light for the world, and, brilliant with beauty and living energy, they uncover and reveal the

wealth of the earth and vast sky. Consequently the lights of dawn lead to radiations of light from the sun and the day's activities follow and proceed.

ते सत्येन मनसा दीध्यानाः स्वेन युक्तासः क्रतुना वहन्ति ।
इन्द्रवायू वीरवाहं रथं वामीशानयोरभि पृक्षः सचन्ते ॥ ५ ॥

5. *Te satyena manasā dīdhyānāḥ svena yuktāsaḥ kratunā vahanti. Indravāyū vīravāhaṁ rathaṁ vā-mīśānayorabhi prkṣaḥ sacante.*

They, Indra and Vayu, electric and wind energies, kindled, energised and developed by sincere application of the scholar's mind and, together augmented with homogeneous means and materials, give power, by yajnic combustion, to the chariot for transport of the brave. O scientists of wind and electricity, ruling the field of energy, all friends, associates and colleagues in the field join you in kindred programmes.

ईशानासो ये दधते स्वर्णो गोभिरश्वेभिर्वसुभिर्हिरण्यैः ।
इन्द्रवायू सूरयो विश्वमायुरवीन्द्रिर्वीरैः पृतनासु सद्युः ॥ ६ ॥

6. *Īśānāso ye dadhate svarṇo gobhir-aśvebhir-vasu-bhirhiranyaiḥ. Indravāyū sūrayo viśvam-āyur-arva-dbhirvīraiḥ pṛtanāsu sahyuḥ.*

Indra and Vayu, scholars and scientists of wind and electric energy, those leaders, pioneers and rulers, who bear and bring us peace, prosperity and joy with lands, cows and holy speech, horses and other means of transport, and golden wealths of the world, are brave heroes. They attain full health and longevity in the world for themselves and others, and win in the battles of life

over enemies and negativities by virtue of warriors provided with fast and efficient means of transport and communication.

अर्वन्तो न श्रवसो भिक्षमाणा इन्द्रवायू सुष्टुतिभिर्वसिष्ठाः ।
वाजयन्तः स्ववसे हुवेम यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. *Arvanto na śravaso bhikṣamāṇā indravāyū suṣṭutibhirvasiṣṭhāḥ. Vājayantaḥ svavase huvema yūyaṁ pāta svastibhiḥ sadā naḥ.*

Noble and brilliant scholars, fast and dynamic in their search for honour, fame and prosperity, warriors fighting for victory and success in the battles of life, and citizens for the sake of peace, protection and progress in life, all of us with songs of praise and appreciation call upon scientists and engineers of energy and power of wind and electricity with the exhortation: you all protect and promote us with all means and modes of happiness and well being all ways all time.

Mandala 7/Sukta 91

Vayu, Indra-Vayu Devataḥ, Vasishtha Maitravaruni Rshi

कुविदङ्ग नमसा ये वृधासः पुरा देवा अनवद्यास आसन् ।
ते वायवे मनवे बाधितायाऽवासयन्नुषसं सूर्येण ॥ १ ॥

1. *Kuvidaṅga namaśa ye vṛdhāsaḥ purā devā anavadyāsa āsan. Te vāyave manave bādhitāyā- 'vāsayann-uṣasaṁ sūryeṇa.*

Often indeed the veteran scholars of old who were brilliant and admirable beyond reproach and question, working with reverence and dedication for the advancement of knowledge and for giving new

inspiration and vibrant motivation to humanity in crisis, kindled the yajnic fire at dawn and ushered in a new era with the rise of the sun.

उ॒शन्ता॑ दू॒ता न द॑भाय गो॒पा मा॒सश्च॑ पा॒थः श॒रद॑श्च पू॒र्वीः ।
इन्द्र॑वायू सुष्टु॒तिर्वी॑मिया॒ना मा॒र्डीक॑मी॒ष्टे सु॒वितं॑ च॒ नव्य॑म् ॥ २ ॥

2. *Uśantā dūtā na dabhāya gopā māsaśca pāthaḥ śaradaśca pūrvīḥ. Indravāyū suṣṭutir-vāmiyānā mārḍīkamīṣṭe suvitam ca navyam.*

Indra and Vayu, leaders of power and vibrancy of passion motivated like prophets, you are not for oppression but for the defeat of oppression. You are protectors of humanity and pioneers over paths of progress for many many months, seasons and years. O harbingers of power and progress, our song of adoration addressed to you seeks compassion and prays for a new rise in wealth and well being.

पी॒वोअन्नं॑ रयि॒वृधः॑ सु॒मेधाः॑ श्वे॒तः सि॑षक्ति॒नियु॑ताम॒भि॒श्रीः ।
ते वा॒यवे॑ स॒मन॑सो॒ वि त॑स्थुर्वि॒श्वेन्नरः॑ स्वप॒त्यानि॑ चक्रुः ॥ ३ ॥

3. *Pīvo-annān rayivṛdhaḥ sumedhāḥ śvetaḥ siṣakti niyutāmabhiśrīḥ. Te vāyave samanaso vi tasthur-viśvennaraḥ svapatyāni cakruḥ.*

Leaders and pioneers of holy intelligence and yajna augment foods, they augment wealth, which the sun like a white orb of heaven favours as it energises the grace and power of the yajnic acts of pioneers with the light of its rays. The Dedicated Scholars together of one mind and resolution for the inspiration and motivation of the people stay strong and, being leaders of the world, they execute holy programmes leading to

nobler generations of the future.

यावत्तरस्तन्वो॑३ यावदोजो॑ यावन्नरश्चक्षसा॑ दीर्घ्यानाः ।
शुचिं॑ सोमं शुचिपा पातमस्मे॑ इन्द्रवायू सदतं ब॒र्हिरेदम् ॥ ४ ॥

4. *Yāvat tarastanvo yāvadojo yāvannaraścakṣasā dīdhyānāḥ. Śuciṁ somaṁ śucipā pātamasme indravāyū sadataṁ barhiredam.*

Indra and Vayu, leaders of light and power, as long as life and health continues, as long as honour and lustre lasts, as long as leading lights retain their vision and intelligence, so long abide by this house of advancement in knowledge and power and, O protectors of truth and purity, participate and promote our soma yajna of peace, purity and prosperity in holiness.

नियुवा॒ना नियुतः॑ स्पा॒र्हवी॑रा इन्द्रवायू स॒रथं॑ यातम॒र्वाक् ।
इदं॑ हि वां प्रभृ॑तं मध्वो॑ अग्रम॒ध प्रीणा॒ना वि मुमु॑क्त-
मस्मे ॥ ५ ॥

5. *Niyuvānā niyutaḥ spārhavīrā indravāyū saratham yātamārvāk. Idam hi vāṁ prabhṛtaṁ madhvo agramadha prīṇānā vi mumukta-masme.*

Indra, universal power and presence of all human action, Vayu, universal inspiration and motivation for progress, loved and revered heroes of universal life, users and supporters of all human energy, the entire humanity takes recourse to you. Come hither to us with your wealth of knowledge, action and advancement. This best of the honey sweets of our yajnic achievement is reserved and first offered to you. Pray take it and, pleased and loving, release us from the snares of sin and evil.

या वां शतं नियुतो याः सहस्रमिन्द्रवायू विश्ववाराः
सचन्ते । आभिर्यातं सुविदत्राभिर्वाक्पातं नरा प्रति-
भृतस्य मध्वः ॥ ६ ॥

6. *Yā vām śataṁ niyuto yāḥ sahasram-indravāyū
viśvavārāḥ sacante. Ābhiryātaṁ suvidatrā-
bhirarvāk pātaṁ narā pratibhṛtasya madhvah.*

Indra and Vayu, leading lights of knowledge and action, heroes of universal faith and choice, hundreds are your supporters, thousands indeed, who join and support you. With these, come hither to us by propitious paths with blissful gifts and, O leaders and pioneers, accept the honey sweets of our homage of abundant soma.

अर्वन्तो न श्रवसो भिक्षमाणा इन्द्रवायू सुष्टुतिभिर्वसिष्ठाः ।
वाजयन्तः स्ववसे हुवेम यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. *Arvanto na śravasō bhikṣamāṇā indravāyū
suṣṭutibhir-vasiṣṭhāḥ. Vājayantaḥ svavase
huvema yūyaṁ pāta svastibhi sadā naḥ.*

Flying on the wings of vision and imagination like riders of the skies, motivated and ambitious for honour and fame, aspiring for power and victory, brilliant sages and scholars and all of us invoke and invite you, Indra and Vayu, lords of knowledge and power, inspiration and motivation, with songs of admiration for the sake of protection and progress. O saints and sages, Indra and Vayu, pray bless us and advance us with all means and modes of peace, prosperity and all round well being all ways all time.

Mandala 7/Sukta 92

Vayu, Indra-Vayu Devatah, Vasishtha Maitravaruni Rshi

आ वा॒यो भू॒ष शुचि॒पा उ॒प नः स॒हस्रं ते नि॒युतो॑ वि॒श्ववार॑ ।

उपो॑ ते अ॒न्धो म॒द्यम॑यामि॒ यस्य॑ दे॒व दधि॑षे पू॒र्वपे॑यम् ॥ १ ॥

Ā vāyo bhūṣa śucipā upa naḥ sahasraṁ te niyuto viśvavāra. Upo te andho madyamayāmi yasya deva dadhiṣe pūrvapeyam.

1. Vayu, lord of inspiration, motivation, action and achievement, lover and protector of truth and purity, commanding love, reverence and choice of the world, come and grace our house of yajnic action where your supportive devotees await in thousands. I bring you inspiring food for presentation which you, O lord divine, you regard as your first priority and which, pray, please to accept.

प्र सो॒ता जी॒रो अ॒ध्वरे॑ष्व॒स्थात्सोम॑मिन्द्रा॒य वा॒यवे॑ पिब॒ध्यै ।

प्र यद्वा॑ म॒ध्वो अ॒ग्रि॒यं भ॒रन्त्य॑ध्व॒र्यवो॑ दे॒व॒यन्तः॑

श॒ची॒भिः ॥ २ ॥

Pra sotā jīro adhwareṣvsthāt somamidrāya vāyave pibadhyai. Pra yad vām madhvo agriyam bharantya dhvaryavo devayantaḥ śacībhiḥ.

2. The active press and the soma maker stand ready in holy yajnas of love and non-violence to offer hospitality to Indra and Vayu, masters of knowledge and enlightenment and action and advancement. O Indra and Vayu, holy yajakas seeking the favour of divinity with their best and holiest actions prepare the best and sweetest soma and keep it for you as homage with reverence.

प्र याभिर्यासि दाश्वांसमच्छा नियुद्धिर्वायविष्टये दुरोणे ।
नि नो रयिं सुभोजसं युवस्व नि वीरं गव्यमश्व्यं च
राधः ॥ ३ ॥

3. *Pra yābhiryāsi dāśvāṁsamacchā niyudbhirvā-
yaviṣṭaye duroṇe. Ni no rayiṁ subhojasam yuva-
sva ni vīraṁ gavyamaśvyam ca rādhaḥ.*

Vayu, lord of knowledge and motivation, come by superfast transport with supportive knowledge and expertise with which you proceed to the house of the liberal host of yajna for the fulfilment of his desired aim. Bless us with delicious food and wealth for comfortable life, brave generation of youth, plenty of lands and cows, horses and transport, and the success mantra to attain what is possible further on.

ये वायव इन्द्रमार्दनासु आदैवासो नितोशनासो अर्यः । घ्नन्तो
वृत्राणि सूरिभिः ध्याम सासह्वासो युधा नृभिर्मित्रान् ॥ ४ ॥

4. *Ye vāyava indramādanāsa ādevāso nitośanāso
aryaḥ. Ghnanto vṛtrāṇi sūribhiḥ śyāma sāsa-
hvāṁso yudhā nṛbhramitrān.*

Those who offer reverence and homage in honour of Vayu, who admire and celebrate Indra, respect the noble and brilliant people and destroy the enemies of the generous and brilliant, with all such brave and far sighted people, heroic warriors and leaders, let us take up the challenges and destroy the enemies and wipe out the demons of darkness, ignorance, injustice and poverty.

आ नो नियुद्धिः श्रुतिनीभिरध्वरं सहस्रिणीभिरुप याहि
यज्ञम् । वायो अस्मिन्त्सर्वने मादयस्व यूयं पात स्वस्तिभिः
सदा नः ॥ ५ ॥

5. *Ā no niyudbhiḥ śatinībhiradhvaram sahasriṇī-
bhirupa yāhi yajñam. Vāyo asmintsavane māda-
yasva yūyam pāta svastibhiḥ sadā nah.*

O Vayu, leader and giver of stormy inspiration and motivation, come with your forces of a hundredfold and thousandfold calibre to our yajna of non-violent production and progress and celebrate the glory of the social order in this session. O Indra, O Vayu, O heroic wise, protect and promote us with all means and modes of happiness and all round well being all ways all time.

Mandala 7/Sukta 93

Indra-Agni Devate, Vasishtha Maitravaruni Rshi

शुचिं नु स्तोमं नवजातमद्येन्द्राग्नी वृत्रहणा जुषेथाम् ।

उभा हि वां सुहवा जोहवीमि ता वाजं सद्य उशते धेष्टा ॥ १ ॥

1. *Śuciṁ nu stomam navajātamadyendrāgnī vṛtra-
haṇā juṣethām. Ubhā hi vām suhavā johavīmi tā
vājam sadya uśate dheṣṭhā.*

Indra and Agni, leaders of power and enlightenment, destroyers of darkness, ignorance, injustice and poverty, accept this song of purity newly created in your honour and come to our yajna session. I invoke you both, who, readily responsive to the call, instantly grant food, energy and success to the faithful devotee inspired for action.

ता सानसी शवसाना हि भूतं साक्वृधा शवसा शूशुवांसा ।
क्षयन्तौ रायो यवसस्य भूरैः पृङ्गं वाजस्य स्थविरस्य
घृष्वैः ॥ २ ॥

2. *Tā sānasī śavasānā hi bhūtaṁ sākāṁ vṛdhā śavasā śūśuvāmsā. Kṣayantau rāyo yavasasya bhūreḥ prñktaṁ vājasya sthavirasya ghrṣveḥ.*

Universally adored and victorious, you rise together, mighty with force and power. You command treasures of boundless wealth and grandeur. Pray grant us abundance of stable strength, sustenance and inviolable power for success and victory.

उपो ह यद्विदथं वाजिनो गुर्धीभिर्विप्राः प्रमतिमिच्छमानाः ।
अर्वन्तो न काष्ठां नक्षमाणा इन्द्राग्नी जोहुवतो नरस्ते ॥ ३ ॥

3. *Upo ha yad vidatham vājino gur-dhībhir-viprāḥ pramatim-icchamānāḥ. Arvanto na kāṣṭhām nakṣamāṇā indrāgnī johuvato naraste.*

When men of vision, courage and faith proceed to join the yajna of social order, and vibrant sages desiring super intelligence and wisdom proceed with lightning speed to reach the climax of their ambition, then they invoke you, Indra and Agni, and they rise to be the leaders of humanity with their intelligence, will and actions.

गीर्भिर्विप्रः प्रमतिमिच्छमान ईदृ रयिं यशसं पूर्वभाजम् ।
इन्द्राग्नी वृत्रहणा सुवज्रा प्र नो नव्येभिस्तिरतं देष्णैः ॥ ४ ॥

4. *Gīrbhir-vipraḥ pramatim-icchamāna īṭṭe rayim yaśasaṁ pūrvabhājam. Indrāgnī vṛtrahaṇā suvajrā pra no navyebhis-tirataṁ deṣṇaiḥ.*

The vibrant visionary, the poet, seeking super intelligence and wisdom, celebrates you, Indra and Agni, with songs of adoration and prays for wealth and honour of the first and universal order. Indra and Agni, lords of

light and action, destroyers of darkness with thunderbolt in hand, grant us the latest gifts of light, wealth and honour and help us cross the seas of life.

सं यन्मही मिथती स्पर्धमाने तनूरुचा शूरसाता यतैते ।

अदैवयुं विदथे देवयुभिः सत्रा हतं सोमसुता जनेन ॥ ५ ॥

5. *Sam yanmahī mithatī spardhamāne tanūrucā śūrasātā yataite. Adevayum vidathe devayubhiḥ satrā hataṁ somasutā janena.*

When two great forces, contesting against each other in the battle of the brave, fight with their bodily might and lustre, then, O warrior, devoted joining with the forces dedicated to divinity in the strife, destroy the impious power with righteous arms. Save the devotees of soma and divinity with your knowledge and application of knowledge in action.

इमामु षु सोमसुतिमुप न एन्द्राग्नी सौमनसाय यातम् । नू
चिद्धि परिमन्नाथे अस्माना वां शश्वद्विर्वृतीय वाजैः ॥ ६ ॥

6. *Imāmu ṣu somasutimupa na endrāgnī saumanasāya yātam. Nū ciddhi parimamnāthe asmānā vām śasvadbhir-vavṛtīya vājaiḥ.*

Indra and Agni, lords of action and light of knowledge, come and grace this soma yajna of ours for the joy and fulfilment of our heart. After all you accept us as your own and never neglect us. Therefore I constantly invoke and invite you with homage and yajnic gifts of never failing order and value.

सो अग्र एना नमसा समिद्धोऽच्छ मित्रं वरुणमिन्द्रं वोचेः ।

यत्सीमागश्चकृमा तत्सु मृळ तदर्यमादितिः शिश्रथन्तु ॥ ७ ॥

7. *So agna enā namasā samiddho 'cchā mitraṁ varuṇam-indraṁ voceḥ. Yat sīm-āgaś-cakṛmā tat su mṛḷa tadaryamāditiḥ śīsrathantu.*

Agni, lord of light and knowledge, thus adored and kindled, pray speak to Mitra, Varuna and Indra, friend, judge and ruler, that whatever trespass we have committed, they be gracious and ward off with sympathy, and may Aryama, lord of rectitude, and Aditi, mother nature, loosen the bonds of negative snares.

एता अग्र आशुषाणास इष्टीर्युवोः सचाभ्यश्याम वाजान् ।
मेन्द्रो नो विष्णुर्मरुतः परि ख्यन्युयं पात स्वस्तिभिः सदा
नः ॥ ८ ॥

8. *Etā agna āśuṣāṇāsa iṣṭīryuvoḥ sacābhyaśyāma vājān. Mendro no viṣṇurmarutaḥ pari khyan yūyam pāta svastibhiḥ sadā naḥ .*

Agni, lord of light and knowledge, we, your devotees, reaching you in earnest with ardent desire, pray that we may have the favour of fulfilment with knowledge and power and win strength and success in our battles of life, and may Indra, lord omnipotent, Vishnu, lord omnipresent, and Maruts, energies and inspirations of all moving Vayu, never forsake us. O lords of light, power and inspiration, O saints and scholars, pray you all protect and promote us with all means and modes of well being and fulfilment all ways all time.

Mandala 7/Sukta 94

Indra-Agni Devate, Vasishtha Maitravaruni Rshi

इयं वामस्य मन्मन् इन्द्राग्नी पूर्वस्तुतिः ।
अभ्राद् वृष्टिर्वाजनि ॥ १ ॥

1. *Iyaṁ vāmasya manmana indrāgnī pūrvyastutiḥ.
Abhrād vṛṣṭirivājani.*

Indra and Agni, lords of action and enlightenment, this principal and ancient song of adoration for you from the celebrant flows spontaneously like rain from the cloud.

शृणुतं जरितुर्हवमिन्द्राग्नी वनतं गिरः ।

ईशाना पिप्यतं धियः ॥ २ ॥

2. *Śṛṇutaṁ jaritur-havam-indrāgnī vanataṁ girah.
Īśānā pipyataṁ dhiyaḥ.*

Indragni, lords of action and enlightenment, listen to the celebrant's song of adoration, accept and appreciate the words, O sovereign lords, and refine and energise his thought and imagination to flow into expression and action.

मा पापत्वाय नो नरेन्द्राग्नी माभिःस्तये ।

मा नो रीरधतं निदे ॥ ३ ॥

3. *Mā pāpatvāya no narendrāgnī mābhiśastaye.
Mā no rīradhataṁ nide.*

Indragni, leaders of humanity, pioneers of progress and enlightenment, deliver us not to the sinner, not to the tyrant, not to the reviler. Let us be free.

इन्द्रे अग्रा नमो बृहत्सुवृक्तिमेरयामहे ।

धिया धेना अवस्यवः ॥ ४ ॥

4. *Indre agnā namo bṛhat suvṛktim-erayāmahe.
Dhiyā dhenā avasyavaḥ.*

Salutations and high honour to Indra and Agni,

leading lights of action and advancement with enlightenment. Let us offer them high praise and gratitude in the best of words with the best of thoughts. We need protection, and they are protectors and guides in our course of progress.

ता हि शश्वन्त॒ ईळ॑त इ॒त्था वि॒प्रा॒स ऊ॒तये॑ ।

स॒बा॒धो वा॒जसा॑तये ॥ ५ ॥

5. *Tā hi śaśvanta īlata itthā viprāsa ūtaye.*
Sabādho vājasātaye.

Beset with difficulties, saints and sages, scholars and pioneers always look up to them and thus pray for protection and guidance to move further and win their goal.

ता वां गी॒र्भिर्वि॑प॒न्यवः॑ प्रय॒स्वन्तो॑ हवामहे ।

मे॒धसा॑ता स॒नि॒ष्यवः॑ ॥ ६ ॥

6. *Tā vām gīrbhir-vipanyavaḥ prayasvanto havāmahe. Medhasātā sanīṣyavaḥ.*

With songs of praise, bearing homage and havi for the holy fire, we invoke and invite you to our yajna in search of higher initiative and further self advancement.

इन्द्रा॑ग्नी॒ अव॑सा॒गत॒म॒स्मभ्यं॑ च॒र्षणी॑सहा ।

मा नो॑ दुःशंस॑ ई॒शत॑ ॥ ७ ॥

Indrāgnī avasāgatam-asmabhyam carṣaṇīśahā.
Mā no duḥśaṁsa īśata.

O lords of light and action, Indra and Agni, leaders of the people with patience and spirit of

challenge, destroyers of hostilities, come to us with protection, guidance and the prize of victory. Let no evil, no malicious or disreputable forces rule over us.

मा कस्य नो अरुरुषो धूर्तिः प्रणङ्मर्त्यस्य ।
इन्द्राग्नी शर्म यच्छतम् ॥ ८ ॥

8. *Mā kasya no araruṣo dhūrtiḥ praṇaṁmartyasya.*
Indrāgnī śarma yacchatam.

Let no violent man's evil design ever touch and injure us. Indra and Agni, pray give us the peace and felicity of a happy home.

गोमद्भिरण्यवद्वसु यद्वामश्चावदीमहे ।
इन्द्राग्नी तद्वनेमहि ॥ ९ ॥

9. *Gomaddhiranyaavad vasu yad vāmaśvāv-adīmahe.*
Indrāgnī tad vanemahi.

Indra and Agni, whatever gifts of lands, cows and the language of enlightenment, whatever wealth of gold and gracious manners and culture, horses, transport, initiative and achievement we ask of you and pray for, help and guide us that we may win the desired goal.

यत्सोम आ सुते नर इन्द्राग्नी अजोहवुः ।
ससीवन्ता सपर्यवः ॥ १० ॥

10. *Yat soma ā sute nara indrāgnī ajohavuh.*
Saptīvantā saparyavaḥ.

When the soma is pressed out and distilled in yajna and the leading performers with full faith offer it to you in homage, then O Indra and Agni, guides and

pioneers of light and action for success, pray accept the call and come post haste to join and enjoy the celebrations.

उक्थेभिर्वृत्रहन्तमा या मन्दाना चिदा गिरा ।

आङ्गूषैराविवांसतः ॥ ११ ॥

11. *Ukthebhir-vṛtrahantamā yā mandānā cidā girā.
Āṅgūṣair-āvivāsatah.*

O greatest destroyers of evil and darkness, when with the holy chant of Vedic hymns and songs of adoration in words of faith and sincerity you are invoked and invited, then come rejoicing and enlighten the yajna with grace.

ताविदुःशंसं मर्त्यं दुर्विद्वांसं रक्षस्विनम् ।

आभोगं हन्मना हतमुदधिं हन्मना हतम् ॥ १२ ॥

12. *Tāvid duḥśaṁsaṁ martyaṁ durvidvāṁsaṁ
rakṣasvinam. Ābhogaṁ hanmanā hatam-udadhim
hanmanā hatam.*

Destroy with a fatal blow the despicable and disreputable mortal, the negative scholar who abuses knowledge, the demonic destroyer and the rapacious ogre. Churn the sea of evil with heat and burn it up with a single fatal blow.

Mandala 7/Sukta 95

Sarasvati, Sarasvan Devata, Vasishtha Maitravaruni Rshi

प्र क्षोदसा धार्यसा सस्त्र एषा सरस्वती धरुणमायसी पूः ।
प्रबाबधाना रथ्यैव याति विश्वा अपो महिना सिन्धु-
रन्याः ॥ १ ॥

1. *Pra kṣodasā dhāyasā sasra eṣā sarasvatī dharuṇamāyasī pūḥ. Prabābadhānā rathyeva yāti viśvā apo mahīnā sindhuranyāḥ.*

This Sarasvati, perennial stream of living waters and dynamic knowledge, is a treasure fortress of gold that holds all wealth of the world of knowledge. It is a constantly running stream that flows with waters, ever rushing and ever refreshing, towards the infinite ocean of omniscience wherefrom it arises and where it terminates. It goes on and on like a chariot on course in race, collecting and comprehending all other streams of world knowledge by virtue of its all inclusive majesty of character.

एकाचेतत्सरस्वती नदीनां शुचिर्यती गिरिभ्य आ समुद्रात् ।
रायश्चेतन्ती भुवनस्य भूरर्धृतं पयो दुदुहे नाहुषाय ॥ २ ॥

2. *Ekācetat sarasvatī nadīnām śuciryatī giribhya ā samudrāt. Rāyaścetantī bhuvanasya bhūrer-ghṛtaṁ payo duduhe nāhuṣāya.*

Sarasvati is the one stream of streams which is crystalline pure, receives her content from the eternal ocean, emerges from the mountains and flows to the ocean, collecting on way reflecting and revealing the wealths of this great existential world and yielding water, milk, honey and the cream of enlightenment for humanity.

स वावृधे नर्यो योषणासु वृषा शिशुर्वृषभो यज्ञियासु । स
वाजिनं मघवद्भ्यो दधाति वि सातये तन्वं मामृजीत ॥ ३ ॥

3. *Sa vāvṛdhe naryo yoṣaṇāsu vṛṣā śīṣurvṛṣabho yajñiyāsu. Sa vājinam maghavadbhyo dadhāti vi sātaye tanvaṁ māmṛjīta.*

That human wealth of knowledge revealed by the eternal stream grows for humanity. It is inspiration in the divine hymns of the Veda, holy fire in the yajna vedis, destroyer of ignorance, and the shower of rains for the yajnic priests of the world of business. It bears and brings passion and ambition for the people of honour and excellence and strengthens and refines the body, mind and spirit for success and victory in the battles of life.

उत स्या नः सरस्वती जुषाणोप श्रवत्सुभगा यज्ञे अस्मिन् ।
मितज्ञुभिर्नमस्यैरियाना राया युजा चिदुत्तरा सखिभ्यः ॥ ४ ॥

4. *Uta syā naḥ sarasvatī juṣāṇopa śravat subhagā yajñe asmin. Mitajñubhir-namasyair-iyānā rāyā yujā ciduttarā sakhibhyaḥ.*

And that perennial living stream, Sarasvati, loving and gracious, overflowing with wealth, honour and excellence, may come, we pray, and listen to us in this yajna of life. When approached by the yajnic of discipline with reverence and homage, she showers her favours full of wealth higher and ever more on her devoted friends.

इमा जुह्वाना युष्मदा नमोभिः प्रति स्तोमं सरस्वति जुषस्व ।
तव शर्मन्प्रियतमे दधाना उप स्थेयाम शरणं न वृक्षम् ॥ ५ ॥

5. *Imā juhvānā yuṣmadā namobhiḥ prati stomam sarasvati juṣasva. Tava śarman priyatame dadhānā upa stheyāma śaraṇam na vrkṣam.*

Sarasvati, eternal stream of the waters of life, these adorations presented to you with homage and reverence, we pray, accept and cherish at every yajna.

Enjoying your gift of peace and a happy home, let us abide under your divine shelter and sustenance as birds nestle on the tree.

अयमु ते सरस्वति वसिष्ठो द्वारवृतस्य सुभगे व्यावः । वर्ध
शुभ्रे स्तुवते रसि वाजान्युयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Ayamu te sarasvati vasiṣṭho dvārāvṛtasya subhago vyāvaḥ. Vardha śubhre stuvate rāsi vājān yūyam pāta svastibhiḥ sadā naḥ.*

Sarasvati, crystalline stream of the life and light of eternity, this sagely scholar in search of brilliance opens the double doors of truth, Rtam, the eternal law of the dynamics of existence, and Satyam, the world of existence living constant under the law at the levels of matter, energy and mind enveloping the spirit. O divinity of purity, power and excellence, grow and rise to manifest in the mind and spirit for the celebrant. You give the ultimate wealths and victories of the world. Pray come, arise and bless with the perennial flow. O Mother stream, O saints and sages, teachers and preachers, protect and promote us with all means and modes of happiness and well being all ways all time.

Mandala7/Sukta 96

Sarasvati, Sarasvan Devata, Vasishtha Maitravaruni Rshi

बृहदु गायिषे वचोऽसुर्यी नदीनाम् । सरस्वतीमिन्महया
सुवृक्तिभिः स्तोमैर्वसिष्ठ रोदसी ॥ १ ॥

1. *Bṛhadu gāyiṣe vaco 'suryā nadīnām. Sarasvatī-minmahayā suvṛktibhiḥ stomair-vasiṣṭha rodasī.*

O brilliant sage, sing and celebrate in lofty song

Sarasvati, most powerful stream of heaven and earth among streams of life, glorify her in holy poems by homage and reverence in yajnas.

उ॒भे य॒त्ते म॒हिना शु॒भ्रे अ॒न्धसी अधि॒क्षियन्ति॑ पू॒र्वः ।

सा नो॑ बो॒ध्यवि॒त्री म॒रुत्स॒खा चो॒द् राधो॑ म॒घोना॑म् ॥ २ ॥

2. *Ubhe yat te mahinā śubhre andhasī adhikṣiyanti pūravaḥ. Sā no bodhyavitṛī marutsakhā coda rādho maghonām.*

O divine stream of crystalline power and purity, by the grandeur of your light of knowledge devoted celebrants of all time receive both material nourishment and spiritual enlightenment, and thereby achieve both worldly honour and ultimate freedom. O saving spirit, protective mother, companion of the vibrations of divinity, awaken us and inspire in us the power and potential of eternal wealth and grandeur implicit in us and raise it to realisation and perfection.

भ॒द्रमि॒द्भद्रा॑ कृ॒णव॒त्सर॑स्व॒त्यक्वारी॑ चे॒तति॑ वा॒जिनी॑वती ।

गृ॒णा॒ना ज॑मद॒ग्नि॒वत्स्तु॑वा॒ना च॑ वसि॒ष्ठव॑त् ॥ ३ ॥

3. *Bhadramid bhadra kṛṇavat sarasvatyakavārī cetati vājīnīvātī. Grṇānā jamadagnivat stuvānā ca vasiṣṭhavat.*

Gracious Sarasvati does good, opposes the evil, and, radiant as light celebrated by the fiery sage and celebrated by the brilliant poet, she enlightens all for success and victory.

ज॒नी॒यन्तो॑ न्वग्र॒वः पु॒त्री॒यन्तः॑ सु॒दान॑वः ।

सर॑स्वन्तं हवामहे ॥ ४ ॥

4. *Janīyanto nvagravaḥ putrīyantaḥ sudānavaḥ.
Sarasvantam havāmahe.*

Wishing for marriage, or looking forward to good progeny, liberally giving in charity, or meditating to realise the light of divinity, we pray for the living flow of the waters of Sarasvati, radiating light of divinity, the eternal ocean whence flow the light and the waters of life.

ये ते सरस्व ऊर्मयो मधुमन्तो घृतश्चुतः ।
तेभिर्नोऽविता भव ॥ ५ ॥

5. *Ye te sarasva ūrmayo madhumanto ghr̥taścutaḥ.
Tebhirno'vitā bhava.*

O divine ocean of the eternal flow of existence and the cosmic light of omniscience, be our light giver and saviour with waves of the honey sweets of nectar and the radiance of light divine.

पीपिवांसं सरस्वतः स्तनं यो विश्वदर्शतः ।
भक्षीमहि प्रजामिषम् ॥ ६ ॥

6. *Pīpivāṁsam sarasvataḥ stanam yo viśvadarśataḥ.
Bhakṣīmahi prajāmiṣam.*

O lord, let us live and enjoy life with food, energy, knowledge and enlightenment unto the ultimate freedom, drinking the divine nectar at the overflowing ocean source of eternal life, the sovereign who watches and governs everyone, everything, of the universe.

Mandala7/Sukta 97

Indra, Brhaspati, Indra-Brahmanaspati, Indra-Brhaspati Devatah, Vasishtha Maitravaruni Rshi

य॒ज्ञे दि॒वो नृ॒षद॑ने पृ॒थि॒व्या नरो॒ यत्र॑ दे॒वय॑वो म॒दन्ति॑ ।

इन्द्रा॑य॒ यत्र॑ स॒र्वना॑नि सु॒न्वे ग॒म॒न्मदा॑य प्रथ॒मं वय॑श्च ॥ १ ॥

1. *Yajñe divo nṛṣadane pṛthivyā naro yatra deva-yavo madanti. Indrāya yatra savanāni sunve gamanmadāya prathamam vayaśca.*

Where in the yajna in the house of assembly, leading lights of humanity from the earth and leading lights of life from heaven join and rejoice in pursuit of divinity, and where the exhilarating essences of soma are distilled for celebration in honour of Indra, lord of the world, there let us join and pray, and may the lord arrive in the first and foremost manifestations of divinity for young and old.

आ दै॒व्या वृ॒णीम॑हे ऽ वा॒सि बृ॒हस्प॑ति॒र्नो म॒ह आ स॑खायः ।
यथा॑ भ॒वेम॑ मी॒ळहु॑षे अ॒नागा॑ यो नो॑ दा॒ता प॑रा॒वतः॑
पि॒तेव॑ ॥ २ ॥

2. *Ā daivyā vṛṇīmahe'vāmsi brhaspatirno maha ā sakhāyaḥ. Yathā bhavema mīlhuṣe anāgā yo no dātā parāvataḥ piteva.*

And there, O friends, let us pray for the protection and blessings of divinity, and may Brhaspati, lord of the mighty universe, exalt us in the spirit so that we grow sinless in the eyes of the generous lord of life and vitality who alone is our generous giver and supreme saviour as father for children.

तमु ज्येष्ठं नमसा हविर्भिः सुशेवं ब्रह्मणस्पतिं गृणीषे । इन्द्रं
श्लोको महि दैव्यः सिषक्तु यो ब्रह्मणो देवकृतस्य
राजा ॥ ३ ॥

3. *Tamu jyeṣṭham namasā havirbhiḥ suśevaṁ brahmaṇaspatiṁ grṇīṣe. Indram śloko mahi daivyaḥ siṣaktu yo brahmaṇo devakṛtasya rājā.*

The same lord supreme of the universe, merciful protector and saviour, I adore with humility, reverence and offers of homage, and may this song of divine adoration reach the great lord Indra who rules this world of divine creation and reveals the divine Word of the Veda, universal knowledge.

स आ नो योनिं सदतु प्रेष्ठो बृहस्पतिर्विश्ववारो यो अस्ति ।
कामो रायः सुवीर्यस्य तं दात्पर्षन्नो अति सशक्तो
अरिष्टान् ॥ ४ ॥

4. *Sa ā no yoniṁ sadatu preṣṭho bṛhaspatirviśvavāro yo asti . Kāmo rāyaḥ suvīryasya taṁ dāt parṣanno ati saścato ariṣṭān.*

May that dearest lord of supreme love, creator and ruler of the mighty universe and giver of eternal knowledge of the Veda, who is the universal choice and sole object of adoration and prayer for the world, bless our house of yajna and manifest in our heart, give us fulfilment of our heart's desire for wealth, virility and noble progeny, and wash off our sins and ailments which pollute us, and thus may the lord cleanse us of our existential dirt.

तमा नो अर्कममृताय जुष्टमिमे धासुरमृतासः पुराजाः ।
शुचिक्रन्दं यजतं प्रस्त्यानां बृहस्पतिमनुर्वाणं हुवेम ॥ ५ ॥

5. *Tamā no arkamamṛtāya juṣṭamime dhāsuramṛtāsaḥ purājāḥ. Śucikrandam yajataṁ pastyānām brhaspatim-anarvāṇaṁ huvema.*

That self-refulgent adorable Brhaspati, lord sustainer and ruler of the vast world, loved and worshipped for the attainment of the immortal state of bliss, may these Sages of primeval and original vision reveal to us and bring us close to it. That same Brhaspati, incomprehensible supreme lord all loving and enemy to none, celebrated in the purity of divine hymns of the Veda, sole object of the worship and yajnic homage of our citizens in our homes, we invoke and adore.

तं शुग्मासो अरुषासो अश्वा बृहस्पतिं सहवाहो वहन्ति ।
सहश्चिद्यस्य नीलवत्सधस्थं नभो न रूपमरुषं वसानाः ॥ ६ ॥

6. *Tam śagmāso aruṣāso āśvā brhaspatim sahavāho vahanti. Sahaścid yasya nīlavat sadhastham nabho na rūpamaruṣaṁ vasānāḥ.*

The powerful red rays of the rising sun in their united majesty, wearing the glorious mantle of his sublime form expansive as space, and bearing at heart the message of his omnipotence immanent in the universe like the treasure of Infinity, reveal, express and communicate the presence of Brhaspati, sustainer and ruler of the world of existence.

स हि शुचिः शतपत्रः स शुन्ध्युर्हिरण्यवाशीरिषिः स्वर्षाः ।
बृहस्पतिः स स्वावेश ऋष्वः पुरु सखिभ्य आसुतिं
करिष्ठः ॥ ७ ॥

7. *Sa hi śuciḥ śatapatraḥ sa śundhyur-hiraṇyavāśiṣiraḥ svarṣāḥ. Brhaspatiḥ sa svāveśa ṛṣvaḥ purū sakhibhya āsutim kariṣṭhaḥ.*

That lord, Brhaspati, is pure, purifying and sanctifying, infinitely manifest in the countless leaves of the cosmic tree, golden sweet of word and voice in the Veda, ever dynamic in nature and ever rejoicing in the self. He is easy of access, being immanent in the universe and beatific, creating abundant peace, prosperity and joy for the devotees.

देवी देवस्य रोदसी जनित्री बृहस्पतिं वावृधतुर्महित्वा ।
दक्षाय्याय दक्षता सखायः कर्द्द ब्रह्मणे सुतरा सुगाधा ॥ ८ ॥

8. *Devī devasya rodasī janitrī brhaspatiṁ vāvṛdha-
tur-mahitvā. Dakṣāyāya dakṣatā sakhāyaḥ karad
brahmaṇe sutarā sugādhā.*

Divine earth and heaven manifest Brhaspati and glorify him by the revelation of his greater glory. O friends, glorify the boundless lord of omnipotence who reveals the Veda for our knowledge of the vast reality of existence and makes the path to divinity through the ocean easy to follow.

इयं वां ब्रह्मणस्पते सुवृक्तिर्ब्रह्मेन्द्राय वज्रिणे अकारि ।
अविष्टं धियो जिगृतं पुरन्धीर्जजस्तमर्यो वनुषामरातीः ॥ ९ ॥

9. *Iyaṁ vāṁ brahmaṇaspate suvrktir-brahmendrāya
vajriṇe akāri. Aviṣṭaṁ dhiyo jīgṛtaṁ purandhīr-
jajastamaryo vanuṣāmarātīḥ.*

O Brahmanaspati, lord sustainer and protector of the vast reality of existence and its law and divine knowledge, this holy song of adoration is addressed to you and Indra in honour of the might and majesty of your glory and divine protection against darkness and evil. Pray listen, and protect our mind and action,

awaken the rulers and protectors of our social order, fight out and destroy the enemies and oppositions of the devotees.

बृहस्पते युवमिन्द्रश्च वस्वो दिव्यस्येशाथे उत पार्थिवस्य ।
धत्तं रयिं स्तुवते कीरये चिद्भूय पात स्वस्तिभिः सदा
नः ॥ १० ॥

10. *Brhaspate yuvamindraśca vasvo divyasyeśāthe uta pārthivasya. Dhattam rayim stuvate kīraye cid yūyam pāta svastibhiḥ sadā naḥ.*

Brhaspati, lord of this vast universe, and Indra, you are lords omnipotent of the glory and majesty of the world, you rule and order the light of heaven and the wealths of the earth. Pray bear and bring the light of divinity and wealth of the world to bless the celebrant and the worshipper. O lords and divinities of nature and humanity, protect and promote us with all modes and means of peace, prosperity and excellence all ways all time.

Mandala7/Sukta 98

*Indra, Indra-Brhaspati Devate, Vasishtha
Maitravaruni Rshi*

अध्वर्यवोऽ रुणं दुग्धमंशुं जुहोतन वृषभाय क्षितीनाम् ।
गौराद्वेदीयाँ अवपानमिन्द्रो विश्वाहेद्याति सुतसोम-
मिच्छन् ॥ १ ॥

1. *Adhvaryavo'ruṇam dugdhamamśum juhotana vṛṣabhāya kṣitīnām. Gaurād vedīyāṅ avapānamindro viśvāhed yāti sutasomamicchan.*

O devotees of creative yajna, at the dawn of the

fiery sun, offer refined and energised soma and milk into the fire of yajna in honour of Indra, generous omnipotent ruler of the worlds. Having received exhilarating soma inspiration from the sacred vedi of light, Indra, the ruler, the scholar, the human soul, proceeds to the day's activity with passion for consecrated action every new day.

यद्दधिषे प्रदिवि चार्वन्नं दिवेदिवे पीतिमिदस्य वक्षि । उत
हृदोत मनसा जुषाण उशन्निन्द्र प्रस्थितान्पाहि सोमान् ॥ २ ॥

2. *Yad dadhiṣe pradivi cārvannaṁ divedive pītimi-
dasya vakṣi. Uta hṛdota manasā juṣāṇa uśanni-
ndra prasthitān pāhi somān.*

Indra, since you have received and internalised the exhilarating soma of the mission of life at the vedi in earlier days, and love to live the taste and message of it every day, then, loving the soma by heart and soul and passionately anxious for action, take the soma offered, and inspire and exhort these yajakas for the appointed tasks of the day.

जज्ञानः सोमं सहसे पपाथ प्र ते माता महिमानमुवाच ।
एन्द्र पप्राथोर्वन्तरिक्षं युधा देवेभ्यो वरिवश्चकर्त्त ॥ ३ ॥

3. *Jajñānaḥ somaṁ sahase papātha pra te mātā
mahimānam-uvāca. Endra paprathor-vantrikṣaṁ
yudhā devebhyo varivaścakartha.*

Aware of the self, knowing your tasks in life, recognising your powers and potential, dedicated to your yajna and your yajnic performers, you drank the soma of initiation for the realisation of your power, patience and passion, and Mother Nature spoke to you and

dedicated you to the Infinite and Omnipotent. You fought with courage and fortitude, achieved wondrous peace and prosperity with your warriors for noble humanity, and rose to the skies with honour and fame.

यद्योधया महतो मन्यमानान्त्साक्षाम् तान्बाहुभिः शाश-
दानान् । यद्वा नृभिर्वृत इन्द्राभियुध्यास्तं त्वयाजिं सौश्रवसं
जयेम ॥ ४ ॥

4. *Yad yodhayā mahato manyamānānt-sākṣāma tān bāhubhiḥ śāśadānān. Yad vā nṛbhirvṛta indrabhiyudhyāstaṁ tvayājim sauśravasaṁ jayema.*

When you fight against those who attack, believing they are great, we shall fight out those violent enemies with arms even in hand to hand fight. And when in formation with your warring heroes around, you engage in contests, then with you we shall win that contest with honour and fame.

प्रेन्द्रस्य वोचं प्रथमा कृतानि प्र नूतना मघवा या चकार ।
यदेददेवीरसहिष्टमाया अथाभवत्केवलः सोमो अस्य ॥ ५ ॥

5. *Prendrasya vocaṁ prathamā kṛtāni pra nūtanā maghavā ya cakāra. Yadedadevīrasahiṣṭa māyā athābhavat kevalaḥ somo asya.*

Let me thus proclaim and celebrate the exploits of Indra, those accomplished earlier and the latest which the illustrious hero has achieved when he challenged and frustrated the evil designs of the crafty enemies and became the sole winner of the soma of honour and fame.

तवेदं विश्वमभितः पशव्यं । यत्पश्यसि चक्षसा सूर्यस्य ।
गवामसि गोपतिरेक इन्द्र भक्षीमहि ते प्रयतस्य वस्वः ॥ ६ ॥

6. *Tavedaṁ viśvamabhitaḥ paśavyaṁ yat paśyasi cakṣasā sūryasya. Gavāmasi gopatireka indra bhakṣīmahi te prayatasya vasvaḥ.*

Indra, yours is all this living wealth around which you see under the light of sun. You are the sole master, possessor, ruler, protector and promoter of lands and cows and the lights of knowledge and culture of this earth. We ask of you and solicit wealths of the world for ourselves, because you are the giver.

बृहस्पते युवमिन्द्रश्च वस्वो दिव्यस्येशाथे उत पार्थिवस्य ।
धत्तं रयिं स्तुवते कीरये चिद्भूय पात स्वस्तिभिः सदा
नः ॥ ७ ॥

7. *Brhaspate yuvamindraśca vasvo divyasyeśathe uta pāarthivasya. Dhattaṁ rayiṁ stuvate kīraye cid yūyaṁ pāta svastibhiḥ sadā naḥ.*

Brhaspati, lord of the vast universe, Indra, omnipotent and illustrious ruler, you are the lord of the beauty and majesty of the light of heaven and wealths of the earth. You alone rule and order these. Pray bear and bring light and wealth to bless the celebrant and the worshipper. O lord and divinities of nature and humanity, protect and promote us with all modes and means of peace, prosperity and excellence all ways all time.

Mandala7/Sukta 99

*Vishnu, Indra-Vishnu Devate, Vasishtha
Maitravaruni Rshi*

प्रो मात्रया तन्वा वृधान न ते महित्वमन्वश्नुवन्ति । उभे ते
विद्म रजसी पृथिव्या विष्णो देव त्वं परमस्य वित्से ॥ १ ॥

1. *Paro mātrayā tanvā vṛdhāna na te mahitvam-anvaśnuvanti. Ubhe te vidma rajasī prṥhivyā viṣṇo deva tvaṁ paramasya vitse.*

Vishnu, omnipresent lord supreme, manifesting by the expansive world forms of mother nature, no one comprehends your greatness and majesty. We apprehend both your worlds from earth to heaven but, O lord self-refulgent, you know and are the ultimate beyond these too. (You are immanent and transcendent.)

न तै विष्णो जायमानो न जातो देव महिम्नः परमन्तमाप ।
उदस्तभ्ना नाकमृष्वं बृहन्तं दाधर्थं प्राचीं ककुभं
पृथिव्याः ॥ २ ॥

2. *Na te viṣṇo jāyamāno na jāto deva mahimnaḥ paramantamāpa. Udastabhna nākamṛṣvaṁ bṛhantaṁ dādhartha prācīm kakubhaṁ prṥhivyāḥ.*

Vishnu, self-refulgent lord immanent and transcendent, no one born either in the past or at present can reach the ultimate bounds of your grandeur and majesty. You uphold the high heaven of boundless glory and divine beauty and joy, and you hold the expanse of the directions of universal space.

इरावती धेनुमती हि भूतं सूयवसिनी मनुषे दशस्या ।
व्यस्तभ्ना रोदसी विष्णावेते दाधर्थं पृथिवीमभितो
मयूखैः ॥ ३ ॥

3. *Irāvati dhenumatī hi bhūtaṁ sūyavasiniṁ manuṣe daśasyā. Vyastabhna rodasī viṣṇavete dādhartha prṥhivīmabhito mayūkhaiḥ.*

O heaven and earth full of food and energy, milk

and honey, herbs and rejuvenation, givers of food, energy and light of knowledge, both of you are generous for humanity. Vishnu, omnipresent and omnipotent, upholds these heaven and earth worlds and stabilises the earth all round by solar radiations of cosmic energy.

उरुं यज्ञाय चक्रथुरु लोकं जनयन्ता सूर्यमुषासमग्निम् ।

दासस्य चिद् वृषशिप्रस्य माया जघ्नथुर्नरा पृतनाज्येषु ॥ ४ ॥

4. *Uruṁ yajñāya cakrathuru lokam janayantā sūryam-uṣāsam-agnim. Dāsasya cid vṛṣaśiprasya māyā jaghnathurnarā pṛtanājyeṣu.*

Indra-Vishnu, lord omnipotent and omnipresent, leader and maker of the world, creating the sun, dawn and fire you make up this vast world for yajna, evolution and expansion of things at the level of nature and humanity. You also destroy the wiles and crookedness of negative powers even though they be strong and well armed, in close battles among human forces.

इन्द्राविष्णू दृहिताः शम्बरस्य नव पुरो नवतिं च श्नथिष्ठम् ।

शतं वर्चिनः सहस्रं च साकं हथो अप्रत्यसुरस्य वीरान् ॥ ५ ॥

5. *Indrāviṣṇū dṛaṁhitāḥ śambarasya nava puro navatiṁ ca śnathiṣṭam. Śataṁ varcinaḥ sahasraṁ ca sākaṁ hatho apratyasurasya vīrān.*

Indra-Vishnu, lord of unrivalled might and universal presence, you break through the nine and ninety fortified strongholds of the dark and expansive citadels of hoarded treasure and destroy a hundred, even thousand, of the brave warriors together even before the unique evil power is up for defence and offence.

इयं मनीषा बृहती बृहन्तोरुक्रमा तवसा वर्धयन्ती ।

रुरे वां स्तोमं विदथेषु विष्णो पिन्वतमिषो वृजनेष्विन्द्र ॥ ६ ॥

6. *Iyam manīṣā bṛhatī bṛhantorukramā tavaśā vardhayantī. Rare vām stomam vidatheṣu viṣṇo pinvatamiṣo vrjaneṣvindra.*

This resounding song of thoughtful and conscientious adoration exalting the grand, versatile and mighty Indra-Vishnu, I offer in honour of the lord. Indra-Vishnu, pray exhort our power and exalt our honour and excellence in our yajnic battles of life on the paths of progress.

वर्षट् ते विष्णवांस आ कृणोमि तन्मे जुषस्व शिपिविष्ट
हव्यम् । वर्धन्तु त्वा सुष्टुतयो गिरो मे यूयं पात स्वस्तिभिः
सदा नः ॥ ७ ॥

7. *Vaśaṭ te viṣṇavāsa ā kṛṇomi tanme juṣasva śipiviṣṭa havyam. Vardhantu tvā suṣṭutayo giro me yūyam pāta svastibhiḥ sadā naḥ.*

Vishnu, lord omnipresent of unbounded power, this holy song of adoration I sing and offer to you directly. O lord of blazing lustre, pray accept this homage of mine. May the holy words of my adoration please and exalt you. O lord, O divine powers of nature and humanity, protect and promote us with all modes and means of happiness, prosperity and well being all ways all time.

Mandala7/Sukta 100

Vishnu Devata, Vasishtha Maitravaruni Rshi

नू मर्तो दयते सनिष्यन्यो विष्णव उरुगायाय दाशत् । प्र
यः सत्राचा मनसा यजात एतावन्तं नर्यमाविवासात् ॥ १ ॥

1. *Nū marto dayate saniṣyan yo viṣnava urugāyāya dāśat. Pra yaḥ satrācā manasā yajāta etāvantam naryamāvivāsāt.*

That mortal for sure finds success and fulfilment who, while he loves Vishnu, lord omnipresent, gives in charity in service to the lord, and who, with concentrated mind, meditates, worships and exalts the lord of such universal love of infinite measure.

त्वं विष्णो सुमतिं विश्वजन्यामप्रयुतामेवयावो मतिं दाः ।
पर्चो यथा नः सुवितस्य भूरेरश्वावतः पुरुश्चन्द्रस्य
रायः ॥ २ ॥

2. *Tvaṁ viṣṇo sumatiṁ viśvajanyām-aprayu-tām-evayāvo matiṁ dāḥ. Parco yathā naḥ suvitasya bhūrer-aśvāvataḥ puruścandrasya rāyaḥ.*

Vishnu, lord omnipresent and omnificient, who fulfil the aspirations of all humanity, bless us with such intelligence, understanding and faith in values of pure and universal character by which we may achieve our target of untarnished happiness and plenty of universal wealth of honour, beauty and complete fulfilment of earthly ambition.

त्रिदेवः पृथिवीमेष एतां वि चक्रमे शतर्चसं महित्वा ।
प्र विष्णुरस्तु तवसस्तवीयान्त्वेषं ह्यस्य स्थविरस्य नाम ॥ ३ ॥

3. *Trirdevaḥ pṛthivīmeṣa etāṁ vi cakrame śatar-casaṁ mahitvā. Pra viṣṇurastu tavaśastavīyān tveṣaṁ hyasya sthavirasya nāma.*

This self-refulgent and self-potent generous lord Vishnu has made and set in motion the three dimensional world of matter, energy and mind by virtue of his own essential power and has vested it with the light of countless stars. Immanent in the world, mighty Vishnu manifests mightier and mightier. The very name of this lord beyond motion is 'Lord of Light.'

वि चक्रमे पृथिवीमेष एतां क्षेत्राय विष्णुर्मनुषे दशस्यन् ।
ध्रुवासो अस्य कीरयो जनास उरुक्षितिं सुजनिमा चकार ॥ ४ ॥

4. *Vi cakrame pṛthivīmeṣa etāṁ kṣetrāya viṣṇur-manuṣe daśasyan. Dhruvāso asya kīrayo janāsa urukṣitiṁ sujanimā cakāra.*

Vishnu, this lord omnipresent, with the desire to give humanity a place of birth and a home for dwelling and sphere of action, made this wide earth and set it in motion. Poet celebrants of this lord, men with constant mind, celebrate the glorious manifested maker and sing that he it is that made the wide earth for their dwelling and place of action.

प्र तत्ते अद्य शिपिविष्ट नामाऽर्यः शंसामि वयुनानि
विद्वान् । तं त्वा गृणामि तवसुमतव्यान्क्षयन्तमस्य रजसः
पराके ॥ ५ ॥

5. *Pra tat te adya śipiviṣṭa nāmā'ryaḥ śaṁsāmi vayunāni vidvān. Taṁ tvā gṛṇāmi tavaśamata-vyān kṣayantamasya rajasah parāke.*

O lord self-refulgent, you that have made this

wide world, I adore today, celebrate and glorify your name: You are the master, lord omniscient of the ways and laws of existence. You are the mighty power, all pervasive far and wide in the moving world, and you are transcendent even beyond.

किमित्ते विष्णो परिचक्ष्यं भूत्प्र यद्वक्त्रे शिपिविष्टो अस्मि ।
मा वरपो अस्मदप गूह एतद्यदन्यरूपः समिथे बभूथ ॥ ६ ॥

6. *Kimit te viṣṇo paricakṣyaṁ bhūt pra yad vavakṣe śipiviṣṭo asmi. Mā varpo asmadapa gūha etad yadanyarūpaḥ samithe babhūtha.*

Vishnu, can that manifestive form of your presence be described or ignored? You yourself reveal in the Veda that you are self - refulgent. Pray do not hide off that form of yours from me, nor the other one which manifests in the divine wrath and punishment in the existential battle between good and evil.

वषट् ते विष्णावांस आ कृणोमि तन्मे जुषस्व शिपिविष्ट
हव्यम् । वर्धन्तु त्वा सुष्टुतयो गिरो मे यूयं पात स्वस्तिभिः
सदा नः ॥ ७ ॥

7. *Vaṣaṭ te viṣṇavāsa ā kṛṇomi tanme juṣasva śipiviṣṭa havyam. Vardhantu tvā suṣṭutayo giro me yūyaṁ pāta svastibhiḥ sadā naḥ.*

Vishnu, lord omnipresent, I do honour to your presence in song and offer it to you as homage in words. O lord of universal light of life, pray accept this offer of homage. May my words of celebration exalt your presence in manifestation. O lord, O divinities of nature and humanity, pray protect and promote us with all means and modes of peace, prosperity and all round

well being all ways all time.

Mandala7/Sukta 101

*Parjanya Devata, Vasishtha or Kumara Agneya
Maitravaruni Rshi*

ति॒स्रो वा॒चः प्र व॒द ज्योति॑र॒ग्रा या ए॒तद्दु॒हे म॑धु॒दो॒घमू॒र्धः ।
स व॒त्सं कृ॑ण्वन्गर्भ॒मोष॑धीनां स॒द्यो जा॒तो वृ॑ष॒भो
रोर॑वीति ॥ १ ॥

1. *Tisro vācaḥ pra vada vyotiragrā yā etad duhre madhudogham-ūdhah. Sa vatsam kṛṇvan garbhamoṣadhīnām sadyo jāto vṛṣabho roravīti.*

Chant aloud three voices of the divine Word, Rk, Sama and Yajush verses of the four Vedas headed by the light of Divinity symbolised by the eternal Name: AUM. (They comprise the knowledge, action and prayerful gratitude of total human endeavour, the three being 'jnana, karma and upasana.) With yajna they distil from the cosmic ocean the milky essence of liquid vitality, soma, elementary form of the cloud, parjanya. That parjanya produces the fiery electric current (herein called the calf) which then gives rise to the seed of vegetation in the form of cloud laden with living rain waters. 'The calf' then full grown as 'the virile bull' i.e., the cloud, upon the instant roars and thunders, rains and fertilises the earth with the seed of vegetation.

Note: An extension of this knowledge of the evolution of life on earth is found in the science of 'Panchagni', five fires, in Chhandogya Upanishad 5, 4-9, and in Brhadaranyaka Upanishad 6, 2, 9-14. Chhandogya Upanishad is an explanatory extension of parts of Sama Veda, and Brhadaranyaka Upanishad is a

similar work on parts of Yajur Veda. An indication of this science is given in Kathopanishad 1, 1, 12-19. Kathopanishad is an explanatory footnote to Yajur-Veda.

यो वर्धन् ओषधीनां यो अपां यो विश्वस्य जगतो देव
ईशे । स त्रिधातु शरणं शर्म यंसत्रिवर्तु ज्योतिः स्वभिष्टय-
स्मे ॥ २ ॥

2. *Yo vardhana oṣadhīnām yo apām yo viśvasya jagato deva īṣe. Sa tridhātu śaraṇam śarma yaṁsat-trivartu jyotiḥ svabhiṣṭyasme.*

He that generates and augments the vegetation and generates the waters and the power that orders and rules over the entire moving universe may, we pray, give us three fold health and peace of body, mind and soul and bless us with threefold shelter against heat, cold and rain, and give us threefold light of earth, heaven and the middle regions for our well being all round.

स्तरीरु त्वद्भवति सूत उ त्वद्यथावशं तन्वं चक्र एषः । पितुः
पयः प्रति गृभ्णाति माता तेन पिता वर्धते तेन पुत्रः ॥ ३ ॥

3. *Starīru tvad bhavati sūta u tvad yathāvaśam tanvaṁ cakra eṣaḥ. Pituḥ payaḥ prati gr̥bhṇāti mātā tena pitā vardhate tena putraḥ.*

By virtue of you the heifer becomes fertilized, from you this soul assumes the body form it takes according to its latencies, the mother receives the shower of fertility from the father, by which, again, the father receives extension of the self and the off spring grows in body.

यस्मिन्विश्वानि भुवनानि तस्थुस्तिस्त्रो द्यावस्त्रेधा सस्त्रुरापः ।
 त्रयः कोशास उपसेचनासो मध्वः श्चोतन्त्यभितो विर-
 ष्णम् ॥ ४ ॥

4. *Yasmin viśvāni bhuvanāni tasthustisro dyāvastredhā sasrurāpaḥ. Trayah kośāsa upa-secanāso madhvaḥ ścotantyaabhito virapṣam.*

(What is the ultimate parjanya, source of life and its joy?) That in whom abide all regions of the universe, all three heavens, i.e., highest, middle and the lower, or the earth, the sky and the heaven of light, in whom the three currents of air, light and water energy flow, or the three grades of karma operate, i.e., sanchit (past), kriyamana (present) and prarabdha (conditional) rule the soul, and in whom three body-forms of the soul, i.e., karana sharira (causal body), sukshma sharira (subtle body) and sthula sharira (gross body) overflow with energy and shower the honey sweets of pleasure, enlightenment and the ecstasy of ananda upon the soul in abundance: that is the ultimate cloud from whom life flows.

इदं वचः पर्जन्याय स्वराजे हृदो अस्त्वन्तरं तज्जुजोषत् ।
 मयोभुवो वृष्टयः सन्त्वस्मे सुपिप्पला ओषधीर्देवगोपाः ॥ ५ ॥

5. *Idam vacaḥ parjanyaāya svarāje hṛdo astvantaram tajjujoṣat. Mayobhuvo vṛṣṭyaḥ santvasme supippalā oṣadhīr-devagopāḥ.*

This song of adoration, spontaneous flow of love from the heart, in honour of the self - refulgent sovereign cloud, lord infinite, supreme source of life, may the lord accept and cherish to the very core of divine being, and

may the imprint abide in our heart too. May the showers of rain be full of peace and abundance for us. May the herbs and trees be profuse in fruit, give life and protective health to noble humanity and be protected and promoted by noble humanity.

स रेतोधा वृषभः शश्वतीनां तस्मिन्नात्मा जगतस्तस्थुषश्च ।
तन्म ऋतं पातु शतशारदाय यूयं पात स्वस्तिभिः सदा
नः ॥ ६ ॥

6. *Sa retodhā vṛṣabhaḥ śaśvatīnām tasminnātmā jagatas-tasthuṣaśca. Tanma ṛtaṁ pātu śataśāradāya yūyaṁ pāta svastibhiḥ sadā naḥ.*

That lord is the infinite reservoir of the seeds of existence, mighty abundant and generous, from whom flows the eternal cycle of life. Therein abides the very soul of existence in motion and stabilised in motion. May the lord sustain, protect and promote the abundant flow of truthful life in action for me for a full span of hundred years. O lord, O clouds, O showers of rain, protect and promote us by all modes and means of happiness and well being all round all ways all time.

Mandala7/Sukta 102

*Parjanya Devata, Vasishtha or Kumara Agneya
Maitravaruni Rshi*

पर्जन्याय प्र गायत दिवस्पुत्राय मीळहुषे ।
स नो यवसमिच्छतु ॥ १ ॥

1. *Parjanyaāya pra gāyata divasputrāya mīḷhuṣe. Sa no yavasamicchatu.*

Sing in praise of the mighty generous and virile

Parjanya, the cloud that gives us showers of life and joy. It is the child of light and saviour of the brilliant. May the cloud, that bearer and harbinger of life and joy, give us lovely food for body, mind and soul.

यो गर्भमोषधीनां गवां कृणोत्यर्वताम् ।

पर्जन्यः पुरुषीणाम् ॥ २ ॥

2. *Yo garbham-oṣadhīnām gavām kṛṇotyarvatām.
Parjanyaḥ puruṣīṇām.*

Celebrate the Parjanya, cloud of the showers of life and existence, who generates the Golden Egg, Hiranyagarbha, the seed of moving stars and revolving planets, herbs and trees, cows and horses and the humans, and the cloud which then brings the showers of living waters and vests the seeds of life in earth for vegetation and all that moves and achieves and all the human race for the continuance of life in existence.

तस्मा इदास्ये हविर्जुहोता मधुमत्तमम् ।

इळी नः संयतं करत् ॥ ३ ॥

3. *Tasmā idāsyē havirjuhōtā madhumattamam.
Ilām naḥ saṁyataṁ karat.*

To him, the omnipotent omnificient Parjanya, life bearing cloud, offer the sweetest oblations into the fiery mouth of the yajna vedi with selfless surrender of love and non-violence so that he may keep and help us keep the unity and integrity of the earth and environment well in order and maintain the integrity and harmony of humanity and culture in a state of creativity and progressive continuity of a familial order.

Mandala7/Sukta 103

*Mandukah (Parjanya) Devata, Vasishtha
Maitravaruni Rshi*

संवत्सरं शशयाना ब्राह्मणा व्रतचारिणः ।

वाचं पर्जन्यजिन्वितां प्र मण्डूकां अवादिषुः ॥ १ ॥

1. *Samvatsaram śaśayānā brāhmaṇā vratacār-īṇaḥ.
Vācam parjanyaajinvitām pra maṇḍūkā avādiṣuḥ.*

Devoted Brahmanas dedicated to Brahma, supreme spirit of the universe, observing the sacred vows of discipline in silence for a yearly session, spontaneously burst into the chant of divine hymns, inspired by the cloud of divine showers and celebrate the divine spirit, the divine voice and the divine shower with enthusiasm.

दिव्या आपो अभि यदेनमायन्दृतिं न शुष्कं सरसी शयानम् ।

गवामह न मायुर्वत्सिनीनां मण्डूकानां वग्नुरत्रा समेति ॥ २ ॥

2. *Divyā āpo abhi yadenamāyan dṛtiṁ na śuṣkaṁ
sarasī śayānam. Gavāmaha na māyurvatsinī-nām
maṇḍūkānām vagnuratrā sameti.*

When the heavenly waters shower upon these celebrants, like rain on frogs who have been hybernating in a dry pond like empty leather bags, they revive with exhilaration, they burst into chant, and the chant of these celebrants seems like the eager lowing of mother cows for their calves or like the excitement of the heart on the reflection of a new revelation on the imagination.

यदीमेनाँ उशतो अभ्यवर्षीतृष्यावतः प्रावृष्यागतायाम् ।

अखब्रुलीकृत्या पितरं न पुत्रो अन्यो अन्यमुप वदन्त-
मेति ॥ ३ ॥

3. *Yadīmenāñ uśato abhyavarṣīt trṣyāvataḥ prāvṛṣyāgatāyām. Akhkhālīkrtyā pitaraṁ na putro anyo anyamupa vadantameti.*

And when the rainy season has set in, then, if the cloud showers rain upon these longing celebrants of life, thirsting for the divine waters of life, one goes to meet another, chanting and shouting hilariously like the child going to meet the father.

अन्यो अन्यमु गृभ्णात्येनोर्पां प्रसर्गे यदमन्दिषाताम् ।
मण्डूको यदभिवृष्टः कनिष्कन्पृश्निः संपृङ्गे हरितेन
वाचम् ॥ ४ ॥

4. *Anyo anyamanu gr̥bhñātyenorapām prasarge yadamandiṣātām. Maṇḍūko yadabhivṛṣṭaḥ kaniṣkan pṛśniḥ saṁpṛṅkte haritena vācam.*

On the fall of divine showers they seize upon each other while both experience the ecstasy of meeting and the rain. When the celebrant is soaked in the rain, the spotted versatile one springs forward and communicates with the green one in concentration in the language of intimacy.

यदेषामन्यो अन्यस्य वाचं शाक्तस्यैव वदति शिक्षमाणः ।
सर्वं तदेषां समृधेव पर्व यत्सुवाचो वदथनाध्यप्सु ॥ ५ ॥

5. *Yadeṣāmanyō anyasya vācam śāktasyeva vadati śikṣamāṇaḥ. Sarvaṁ tadeṣāṁ samṛdheva parva yat suvāco vadathanādhyapsu.*

When one of these speaks to the other, they seem to repeat each other's language like pupils repeating the words of the teacher. While communicating like this they jump and play on the water, their bodies swell with

joy and the pride of being.

गोमायुरेको अजमायुरेकः पृश्निरेको हरित एक एषाम् ।
समानं नाम बिभ्रतो विरूपाः पुरुत्रा वाचं पिपिशुर्वदन्तः ॥ ६ ॥

6. *Gomāyureko ajamāyurekaḥ pṛśnireko harita eka eṣām. Samānaṁ nāma bibhrato virūpāḥ purū-trā vācaṁ pipiśurvadantaḥ.*

One of them croaks like a cow, another like a goat, one of them is spotted, another is green. Of different voice and colour, they bear the same one name, the “manduka”, the celebrant, but they seem to communicate in many different languages.

ब्राह्मणासो अतिरात्रे न सोमे सरो न पूर्णमभितो वदन्तः ।
संवत्सरस्य तदहः परिष्ठयन्मण्डूकाः प्रावृषीणं बभूव ॥ ७ ॥

7. *Brāhmaṇāso atirātre na some saro na pūrṇa-mabhito vadantaḥ. Saṁvatsarasya tadahaḥ pariṣṭha yanmaṇḍūkāḥ prāvṛṣīṇaṁ babhūva.*

O Brahmanas, devotees of supreme Brahman, at the end of the annual session when the last night is over, then, at the time before dawn, abide as in meditation and yajnic celebration just like the frogs who play, rejoice and celebrate around the overflowing lake when the showers of the season begin.

ब्राह्मणासः सोमिनो वाचमक्रतु ब्रह्म कृण्वन्तः परिवत्स-
रीणम् । अध्वर्यवो घर्मिणः सिष्विदाना आविर्भवन्ति गुह्या
न के चित् ॥ ८ ॥

8. *Brāhmaṇāsaḥ somino vācamakrata brahma kṛṇvantaḥ parivatsarīṇam. Adhvaryavo ghar-miṇaḥ siṣvidānā āvirbhavanti guhyā na ke cit.*

Brahmanas engaged in the yearly soma yajna for peace and harmony conduct the yajna in honour of the Supreme Brahman and chant the Vedic mantras at the end of the first year. The priests facing the fire and soaked in sweat emerge as if from seclusion in the cave.

देवहिंति जुगुपुर्द्वादशस्य ऋतुं नरो न प्र मिनन्त्येते ।

संवत्सरे प्रावृष्यागतायां तप्ता घर्मा अश्नुवते विसर्गम् ॥ ९ ॥

9. *Devahitiṃ jugupurdvādaśasya ṛtuṃ naro na praminantye. Samvatsare prāvṛṣyāgatāyām taptā ghamā aśnuvate visargam.*

These Brahmanas, leading lights of the yajnic order, do not neglect, never violate, but strictly abide by the divinely ordained twelve month seasons and the discipline and observances prescribed. At the end of the year when the rains set in they emerge seasoned and tempered in the heat of yajnic fire and attain their freedom.

गोमायुरदादजमायुरदात्पृश्निरदाद्धरितो नो वसूनि । गवां
मण्डूका ददतः शतानि सहस्रसावे प्र तिरन्त आयुः ॥ १० ॥

10. *Gomāyuradādaḥ jamāyuradāt pṛśniradāddharito no vasūni. Gavāṃ maṇḍūkā dadataḥ śatāni sahasrasāve pra tiranta āyuh.*

All those that speak and sound like nature in motion give us something; all those that speak and sound like nature and spirit unborn and eternal give us something; all those that speak and sound like the spectrum of colours in various forms give us something; all those that speak and sound like the dark and green in life and nature give us something; all these give us

wealths of the world. Indeed all that speak and sound and celebrate nature and the eternal spirit of nature give us hundreds of wealths and values of existence on the move, advance us and give us full health and age in the thousandfold business of creative living and lead us to fulfilment and ultimate freedom. (Such is the gift of nature in the rainy season.)

Mandala7/Sukta 104

*Indra-Somau, Indra, Soma, Agni, Devah, Gravana,
Marutah, Vasishtha, Prthirvi-Antarikshe, Devatah,
Vasishtha Maitravaruni Rshi.*

इन्द्रासोमा तपतं रक्ष उब्जतं न्यर्पयतं वृषणा तमोवृधः ।
परा शृणीतमचितो न्योषतं हतं नुदेषां नि शिशीतम-
त्रिणः ॥ १ ॥

1. *Indrāsomā tapataṁ rakṣa ubjataṁ nyarp-ayataṁ
vr̥ṣaṇā tamovṛdhah. Parā śṛṇītam-acito nyoṣataṁ
hataṁ nudethāṁ ni śīśītam-atrīṇah.*

Indra-Soma, O lord and commander of power, peace and justice, O lord and master keeper of love, peace and harmony, subject the evil and wicked to the heat of discipline and correction or punish and reduce them to nullity. O generous and virile lord and ruler, let not the forces of darkness grow, keep them down, let not the misguided rise and spread out, shut these down and far off. Let the hoarders, grabbers, ogres and devourers be subjected to law and punishment, destroy the exploiters, stop them and let their fangs be blunted and rooted out.

इन्द्रासोमा समघशंसमभ्युघं तपुयस्तु चरुरग्निवाँइव ।
ब्रह्मद्विषे क्रव्यादे घोरचक्षसे द्वेषो धत्तमनवायं किमी-
दिने ॥ २ ॥

2. *Indrāsomā samaghaśaṁsam-abhyghaṁ tapur-
yayastu carur-agnivāñ iva. Brahmadviṣe kra-
vyāde ghoracakṣase dveṣo dhattam-anavāyaṁ
kimīdine.*

Indra-Soma, lord and master of peace and power, love and justice, let the sinner and the criminal, the supporter and admirer of sin and crime along with the sin and crime, and the tormentor of the good and innocent go to the fire of discipline, punishment, or elimination like a handful of dirt meant for the fire. Never compromise with the enemy of nature, divinity, humanity and the wisdom of humanity. Rule out the cannibal and the carrion eater, the man of hate and evil eye, the sceptic, the cynic and the negationist. For them, have the disdain they deserve and either correct them or eliminate them.

इन्द्रासोमा दुष्कृतो वव्रे अन्तरनारम्भणे तमसि प्र विध्यतम् ।
यथा नातः पुनरेकश्चनोदयत्तद्वामस्तु सहसे मन्युम-
च्छवः ॥ ३ ॥

3. *Indrāsomā duṣkṛto vavre antar-anārambhaṇe
tamasi pra vidhyatam. Yathā nātaḥ punareka-
ścanodayat tad vāmastu sahase manyum-
acchavaḥ.*

Indra-Soma, fix the evil doer and throw him into a deep dungeon of darkness without remission so that by reason of that punishment no one again may raise

his head for evil doing. That power of yours full of patience, fortitude and courage, that righteous passion of yours be for the destruction of evil and sabotage against life and social harmony.

इन्द्रासोमा वर्तयतं दिवो वधं सं पृथिव्या अघशंसाय
तर्हणम् । उत्तक्षतं स्वर्यं पर्वतेभ्यो येन रक्षो वावृधानं
निजूर्वथः ॥ ४ ॥

4. *Indrāsomā vartayataṁ divo vadhaṁ saṁ pṛthivyā aghaśaṁsāya tarhaṇam. Ut takṣataṁ svaryaṁ parvatebhyo yena rakṣo vāvṛdhānaṁ nijūrvathah.*

Indra-Soma, from heaven and earth, from thunder and lightning and the showers of clouds, from the light of idealism, love and generosity and down to earth realism, bring unfailing laws of punishment and correction against sin and crime, acts and policies against poverty, disease, unemployment and wilful sloth, and against the supporters of sin and crime as well as against compromisers with negativities and negationists of evil. Enact law of incentive and encouragement for the generous, and blazing prohibitions for the adamant evil so that you nip and burn off rising crime and evil in the bud.

इन्द्रासोमा वर्तयतं दिवस्पयग्निर्तप्तेभिर्युवमश्महन्मभिः ।
तपुर्वधेभिरजरेभिरत्रिणो नि पर्शाने विध्यतं यन्तु निस्व-
रम् ॥ ५ ॥

5. *Indrāsomā vartayataṁ divas-paryagnit-aptē-bhir-ryuvam-aśmahanmabhiḥ. Tapurvadhebhira-jare-bhiratṛiṇo ni parśāne vidhyataṁ yantu nisvaram.*

Indra-Soma, lord of power and force, lord of peace and harmony, turn all round, revolve your search lights and from the skies shoot out your weapons of defence and offence, and with fiery, thunder-tipped, fatally destructive, irresistible and inviolable weapons fix the voracious ogres, strike them on the precipice and throw them into the abyss, running off into silence and oblivion without uttering a sigh of pain or voice of protest.

इन्द्रासोमा परि वां भूतु विश्वत इयं मतिः कक्ष्याश्वेव
वाजिना । यां वां होत्रां परिहिनोमि मेधयेमा ब्रह्माणि नृपतीव
जिन्वतम् ॥ ६ ॥

6. *Indrāsomā pari vāṁ bhūtu viśvata iyam matiḥ
kakṣyāśveva vājinā. Yām vām hotrām parihin-omi
medhayemā brahmāṇi nṛpatīva jinvatam.*

Indra-Soma, leading powers of governance and peace, like mighty forces in harness ruling the nation, may this prayer of mine, which, with the best of my intention and understanding I address to you as an exhortation, reach you and inspire you and guide you all round, and may you, like the protector and ruler of the nation as you are, make these words of prayer, exhortation and adoration fruitful.

प्रति स्मरेथां तुजयद्भिरेवैर्हतं द्रुहो रक्षसो भङ्गुरावतः ।
इन्द्रासोमा दुष्कृते मा सुगं भूद्यो नः कदा चिदभिदासति
द्रुहा ॥ ७ ॥

7. *Prati smarethām tujayabdhir-evairhataṁ druho
rakṣaso bhaṅgurāvataḥ. Indrāsomā duṣkṛte mā
sugam bhūd yo naḥ kadā cidabhidāsati druhā.*

And remember, be watchful and alert against the malignant, evil and treacherous forces, ward them off and eliminate them with the fastest interceptors and destroyers at the very outset. Indra-Soma, let there be no peace, nothing easy, for the evil doer whoever any time may try to injure, sabotage or enslave us out of jealousy, malignity or enmity.

यो मा पाकेन मनसा चरन्तमभिचष्टे अनृतेभिर्वचोभिः ।
आपइव काशिना संगृभीता असन्नस्त्वासत इन्द्र वक्ता ॥ ८ ॥

8. *Yo mā pākena manasā carantam-abhicaṣṭe anṛtebhir-vacobhiḥ. Āpa iva kāśinā saṁgrbhītā asannas-tvāsata indra vaktā.*

And while I live and act and behave with a mature mind of purity and truth, if someone malign me with false words, let him be caught up like water in the hand grip and evaporate in the heat and, O lord Indra, ruler and law giver of power, let him be reduced to nothing because he speaks nothing but falsehood.

ये पाकशंसं विहरन्त एवैर्ये वा भद्रं दूषयन्ति स्वधाभिः ।
अहये वा तान्प्रददातु सोम आ वा दधातु निर्ऋतेरुपस्थे ॥ ९ ॥

9. *Ye pākaśamsaṁ viharanta evairye vā bhadraṁ dūṣayanti svadhābhiḥ. Ahaye vā tān pradadātu soma ā vā dadhātu nirṛterupasthe.*

O Soma, lord of peace and justice, if there are those who with their smartness and fast actions malign, lacerate and deprive the man of purity, truth and immaculate honour and spotless reputation, or with their powers and prestige denigrate the man of goodness and charitable action and bring disgrace upon him, deliver

such men to the sufferance of darkness and the pain of remorse or let them suffer the fangs of deprivation themselves.

यो नो रसं दिप्सति पित्वो अग्ने यो अश्वानां यो गवां
यस्तनूनाम् । रिपुः स्तेनः स्तेयकृद्दध्रमेतु नि ष हीयतां तन्वा॒ऽ
तना च ॥ १० ॥

10. *Yo no rasam dipsati pitvo agne yo aśvānām yo gavām yastanūnām. Ripuḥ stenaḥ steyakṛd dabhrametu ni ṣa hīyatām tanvā tanā ca.*

Whoever pollutes the flavour, taste and vitality of our food and injures or impairs the vigour and power of our horses, cows and our bodies, let such an enemy, the thief, the robber and saboteur, O lord of light and vitality, Agni, be reduced to nullity and himself suffer debility of body and even deprivation from self-extension and further growth.

परः सो अस्तु तन्वा॒ऽ तना च तिस्रः पृथिवीरधो अस्तु
विश्वाः । प्रति शुष्यतु यशो॑ अस्य देवा यो नो दिवा दिप्सति
यश्च॒ नक्तम् ॥ ११ ॥

11. *Paraḥ so astu tanvā tanā ca tisraḥ pṛthivīradho astu viśvāḥ. Prati śuṣyatu yaśo asya devā yo no divā dipsati yaśca naktam.*

O divinities of nature and humanity, he who wants to injure and destroy us in the day and in the night, must stay far off by his personal presence and also by the progeny of his evil tendencies and even fall lower than all the three orders of earthly existence, i.e., lower far than the good, the bad and the indifferent. His honour and reputation would dry up and evaporate to

zero and there would be none even to remember him after. Let it be so with such a person.

सुविज्ञानं चिकितुषे जनाय सच्चासच्च वचसी पस्पृधाते ।
तयोर्यत्सत्यं यतरदृजीयस्तदित्सोमोऽवति हन्त्यासत् ॥ १२ ॥

12. *Suvijñānam cikituṣe janāya saccāsacca vacasī pasprdhāte. Tayoryat satyam yataradrjīyastadit somo'vati hantyaśat.*

Words of truth and words of untruth rival and contend with each other. Of these, the one that is true to the extent it is true and that which is simple and natural, this Soma, lord of peace, harmony and the goodness of life, preserves and protects, and the untrue, he destroys. This simple and straight natural knowledge, the lord reveals for the man who has the desire and ambition to know the truth and reality of life.

न वा उ सोमो वृजिनं हिनोति न क्षत्रियं मिथुया धारयन्तम् ।
हन्ति रक्षो हन्त्यासद्वदन्तमुभाविन्द्रस्य प्रसितौ शयाते ॥ १३ ॥

13. *Na vā u somo vṛjinam hinoti na kṣatriyam mithuyā dhārayantam. Hanti rakṣo hantyaśad vadantam-ubhāvindrasya prasitau śayāte.*

Soma, lord of truth, peace and harmony, does not call forth the crooked to the distinction between truth and untruth, nor does he impel the selfish kshatriya, ruler administrator, who parades his power and valour in a false manner, nor does he incite the two toward the untrue. But he does destroy the evil and the wicked and also the one who speaks the untruth, since both the evil and the liar end up in the bonds of Indra, lord of justice and power.

यदि वा॒हम॒नृत॒देव॒ आस॒ मोघं॒ वा दे॒वाँ अ॒प्यू॒हे अ॒ग्ने ।
कि॒म॒स्मभ्यं॑ जा॒तवे॒दो ह॒णी॒षे द्रोघ॒वाच॑स्ते नि॒र्ऋ॒थं संच॑-
न्ताम् ॥ १४ ॥

14. *Yadi vāhamanṛtadeva āsa moghaṁ vā devāñ
apyūhe agne. Kimasmabhyaṁ jātavedo hrñīṣe
droghavācaste nirṛthaṁ sacantām.*

If I were a worshipper of falsehood as my divine ideal, or if I adore the lord and divinities falsely, deceiving them as if, then O lord of light and truth, Agni, you would be angry with me. But I have not been thus, then why would you, knowing everything born in existence, feel angry with us? Not at all, because only the speakers of falsehood would suffer your wrath and punishment.

अ॒द्या मु॒रीय॒ यदि॑ या॒तु॒धा॒नो अ॒स्मि यदि॑ वा॒युस्त॑तप॒ पूरु॑षस्य ।
अ॒धा स वी॒रैर्द॒शभि॒र्वि यू॒या यो मा॒ मोघं॒ या॒तु॒धा॒ने॒-
त्याह॑ ॥ १५ ॥

15. *Adyā murīya yadi yātudhāno asmi yadi vāyusta-
tapa pūruṣasya. Adhā sa vīrairdaśabhirvi yūyā
yo mā moghaṁ yātudhānetyāha.*

If I were a demon on the move, and if I tormented any person in life, then let me suffer death today just now. But I am not such, nor have I done so. Then let that man be forsaken of all his ten faculties of power and prana who falsely proclaims that I am a demonic tormentor of others.

यो मा॒यातुं॑ या॒तु॒धा॒ने॒त्याह॑ यो वा र॒क्षाः शुचि॑र॒स्मीत्याह॑ ।
इन्द्र॑स्तं ह॒न्तु म॒हता॒ व॒धेन॒ विश्व॑स्य ज॒न्तोर्ध॒मस्प॑दीष्ट ॥ १६ ॥

16. *Yo māyātum yātudhānetyāha yo vā rakṣāḥ śucirasmītyāha. Indrastam hantu mahatā vadhena viśvasya jantor-adhamas-paḍiṣṭa.*

Whoever says that I am a devil even though I am not a devil, and whoever says that he is innocent and immaculate even though he is a devil, may Indra, lord of power and justice, punish such a person with his mighty thunderbolt. May such a falsifier fall to the abyss as the worst of all living beings.

प्र या जिगीति खर्गलैव नक्तमप द्रुहा तन्वं॑ गूहमाना ।
वव्राँ अनन्ताँ अव सा पदीष्टु ग्रावाणो घ्नन्तु रक्षसं
उपब्दैः ॥ १७ ॥

17. *Pra yā jigāti khargaleva naktamapa druḥā tanvaṁ gūhamānā. Vavrāṇ anantāṇ ava sā paḍiṣṭa grāvāṇo ghnantu rakṣasa upabdaiḥ.*

And she that goes about at night, hiding her person like the spirit of hate and violence, as she owl as if, let her fall into the bottomless deep of darkness where the stones of evil and darkness itself would destroy her with a clang.

वि तिष्ठध्वं मरुतो विक्ष्वि॑च्छत गृभायत रक्षसः सं
पिनष्टन । वयो ये भूत्वी पतर्यन्ति नक्तभिर्ये वा रिपौ दधिरे
देवे अध्वरे ॥ १८ ॥

18. *Vi tiṣṭhadhvaṁ maruto vikṣvicchata grbhāyata rakṣasaḥ saṁ pinaṣṭana. Vayo ye bhūtvī patayanti naktabhirye vā ripo dadhire deve adhware.*

O Maruts, vibrant social powers of vigilance and action, stay among the people, keenly watch for the

forces of evil and violence, and there, grab them and crush them all that fly about like birds over the nights and cause disturbance and violence in the divine morning yajnas of love and non-violence for creative production and advancement.

प्र वर्तय दिवो अश्मानमिन्द्र सोमशितं मघवन्त्सं शिशाधि ।
प्राक्तादपाक्तादधरादुदक्तादभिर्जहिरक्षसः पर्वतेन ॥ १९ ॥

19. *Pra vartaya divo aśmānamindra somaśitam maghavantsam śiśādhi. Prāktād-apāktādadharādudaktād-abhi jahi rakṣasaḥ parvatena.*

Indra, lord of power and justice, from the light of heaven and wisdom of the sages, bring up and strike the thunderbolt of justice and correction tempered and sharpened with soma for peace and progress, and refine and enlighten the noble people dedicated to peace and happiness. From front and back, up and down, seize the wicked and the destroyers and punish them with the bolt.

एत उ त्वे पतयन्ति श्वयातव इन्द्रं दिप्सन्ति दिप्सवोऽ-
दाभ्यम् । शिशीते शक्रः पिशुनेभ्यो वधं नूनं सृजदृशनिं
यातुमद्भ्यः ॥ २० ॥

20. *Eta u tye patayanti śvayātava indram dipsanti dipsavo'dābhyam. Śiśīte śakraḥ piśunebhyo vadham nūnam sṛajadaśaniṁ yātumadbhyaḥ.*

These miscreants with the mentality of street curs roam around, pull people down, and try to damage Indra, the ruler, who is otherwise indomitable. Indra then, commander of power and force, sharpens the

thunderbolt, the edge of justice and punishment, for these crafty saboteurs on the prowl and strikes the fatal blow upon them.

इन्द्रो यातूनामभवत्पराशरो हविर्मथीनामभ्याइविवासताम् ।
अभीदु शक्रः परशुर्यथा वनं पात्रेव भिन्दन्त्सत एति
रक्षसः ॥ २१ ॥

21. *Indro yātūnām-abhavat parāśaro havirmathī-nām-abhyāvivāsatām. Abhīdu śakraḥ paraśurya-thā vanam pātreva bhindantsata eti rakṣasaḥ.*

Indra is the lordly power that throws off the upcoming saboteurs who damage the inputs and infrastructure of yajnic development, he does so for the peace and progress of the human community. He is mighty powerful just like what the axe is for the wood, breaking down the evil and wicked destroyers like pots of clay whenever they raise their head.

उलूकयातुं शुशुलूकयातुं जहि श्वयातुमुत कोकयातुम् ।
सुपर्णयातुमुत गृध्रयातुं दूषदेव प्र मृण रक्ष इन्द्र ॥ २२ ॥

22. *Ulūkayātuṁ śuśulūkayātuṁ jahi śvayātumuta kokayātuṁ. Suparṇayātumuta grdhrayātuṁ dṛṣa-deva pra mṛṇa rakṣa indra.*

Indra, refulgent and potent ruler of the world, crush the evil and the wicked like pieces of clay with a stone: the fiend in the garb of an owl or an owlet or a dog or a wolf or a hawk or a vulture. They are covert, stealthy, clever, jealous and growling, cruel destroyers, cunning and voracious.

मा नो रक्षो अ॒भि न॑ड्यातु॒माव॑ता॒मपो॑च्छतु मिथुना या
किं॒मी॒दिना॑ । पृ॒थि॒वी नः॑ पा॒र्थि॒वात्पा॒त्वंह॑सोऽन्तरि॑क्षं
दि॒व्यात्पा॒त्वस्मान् ॥ २३ ॥

23. *Mā no rakṣo abhi naḍyātumāvatāmapocchatu mithunā yā kimīdinā. Pṛthivī naḥ pārthivāt pātvaṁhaso'ntarikṣaṁ divyāt pātvasmān.*

Let no wicked demonic forces harm and destroy us. Let the darkness of tormentors harming us either by joint force or by doubt and scepticism be off. May the earth protect us against earthly sin and crime. Let the sky protect us against dangers from above.

इन्द्र॑ ज॒हि पु॒मांसं॑ यातु॒धान॑मु॒त स्त्रियं॑ मा॒यया॑ शा॒श॒दाना॑म् ।
वि॒ग्री॑वासो॒ मूर॑दे॒वा ऋ॑दन्तु॒ मा ते दृ॑श॒न्त्सूर्य॑मु॒च्छ॒र॒न्तम् ॥ २४ ॥

24. *Indra jahi pumāṁsaṁ yātudhānamuta striyaṁ māyayā śāśadānām. Vigrīvāso mūradevā ṛdantu mā te drśant-sūryam-uccarantam.*

Indra, punish and eliminate the man demon. Punish and eliminate the woman demon who destroys by deception and crafty design. Let the stranglers of life who play with life and death lose their own throat and let them never see the rising sun.

प्र॒ति चक्ष॑व॒ वि च॒क्ष्वेन्द्र॑श्च सोम जागृ॑तम् ।
रक्षो॑भ्यो व॒ध॒म॒स्यत॑म॒शनिं॑ यातु॒मद्भ्यः॑ ॥ २५ ॥

25. *Prati cakṣva vi cakṣvendraśca soma jāgrtam. Rakṣobhyo vadhamasyatamaśaniṁ yātumadbhyaḥ.*

Indra and Soma, lord of power and peace, justice

and governance, love and majesty, watch everything that happens and enlighten us too. Shine, reveal and proclaim what is happening and warn us too. Keep awake and let us rise too into awakenment. Shoot the arrow upon the demon destroyers, strike the thunderbolt upon the covert saboteurs.

॥ इति सप्तमं मण्डलम् ॥

thearyasamaj.org

MANDALA 8

Mandala 8/Sukta 1

*Indra, Danastuti, Asanga Devatah, Pragatha Ghaura
Kanva, Medhatithi Medhyatithi Kanvas, Asanga Playogi,
Shashvati Angirasi Rshis*

मा चिद॑न्यद्वि शंस॑त॒ सखा॑यो॒ मा रि॑षण्यत ।

इन्द्र॑मित्तो॒ता वृष॑णं सचा॑ सुते मुहु॑रुक्था च शंस॑त ॥ १ ॥

1. *Mā cidanyad vi śamsata sakhāyo mā riṣanyata.
Indramit stotā vṛṣaṇaṁ sacā sute muhurukthā ca
śamsata.*

O friends, do not worship any other but One, be firm, never remiss, worship only Indra, sole lord absolute, omnipotent and infinitely generous, and when you have realised the bliss of the lord's presence, sing songs of divine adoration spontaneously, profusely, again and again.

अ॒व॒क्र॒क्षि॒णं वृष॑भं यथा॒जु॒रं गां न च॑र्षणी॒सह॑म् ।

वि॒द्वे॒ष॒णं सं॒वन॑नोभयं॒करं मं॑हिष्ठमु॒भया॑वि॒नम् ॥ २ ॥

2. *Avakrakṣiṇaṁ vṛṣabhaṁ yathājuraṁ gāṁ na carṣaṇīśaham. Vidveṣaṇaṁ saṁvananobha-yam-karaṁ maṁhiṣṭham-ubhayāvinam.*

Worship Indra only, who most spontaneously rushes to the devotee for protection and upon the evil for punishment, correction or destruction. He is profusely and potently generous, free from age and

decay, patient and forbearing giver of peace and nourishment to people like the meek cow and motherly earth, saviour from hate and jealousy, most adorable, giver of both material well being (abhyudaya) and spiritual freedom (nihshreyas), most munificent and majestic, and lord ruler and protector of both nature and the soul.

यच्चिद्धि त्वा जना इमे नाना हवन्त ऊतये ।

अस्माकं ब्रह्मेदमिन्द्र भूतु तेऽहा विश्वा च वर्धनम् ॥ ३ ॥

3. *Yacciddhi tvā janā ime nānā havanta ūtaye. Asmākaṁ brahmedam-indra bhūtu te'hā viśava ca vardhanam.*

Although these many people invoke you and pray for protection and progress for themselves in many different ways, yet, we pray, our adoration and prayers and all this wealth, honour and excellence bestowed upon us by you be dedicated to you and always, day and night, exalt your munificence and glory.

वि तर्तूर्यन्ते मघवन्विपश्चितोऽर्यो विपो जनानाम् ।

उप क्रमस्व पुरुरूपमा भर वाजं नेदिष्ठमूतये ॥ ४ ॥

4. *Vi tartūryante maghavan vipaścito'ryo vipo janā-nām. Upa kramasva pururūpamā bhara vājaṁ nediṣṭham-ūtaye.*

O lord of might and majesty, the wise, the noble and the vibrant leaders of the people, by your grace, cross over all obstacles of their struggle for life and success, whenever they face any. Pray, come lord and give us instant energy of versatile form for our protection and victory at the earliest.

महे च॒न त्वाम॑द्रि॒वः परा॑ शुल्काय॒ देयाम् ।

न स॒हस्रा॑य॒ नायु॑ताय॒ वज्रि॑वो न श॒ताय॑ शतामघ ॥ ५ ॥

5. *Mahe cana tvām-adrivaḥ parā śulkāya deyām. Na sahasrāya nāyutāya vajrivo na śatāya śatāmagha.*

O lord of infinite wealth, power and majesty, wielder of the thunderbolt of justice and punishment, breaker of the clouds and mountains, bless me that I may never give up my devotion to you for the greatest material return, not for a thousand, not for a million, not even for the boundless wealth of the world.

वस्यँ॑ इन्द्रा॒सि मे पि॒तुरु॒त भ्रा॑तु॒रभु॑ञ्जतः ।

मा॒ता च॑ मे छदय॒थः स॒मा व॑सो वसु॒त्वना॑य॒ राध॑से ॥ ६ ॥

6. *Vasyāṁ indrāsi me pituruta bhrātur-abhuñjataḥ. Mātā ca me chadayathaḥ samā vaso vasutva-nāya rādhasē.*

You command greater wealth, power and prestigious settlement for me than my father, you are closer to me than my indifferent brother. Only my mother and you are equal to provide me solace and protection, O shelter of the universe, for my wealth and celebrity in success (my mother as individual mother and you as universal mother).

क्वे॒यथ॒ क्वे॒दसि॒ पुरु॒त्रा चि॒द्धि ते॒ मनः॑ ।

अ॒ल॒र्षि॒ यु॒ध्म ख॒जकृ॑त्पु॒रन्द॑र् प्र गा॒य॒त्रा अ॒गासि॑षुः ॥ ७ ॥

7. *Kveyatha kvedasi purutrā ciddhi te manaḥ. Alarṣi yudhma khajakṛt purandara pra gāyatrā agā-siṣuḥ.*

Where do you move and reach? Where do you

reside and abide? No one can say. Your mind and presence is everywhere, universal. O lord of the warlike dynamics of existence, pivot and churning of the universe, breaker of the citadels of darkness and ignorance, come and bless us, the celebrants and singers of Gayatri hymns invoke and adore you.

प्रास्मै गायत्रमर्चत वावातुर्यः पुरन्दुरः ।

याभिः काण्वस्योप बर्हिरासदं यासद्वज्री भिनत्पुः ॥ ८ ॥

8. *Prāsmāi gāyātram-arcata vāvāturyaḥ puran-
daraḥ. Yābhiḥ kāṇvasyopa barhirāsadam yāsad
vajrī bhinat puraḥ.*

O celebrants of Indra, lord of the thunderbolt, sing hymns of adoration in Gayatri music in honour of Indra who is breaker of the strongholds of darkness which oppose and oppress the lord's devotees, so that, pleased by these adorations, the lord may reveal his presence and grace the mind and vedi of the enlightened sages and break through the citadels of darkness to bless the devotees.

ये ते सन्ति दशग्विनः शतिनो ये सहस्रिणः ।

अश्वासो ये ते वृषणो रघुद्रुवस्तेभिर्नस्तूयमा गहि ॥ ९ ॥

9. *Ye te santi daśagvinaḥ śatino ye sahasriṇaḥ.
Āśvāso ye te vṛṣaṇo raghudruvas-tebhir-nas-
tūyamā gahi.*

Indra, breaker of the citadels of darkness and ignorance to light, come post haste to us with all those lightning powers and forces of yours which are vigorous and generous, radiating into all the ten directions in a hundred and a thousand ways.

आ त्व॑द्य स॒ब॒र्दु॒घां हु॒वे गाय॑त्रवै॒पस॑म् ।

इन्द्रं धे॑नुं सु॒दु॒घा॒म॒न्या॒मिष॑मु॒रु॒धा॒राम॑र॒कृत॑म् ॥ १० ॥

10. *Ā tvadya sabardughām huve gāyatravepasam. Indram dhenum sudughām-anyām-iṣamur-udhārām-aramkṛtam.*

Today I invoke Indra, I invoke the motherly spirit of the universe, giver of total fulfilment of the heart's desire, pleased and stirred by the chant of Gayatri songs of adoration, omnipotent and omnificent, generous as Mother Nature, giver of ample gifts beyond the earth and the earthly cow, harbinger of showers of the cherished nectar milk of life, all blissful and gracious.

यत्तु॑दत्सूर॒ एत॑शं व॒ङ्कू वा॒तस्य॑ प॒र्णिना॑ ।

वह॑त्कु॒त्समा॑र्जु॒नेयं॑ श॒तक्र॑तुः त्स॒रद्व॑न्ध॒र्वम॑स्तृ॒तम् ॥ ११ ॥

11. *Yat tudat sūra etaśam vaṅkū vātasya parṇinā. Vahat kutsam-ārjuneyam śatakratuḥ tsarad gandharvam-astr̥tam.*

Indra, lord immanent, omnipresent and all energiser, gives the initial stroke of motion to everything on the move such as the sun and the cloud by the waves of cosmic energy. Thus the lord of countless actions of cosmic yajna brings the thunderstroke of cosmic energy to move the sun, wielder of the earth, and he brings the thunder stroke of lightning to break the cloud into rain. (Indra thus is the unmoved, all immanent, original mover of the universe.)

य ऋ॑ते चि॒दभि॑श्रिषः पुरा ज॒त्रु॒भ्य आ॒तृदः॑ ।

सन्धा॑ता स॒न्धिं म॒घवा॑ पुरु॒वसु॑रिष्क॒र्ता वि॑हु॒तं पुनः॑ ॥ १२ ॥

12. *Ya rte cidabhiśriṣaḥ purā jatrubhya ātrdaḥ. Saṁdhātā saṁdhiṁ maghavā purūvasur-iṣkartā vihrutaṁ punaḥ.*

Indra is that vibrant immanent lord of unbounded natural health and assertive life energy who, without piercing and without ligatures, provides for the original jointure of the series of separate vertebrae and collar bones and then, later, heals and sets the same back into healthy order if they get dislocated or fractured.

मा भूम निष्ठ्याड्वेन्द्र त्वदरणाइव ।

वनानि न प्रजहितान्यद्रिवो दुरोषासो अमन्महि ॥ १३ ॥

13. *Mā bhūma niṣṭyā ivendra tvadaraṇā iva. Vanāni na prajahitānyadrivo duroṣāso amanmahi.*

Indra, lord almighty, maker and breaker of clouds and mountains, free from anger and fear we adore you and pray: Give us the grace that we may never be like the lowest of human species with nothing to be proud of, let us never be like the indifferent and the depressed, let us never be reduced to the state of forsaken thickets of dead wood.

अमन्महीदनाशवोऽनुग्रासश्च वृत्रहन् ।

सकृत्सु ते महता शूर राधसाऽनु स्तोमं मुदीमहि ॥ १४ ॥

14. *Amanmahīdanāśavo 'nugrāsaśca vṛtrahan. Sakṛt su te mahatā śūra rādhasā 'nu stomam mudīmahī.*

Indra, omnipotent lord, destroyer of darkness and ignorance, we pray that, gently and at peace without anger or impatience, we always worship and meditate on you and, by virtue of your grandeur and glory, we should celebrate and exalt your honour and rejoice with

exciting songs and yajnic sessions.

यदि स्तोमं मम श्रवदस्माकमिन्द्रमिन्दवः ।

तिरः पवित्रं ससृवांसं आशवो मन्दन्तु तुग्यावृधः ॥ १५ ॥

15. *Yadi stomam mama śravad-asmākam-indramin-davaḥ. Tirah pavitraṁ sasṛvāṁsa āśavo man-dantu tugryāvṛdhah.*

And if the lord omnipotent, Indra, listen to my song of divine celebration, then may the offers of homage and oblations of soma, quick and fast, augmented by holy waters, reaching the pure and immaculate lord, please and exalt him and delight us with success.

आ त्वद्य सधस्तुतिं वावातुः सख्युरा गहि ।

उपस्तुतिर्मघोनां प्र त्वावत्वधा ते वस्मि सुष्टुतिम् ॥ १६ ॥

16. *Ā tvadya sadhastutiṁ vāvātuḥ sakhyurā gahi. Upastutir-maghonām pra tvāvatvadhā te vaśmi suṣṭutim.*

O lord, pray come and accept the joint praise and adorations of your friends and devotees. And may the spontaneous and heart felt prayers and adorations of the wealthy and powerful also reach you today. And now it is my time and desire to offer my song of adoration.

सोता हि सोममद्रिभिरेमेनमप्सु धावत ।

गव्या वस्त्रेव वासयन्त इन्नरो निर्धुक्षन्वक्षणाभ्यः ॥ १७ ॥

17. *Sotā hi somam-adribhir-emenam-apsu dhāvata. Gavyā vastreva vāsayanta innaro nirdhukṣaṇa vakṣaṇābhyah.*

O friends and celebrants of Indra, lord omnipotent, extract the soma with grinders, mix and stir it in waters. Then leading lights of yajna, refining it like the concentration of sun rays, offer it into the fire and milk out waters in showers from space for the flowing streams.

Note: This mantra is a metaphor of meditation and spiritual realisation also. When you churn the world of your sense experiences, thought and memory, extract the essential value and offer it into the fire of meditation, then the light of divinity descends on you and your life is changed. It is then that the light of divinity flows into the channels of your thought and action.

अध॒ ज्यो अस्व॒ तन्वा॒ गिरा॒ ममाऽऽ जा॒ता सु॒क्रतो॒ पृ॒ण ॥ १८ ॥

18. *Adha jmo adha vā divo brhato rocanādadhi. Ayā vardhasva tanvā girā mamā'' jātā sukrato prṇa.*

O lord refulgent and omnipotent, whether on earth or in the regions of light or even beyond the expansive light of heaven, be pleased and exalted by this refined and radiating voice of adoration and, O lord presiding spirit of yajna, bless us and our children with perfect fulfilment.

इन्द्रा॒य सु॒ मदि॒न्तमं॒ सोमं॒ सोता॒ वरे॑ण्यम् ।

श॒क्र ए॒णं पी॒पय॒द्वि॒श्वया॒ धि॒या हि॒न्वा॒नं न वा॒जयु॑म् ॥ १९ ॥

19. *Indrāya su madintamaṁ somam sotā vareṇyam. Śakra eṇaṁ pīpayad viśvayā dhiyā hinvānaṁ na vājayum.*

O celebrants of Indra, seekers of spiritual perfection, for the attainment of holiness of thought,

karma and vision, extract the choicest, most exhilarating soma from life and offer it to Indra, spirit of the universe, and the lord omnipotent would bless this seeker of fulfilment calling upon the lord with universal intelligence and will for a life of perfect action.

मा त्वा सोमस्य गल्दया सदा याचन्नहं गिरा ।

भूर्णिं मृगं न सवनेषु चुक्रुधं क ईशानं न याचिषत् ॥ २० ॥

20. *Mā tvā somasya galdayā sadā yācannaham girā.
Bhūrṇim mṛgaṁ na savaneṣu cukrudham ka
īśānaṁ na yāciṣat.*

O lord, always beseeching you for one thing or another with my words of prayer as with each drop of soma offered to you, I pray, I may not provoke you to anger in yajna, you who are infinite giver and sole ruler of the universe like a lion of the forest. Listen, O lord, who doesn't ask of the ruler and the munificent?

मदेनेषितं मदमुग्रमुग्रेण शवसा ।

विश्वेषां तरुतारं मदच्युतं मदे हि श्मा ददाति नः ॥ २१ ॥

21. *Madeneṣitaṁ madam-ugram-ugreṇa śavasā.
Viśveṣāṁ tarutāraṁ madacyutaṁ made hi śmā
dadāti naḥ.*

When the lord is pleased with our devotion, then he grants us the most exciting joy along with brilliant strength and power which we love and pray for with enthusiasm and which eliminates all pride of the ego and helps us cross over all challenges of life.

शेवारे वार्यी पुरु देवो मतीय दाशुषे ।

स सुन्वते च स्तुवते च रासते विश्वगूर्तो अरिष्टुतः ॥ २२ ॥

22. *Śevāre vāryā puru devo martāya dāśuṣe. Sa sunvate ca stuvate ca rāsate viśvagūrto ariṣṭutah.*

In the treasure hold of yajna, the self-refulgent lord universally adored keeps wealth and excellence of choice for the generous mortal which he, acknowledged and adored even by adversaries, gives to the celebrant and the worshipful lover of soma for homage to the lord.

एन्द्र याहि मत्स्व चित्रेण देव राधसा ।

सरो न प्रांस्युदरं सपीतिभिरा सोमैभिरुरु स्फिरम् ॥ २३ ॥

23. *Endra yāhi matsva citreṇa deva rādhasā. Saro na prānsyudaram sapītibhirā somebhiruru sphiram.*

Indra, lord of glory, come with various wondrous forms of wealths of the world and let us rejoice in the bliss of your presence. Like the universal reservoir, fill our vast world of existence with exciting and soothing wealth, honour and excellence for complete self-fulfilment.

आ त्वा सहस्रमा शतं युक्ता रथे हिरण्यये ।

ब्रह्मयुजो हरय इन्द्र केशिनो वहन्तु सोमपीतये ॥ २४ ॥

24. *Ā tvā sahasramā śataṁ yuktā rathe hirṇyaye. Brahmayujo haraya indra keśino vahantu soma-pītaye.*

May the hundreds and thousands of forces of nature and humanity harnessed to the golden chariot of the universe, radiant with light and dedicated to divinity, invoke and invite you hither into the heart so that we may experience the bliss of divine presence.

आ त्वा रथे हिरण्यये हरी मयूरशेष्या ।

शितिपृष्ठा वहतां मध्वो अन्धसो विवक्षणस्य पीतये ॥ २५ ॥

25. *Ā tvā rathe hiraṇyaye harī mayūraśēpyā. Śiti-prṣṭhā vahatām madhvo andhaso vivakṣaṇasya pītaye.*

May the vibrant forces of divine energy, joined to your golden chariot of the universe with rhythmic majesty like the peacock's feather tail and mighty power with circuitous motion of energy currents, radiate your presence here so that you may acknowledge and accept our love and homage and we experience the bliss of divine presence.

पिबा त्वस्य गिर्वणः सुतस्य पूर्वपाइव ।

परिष्कृतस्य रसिन इयमासुतिश्चारुर्मदाय पत्यते ॥ २६ ॥

26. *Pibā tvasya girvaṇaḥ sutasya pūrvapā iva. Pariṣkṛtasya rasina iyam-āsutiś-cārur-madāya patyate.*

Like the eternal lord of love fond of the celebrant's homage, come and accept the devotee's love and faith distilled from life's experience. The flow of the ecstatic celebrant's clairvoyance pure and sweet is full of ananda and radiates from the heart for spiritual bliss.

य एको अस्ति दंसना मह्यं उग्रो अभि ब्रतैः ।

गमत्स शिप्री न स योषदा गमद्धवं न परि वर्जति ॥ २७ ॥

27. *Ya eko asti daṁsanā mahāṇ ugro abhi vṛtaiḥ. Gamat sa śiprī na sa hoṣadā gamaddhavaṁ na pari varjati.*

He is one, unique and incomparable, great by his omnipotence and action, refulgent and supreme by his laws and observance. May the lord, like the light of grace, descend on us, may he never be away, may be ever respond to our call and come to our yajna and never forsake us.

त्वं पुरं चरिष्वं व॒धैः शु॒ष्णस्य॒ सं पि॒णक् ।

त्वं भा अनु॑ चरो॒ अ॒ध॒ द्वि॒ता यदिन्द्र॑ ह॒व्यो भुवः॑ ॥ २८ ॥

28. *Tvaṁ puram carishvaṁ vadhaiḥ śuṣṇasya saṁ piṇak. Tvaṁ bhā anu caro adha dvitā yadindra havyo bhuvah.*

With fatal strokes of arms, you destroy the forces of evil and exploitation on the rampant, you are the light of life and bless the lights of life in action, and thus you are doubly adorable and worshipped in two complementary aspects, as destroyer and as preserver, O lord omnipotent and self-refulgent.

मम॑ त्वा॒ सूर॒ उदि॑ते॒ मम॑ म॒ध्यन्दि॑ने दि॒वः ।

मम॑ प्र॒पित्वे॑ अ॒पिश॑र्व॒रे वस॑वा॒ स्तोमा॑सो अ॒वृत्स॑त ॥ २९ ॥

29. *Mama tvā sūra udite mama madhyandine divaḥ. Mama prapitve apīśarvare vasavā stomāso avṛt-sata.*

O lord of the universe, shelter of life and existence, at the dawn of sunrise let my prayers and songs of exaltation reach you. At the middle of the day when the sun is on the high, let my prayers and songs of adoration reach you. And when the day is over and night is fallen and the stars shine, let my songs of prayer and peace reach you.

स्तुहि स्तुहीदेते घा ते मंहिष्ठासो मघोनाम् ।

निन्दिताश्वः प्रपथी परमज्या मघस्य मेध्यातिथे ॥ ३० ॥

30. *Stuhi stuhīdete ghā te maṁhiṣṭhāso maghonām.
ninditāśvaḥ prapathī paramajyā maghasya
medhyātithē.*

O Medhyatithi, venerable traveller on life's highway, O guest, O host, pray to Indra, adore him, and these too around you, all richest of the rich and mightiest of the mighty, should adore him: omnipresent, faster than the fastest, instantly moving all round over paths of infinity, commanding the rule and dispensation of the highest wealth and power of existence.

आ यदश्वान्वन्वतः श्रद्धयाहं रथे रुहम् ।

उत वामस्य वसुनश्चिकेतति यो अस्ति याद्वः पशुः ॥ ३१ ॥

31. *Ā yadaśvān vananvataḥ śraddhayāham rathe
ruham. Uta vāmasya vasunaściketati yo asti
yādvah paśuḥ.*

When I control the outgoing senses and mind and look within riding as if the body chariot with faith, then in that state of experience whoever is refined and watchful knows the inner secrets of this beautiful world of existence.

य ऋत्रा मह्यं मामहे सह त्वचा हिरण्यया ।

एष विश्वान्यभ्यस्तु सौभगाऽऽसुङ्गस्य स्वनद्रथः ॥ ३२ ॥

32. *Ya ṛjrā mahyam māmāhe saha tvacā hiraṇyayā.
Eṣa viśvānyabhyastu saubhagā''saṁgasya
svanadrathah.*

Who gives me dynamic and powerful gifts of

life with a golden cover and thus does me honour may be blest with the highest good fortunes of the world and may this devoted man go forward in life by a resounding chariot.

अध॒ प्ला॒यो॒गिर॒ति॒ दा॒सद॒न्याना॑स॒ङ्गो अ॒ग्ने द॒शभिः॑ स॒हस्रैः॑ ।
अधो॒क्ष॒णो द॒श॒ मह्यं॑ रु॒शन्तो॑ न॒ळा॒इव॑ सर॒सो निर॑तिष्ठन् ॥ ३३ ॥

33. *Adha plāyogirati dāsadanyānāsaṅgo agne daśa-bhiḥ sahasraiḥ. Adhokṣaṇo daśa mahyaṁ ruśanto naḷā iva saraso niratiṣṭhan.*

Agni, omnipresent light of life, the dedicated man of charity conducting yajnic and spiritual projects in science and spirituality exceeds others by tens and thousands especially when he gives to me ten highly brilliant and creative gifts rising like lotus from a lake.

अ॒न्व॒स्य॒ स्थू॒रं द॑दृ॒शे पु॒रस्ता॑द॒न॒स्थ ऊ॒रुर॑व॒रम्ब॑माणः ।
श॒श्व॑ती॒ नार्य॑भि॒चक्ष्या॑ह॒ सु॒भद्र॑म॒र्यं भो॒जनं॑ बि॒भर्षि॑ ॥ ३४ ॥

34. *Anvasya sthūraṁ dadṛśe purastād-anastha ūruravarambamāṇaḥ. Śaśvatī nāryabhi-cakṣyāha subhadram-arya bhojanam bibharṣi.*

The gross form of the universe is seen emerging from the infinite transphysical spiritual reality. The eternal Mother Nature watches and says: O lord of gracious charity, you alone hold the blessed food for the life of mortal humanity.

Mandala 8/Sukta 2

*Indra (1-40) Danastuti (41-42) Devata, Medhatithi
Kanva and Priyamedha Angirasa (1-40), Medhatithi
Kanva (41-42) Rshis*

इदं वसो सुतमन्धः पिबा सुपूर्णमुदरम् ।

अनाभयित्रिमा ते ॥ १ ॥

1. *Idaṁ vaso sutam-andhaḥ pibā supūrṇam-udaram.
Anābhayin rarimā te.*

O lord of the world's treasure of wealth, honour and excellence, here is this exhilarating soma nectar of love and devotion distilled from the heart and soul. Pray drink of it to your heart's content. We offer it to you, lord beyond fear.

नृभिर्धृतः सुतो अश्नैरव्यो वारैः परिपूतः ।

अश्वो न निक्तो नदीषु ॥ २ ॥

2. *Nṛbhirdhūtaḥ suto aśnairavyo vāraiḥ paripūtaḥ.
Áśvo na nikto nadīṣu.*

Stirred by best of men, crushed and filtered by men of adamant character, purified and guarded by best of the brave, it is sparkling like sun rays reflected on the river waters.

तं ते यवं यथा गोभिः स्वादुर्मर्म श्रीणन्तः ।

इन्द्र त्वास्मिन्त्सधमादे ॥ ३ ॥

3. *Taṁ te yavaṁ yathā gobhiḥ svādumakarma
śrīṇantaḥ. Indra tvāsmint-sadhamāde.*

That sparkling soma drink of devotion seasoned with barley, mixed with milk and cream, we, blenders,

having prepared it, offer to you in this house of celebration.

इन्द्र इत्सोमपा एक इन्द्रः सुतपा विश्वायुः ।
अन्तर्देवान्मर्त्याश्च ॥ ४ ॥

4. *Indra it somapā eka indrah sutapā viśvāyuh.*
Antardevān martyāṁśca.

Among ordinary mortals and among divines of wisdom and vision, Indra, the karmayogi, alone is the protector of soma, Indra, the man of knowledge and dedication, alone is the valuer of the worshipper's devotion and homage as he alone has the world vision.

न यं शुक्रो न दुराशीर्न तृप्रा उरुव्यचसम् ।
अप्रस्पृण्वते सुहार्दम् ॥ ५ ॥

5. *Na yaṁ śukro na durāśīrna tṛprā uruvyacasam.*
Apasprṇvate suhārdam.

Neither the most sparkling soma of devotion nor the most sophisticated and aromatic, nor the most delightful, ever satiate the lord infinite of the holiest heart and love.

गोभिर्यदीमन्ये अस्मन्मृगं न ब्रा मृगयन्ते ।
अभित्सरन्ति धेनुभिः ॥ ६ ॥

6. *Gobhir-yadīmanye asmanmṛgaṁ na vrā mṛga-*
yante. Abhitsaranti dhenubhiḥ.

Multitudes of people other than us approved him and try to inveigle him with creamy entertainment and sweet flattering words of adoration just like a hunter baiting a lion (but they fail).

त्रय॒ इन्द्र॑स्य॒ सोमाः॒ सु॒तासः॑ सन्तु दे॒वस्य॑ ।

स्वे क्षये॑ सु॒तपा॑वः ॥ ७ ॥

7. *Traya indrasya somāḥ sutāsaḥ santu devasya.*
Sve kṣaye sutapāvnaḥ.

For self-refulgent and generous Indra who is fond of the soma dedication of devotees, there are three sessions of soma distilled and offered in homage in the devotee's own home of yajna and prayer, at dawn, at mid-day and in the evening before night fall.

त्रयः॑ को॒शासः॑ श्चो॒तन्ति॑ ति॒स्त्रश्च॑म्व॒ः सु॒पूर्णः॑ ।

स॒माने॑ अ॒धि भा॒र्मन् ॥ ८ ॥

8. *Trayaḥ kośāsaḥ ścotanti tisraścamaḥ supūrṇaḥ.*
Samāne adhi bhārman.

In the same one session of yajna, there are three vessels of soma dripping with the nectar and three ladles of ghrta overflowing with homage for the fire in honour of the lord.

शु॒चिर॑सि पु॒रुनिः॒ष्ठाः क्षी॒रैर्म॑ध्य॒त आ॒शीर्तः॑ ।

द॒ध्ना म॑न्दि॒ष्ठः शू॒रस्य॑ ॥ ९ ॥

9. *Śucirasi puruniḥṣṭhāḥ kṣīrair-madhyata āśīrtaḥ.*
Daghnā mandīṣṭhaḥ śūrasya.

Celestial soma, divine devotion of the dedicated, you are pure and potent, dedicated to the joy of many and the lord eternal, and seasoned in the process with milk, cream and curds. Surely you are the most delightful love of the heroic brave.

इ॒मे त॑ इन्द्र॒ सोमा॑स्ती॒व्रा अ॒स्मे सु॒तासः॑ ।

शु॒क्रा आ॒शिरं॑ याच॒न्ते ॥ १० ॥

10. *Ime ta indra somāstīvrā asme sutāsaḥ.
Śukrā āśiraṁ yācante.*

These are for you, Indra, soma oblations of the most potent order distilled by us. Pure and powerful they are, offered in homage with prayer and hope for a share of the celestial bliss of faith and love.

ताँ आशिरं पुरोळाशमिन्द्रेमं सोमं श्रीणीहि ।
रेवन्तं हि त्वा शृणोमि ॥ ११ ॥

11. *Tāñ āśiraṁ puroḷāśam-indremaṁ somaṁ śrīṇīhi.
Revantaṁ hi tvā śṛṇomi.*

Indra, lord of glory, come and join this soma celebration of milk and barley delicacies with joy. You command the wealth, honour, excellence and glory of the world, I hear. I believe, I share and celebrate.

हृत्सु पीतासो युध्यन्ते दुर्मदासो न सुरायाम् ।
ऊध्र्न नृग्रा जरन्ते ॥ १२ ॥

12. *Hṛtsu pītāso yudhyante durmadāso na surāyām.
Udharna nagnā jarante.*

Draughts of soma create exhilarations in the heart unlike intoxication and illusions of wine, and the celebrants adore the spirit divine as the ocean of ecstasy.

रेवाँ इद्रेवतः स्तोता स्यात्त्वावतो मघोनः ।
प्रेदु हरिवः श्रुतस्य ॥ १३ ॥

13. *Revāñ id revataḥ stotā syāt tvāvato maghonaḥ.
Predu harivaḥ śrutasya.*

Indra, master and commander of dynamic forces, may the celebrant of the brilliant, bountiful and

renowned like you be brilliant, prosperous and celebrated. That is but natural.

उक्थं च॒न श॒स्यमा॒नमगो॑र॒रिरा चि॑केत ।

न गा॒य॒त्रं गी॒यमा॒नम् ॥ १४ ॥

14. *Uktham cana śasyamānam-agorarirā ciketa.*
Na gāyatrām gīyamānam.

Indra, lord of power and piety, the man attached to divinity in faith and opposed to doubt and disloyalty knows the words of praise spoken by a man of doubtful faith as much as he knows the songs of adoration sung by a man of faith (and makes a distinction between the two).

मा न॑ इन्द्र पी॒य॒त्नवे॒ मा श॒र्ध॑ते॒ परा॑ दाः ।

शि॒क्षा श॒चीवः॒ श॒ची॑भिः ॥ १५ ॥

15. *Mā na indra pīyatnave mā śardhate parā dāḥ.*
Śikṣā śacīvaḥ śacībhiḥ.

Indra, lord of refulgent power, give us not away to the scornful abuser nor to the wild tyrant. With your laws and powers, pray discipline, rule, instruct and enlighten us.

व॒य॒मु॒ त्वा त॒दि॒दर्था॑ इन्द्र॒ त्वा॒य॒न्तः॒ स॒खा॒यः॒ ।

क॒ण्वा उ॒क्थे॒भिर्ज॑रन्ते ॥ १६ ॥

16. *Vayamu tvā radidarthā indra tvāyantaḥ sakhāyaḥ.*
Kaṇvā ukthebhir-jarante.

Indra, we too have the same aims and objectives as you. We are your friends and admirers. We know and wish to achieve, and with all words of praise and

appreciation, we adore you as others, wise devotees, do.

न घे॑म॒न्यदा प॑प॒न् वज्रि॑न्न॒पसो॑ नवि॒ष्टौ ।
तवे॒दु स्तोमं॑ चि॒केत ॥ १७ ॥

17. *Na ghemanyadā papana vajrinnapasō naviṣṭau.*
Tavedu stomam ciketa.

Indra, lord of thunder and justice, in the beginning of a new plan, action or programme of holiness, I adore none else but only you. I know only one song of adoration and that is for you alone.

इ॒च्छन्ति॑ दे॒वाः सु॒न्वन्तं॑ न स्वप्ना॒य स्पृ॑हयन्ति ।
यन्ति॑ प्र॒मादु॑म॒र्तन्द्राः॑ ॥ १८ ॥

18. *Ichchānti devāḥ sunvantam na svapnāya sprhāyanti.*
Yanti pramādam-atandrāḥ.

Divines of brilliance and holy action love those engaged in creative actions of piety. They care not for dreams and love no dreamers. Active, wakeful and realistic beyond illusion, they achieve the joy of success in life.

ओ षु प्र या॑हि वा॒जेभि॒र्मा ह॑णीथा अ॒भ्य॑स्मा॒न् ।
म॒हाँइ॑व॒ युव॑जानिः ॥ १९ ॥

19. *O ṣu pra yāhi vājebhirmā hr̥ṇīthā abhyasmān.*
Mahāñ iva yuvajāniḥ.

Come along with us with all your strength and enthusiasm without hesitation or embarrassment, and go forward like a great hero inspired by a youthful maiden.

मो ष्व॑द्य दु॒र्हणा॑वान्त्सा॒यं क॑रदा॒रे अ॒स्मत् ।

अ॒श्री॒रइ॒व जा॒माता ॥ २० ॥

20. *Mo śvadya durhaṇāvāntsāyaṁ karadāre asmat.
Aśrīra iva jāmātā.*

Invincible and unconquerable, come to our yajnic celebrations today, delay not till the last hour, of evening, hesitating like an indigent son-in-law.

वि॒द्या ह्य॑स्य वी॒रस्य॑ भू॒रिदा॑वरीं सु॒मति॑म् ।

त्रि॒षु जा॒तस्य॑ मनांसि ॥ २१ ॥

21. *Vidmā hyasya vīrasya bhūridāvarīm sumatim.
Triṣu jātasya manāṁsi.*

We know the mind, noble intentions and generous liberty of this brave hero, Indra, who is risen high in life's three active fields of thought, energy and stability.

आ तू षि॑ञ्च कण्वमन्तं॑ न घा॑ वि॒द्य शव॑सानात् ।

य॒शस्तरं॑ श॒तमू॑तेः ॥ २२ ॥

22. *Ā tū ṣiñca kaṇvamantaṁ na ghā vidma śavasānāt.
Yaśastaraṁ śatamūteḥ.*

O man, with the nectar of soma, regale Indra, who commands wisdom and the wise and a hundred ways of defence, protection and progress. Indeed for reasons of his heroism and grandeur we know no one else more honourable and renowned than he.

ज्येष्ठे॑न सो॒तरि॒न्द्राय॑ सोमं वी॒राय॑ श॒क्राय॑ ।

भरा॑ पिब॒न्नयी॑य ॥ २३ ॥

23. *Jyeṣṭhena sotarindrāya somam vīrāya śakrāya.
Bharā pibannaryāya.*

O maker of soma, bring and serve a drink of prime soma first for Indra, brave, brilliant and manly leader of men, and see that the lord accepts.

यो वेदिष्ठो अव्यथिष्वश्वान्तं जरितृभ्यः ।

वाजं स्तोतृभ्यो गोमन्तम् ॥ २४ ॥

24. *Yo vediṣṭho avyathiṣvaśvāvantam jaritr̥bhyah.
Vājam stotr̥bhyo gomantam.*

Among men of yajnic love and non-violence, he is the most venerable on the vedi, harbinger of wealth and success for the celebrants and giver of nourishing food and energy full of milk and honey of the land for the singers of hymns.

पन्यंपन्यमित्सोतार आ धावत मद्याय ।

सोमं वीराय शूराय ॥ २५ ॥

25. *Panyampanyamit sotāra ā dhāvata madyāya.
Somam vīrāya śūrāya.*

O makers of soma, to Indra, offer the drink of soma, brave, ecstatic and heroic, and let each draught be more and more delicious and adorable.

पातो वृत्रहा सुतमा घा गमन्नारे अस्मत् ।

नि यमते शतमूतिः ॥ २६ ॥

26. *Pātā vṛtrahā sutamā ghā gamannāre asmat.
Ni yamate śatamūtiḥ.*

May the connoisseur of distilled soma, destroyer of darkness, dishonour and destitution, come and never

be far away from us. The lord who commands a hundred forces of defence, protection and progress rules all, friends and foes.

एह हरीं ब्रह्मयुजां शग्मा वक्षतः सखायम् ।

गीर्भिः श्रुतं गिर्वणसम् ॥ २७ ॥

27. *Eha harī brahmayujā śagmā vakṣataḥ sakhāyam. Gīrbhiḥ śrutaṁ girvaṇasam.*

Let the brave veterans of knowledge and yajnic karma, dedicated to Veda Brahma and humanity, with holy songs of divinity, invoke the most venerable and celebrated lord here on the vedi as our friend and companion.

स्वादवः सोमा आ याहि श्रीताः सोमा आ याहि ।

शिप्रिन्नृषीवः शचीवो नायमच्छा सधमादम् ॥ २८ ॥

28. *Svādavaḥ somā ā yāhi śrītāḥ somā ā yāhi. Śiprinṇṛṣīvaḥ śacīvo nāyamacchā sadha-mādam.*

Indra, hero of the visor, commander of wisdom and powers of nature and humanity, patron of poets and sages, come and have a drink of delicious soma, come and enjoy the seasoned and matured soma with the celebrant's devotion. We invoke and invite the leader, friend of the hall of celebration.

स्तुतश्च यास्त्वा वर्धन्ति महे राधसे नृम्णाय ।

इन्द्रं कारिणं वृधन्तः ॥ २९ ॥

29. *Stutaśca yāstvā vardhanti mahe rādhase nṛmnāya. Indra kāriṇaṁ vṛdhantaḥ.*

Indra, adoring and exhilarating you as the great

achiever, honoured by songs of praise, the devotees celebrate and exalt you for the sake of greatness, wealth and excellence of life and their songs glorify you.

गिरंश्च यास्ते गिरवाह उक्था च तुभ्यं तानि ।

सत्रा दधिरे शवांसि ॥ ३० ॥

30. *Giraśca yāste girvāha ukthā ca tubhyaṁ tāni.*
Satrā dadhire śavāṁsi.

O lord of voice divine and lover of holy song, your words of the holy Veda and the songs sung in your honour, all these together inspire and exalt the grandeur and glory of life divine.

एवेदेष तुविकूर्मिर्वाजाँ एको वज्रहस्तः ।

सनादमृक्तो दयते ॥ ३१ ॥

31. *Evedeṣa tuvikūrmir-vājāṅ eko vajrahastah.*
Sanādamṛkto dayate.

Only this lord omnipotent of universal karma, the one lord of thunder and justice in hand, inviolable and imperishable, gives us food and energy, success and victory since eternity.

हन्ता वृत्रं दक्षिणेनेन्द्रः पुरू पुरुहूतः ।

महान्महीभिः शचीभिः ॥ ३२ ॥

32. *Hantā vṛtram dakṣiṇenendrah purū puruhūtaḥ.*
Mahān mahībhiḥ śacībhiḥ.

Destroyer of darkness and evil by his power and versatility, Indra is universal and universally adored and celebrated. great is he by his glorious majesty, sublime by infinite possibilities.

यस्मिन्विश्वाश्चर्षणय उत च्यौत्ना ज्रयांसि च ।

अनु घेन्मन्दी मघोनः ॥ ३३ ॥

33. *Yasmin viśvāś-carṣaṇaya uta cyautnā jrayāmsi ca. Anu ghenmandī maghonaḥ.*

He in whom entire humanity of the world, and all powers and forces and expansive victories abide and are sustained, surely he is the giver of happiness and competence to humanity for wealth, honour and excellence.

एष एतानि चकारेन्द्रो विश्वा योऽति शृण्वे ।

वाजदावा मघोनाम् ॥ ३४ ॥

34. *Eṣa etāni cakārendro viśvā yo'ti śṛṇve. Vājadāvā maghonām.*

This Indra does all these wonders, the lord who is celebrated all over the world and who is the giver of power and prosperity to men of honour and excellence.

प्रभर्ता रथं गव्यन्तमपाकाच्छिद्यमवति ।

इनो वसु स हि वोळ्हा ॥ ३५ ॥

35. *Prabhartā ratham gavyantam-apākāccid yamavati. Ino vasu sa hi volhā.*

The one who sustains and supports all and protects the chariot of life moving on course from the unforeseen is the lord who is also the bearer and harbinger of the world's wealth.

सनिता विप्रो अर्विद्धिर्हन्ता वृत्रं नृभिः शूरः ।

सत्योऽविता विधन्तम् ॥ ३६ ॥

36. *Sanitā vipro arvadbhir-hantā vrtram nrbhiḥ
śūrah. Satyo'vitā vidhantam.*

The one that commands knowledge, power and energy with commitment is the generator and harbinger of wealth by dynamic forces. He is the destroyer of darkness and harbinger of light. He is brave and commands the brave. He is ever true to himself and the world and he is the protector of those who are dedicated to work.

यजध्वैनं प्रियमेधा इन्द्रं सत्राचा मनसा ।
यो भूत्सोमैः सत्यमद्वा ॥ ३७ ॥

37. *Yajadhvainam priyamedhā indram satrācā
manasā. Yo bhūt somaiḥ satyamadvā.*

O lovers and performers of yajna, honour and serve this Indra by homage and yajnic devotion together with heart and soul, he really feels honoured and exalted by the soma of love, devotion and commitment.

गाथश्रवसं सत्पतिं श्रवस्कामं पुरुत्मानम् ।
कण्वासो गात वजिनम् ॥ ३८ ॥

38. *Gāthaśravasaṁ satpatiṁ śravaskāmaṁ purut-
mānam. Kaṇvāso gāta vājinam.*

O men of knowledge and wisdom, sing in praise of the lord celebrated in song, defender of truth and the truthful, lover of honour and excellence, versatile in form and spirit and instantly victorious in action.

य ऋते चिदास्पदेभ्यो दात्सखा नृभ्यः शचीवान् ।
ये अस्मिन्काममश्रियन् ॥ ३९ ॥

39. *Ya ṛte cid gāspadebhyo dāt sakhā nṛbhyaḥ śacī-vān. Ye asmin kāmamaśriyan.*

Indra is a friend and mighty commander of forces and, without visible motion or lure of office, gives the gift of speech and powers of perception and intelligence to people who surrender their desires and ambitions to him and act selflessly, depending on him for success.

इत्था धीवन्तमद्रिवः काण्वं मेध्यातिथिम् ।

मेषो भूतोऽभि यन्नयः ॥ ४० ॥

40. *Itthā dhīvantam-adriyaḥ kāṇvaṁ medhyātithim. Meṣo bhūto'bhiyannayaḥ.*

Thus, O lord commander of the clouds and mountains, do you reach and guide the celebrant sage of the line of the wise and bless the honoured guest, being a very shower of peace and pleasure of soma.

शिक्षा विभिन्दो अस्मै चत्वार्ययुता ददत् ।

अष्टा परः सहस्रा ॥ ४१ ॥

41. *Śikṣā vibhindo asmai catvāryayutā dadat. Aṣṭā paraḥ sahasrā.*

Indra, destroyer of the fortresses of evil, enmity and poverty, thus teaches and gives his celebrant forty and eight thousand powers and potentials to fight his battles and win.

उत सु त्वे पयोवृधा माकी रणस्य नृप्या ।

जानित्वनाय मामहे ॥ ४२ ॥

42. *Uta su tve payovṛdhā māki raṇasya nṛpyā. janitvanāya māmaha.*

O heaven and earth, givers of the liquid energies of life, sustainers of the excitement of the battle of existence, I pray for your favour of generating those powers of sustenance and advancement.

Mandala 8/Sukta 3

*Indra (1-20), Danastuti (21-24) Devata, Medhyatithi
Kanva Rshi*

पिबा सुतस्य रसिनो मत्स्वा न इन्द्र गोमतः ।
आपिनो बोधि सधमाद्यो वृधेऽस्माँ अवन्तु ते धियः ॥ १ ॥

1. *Pibā sutasya rasino matsvā na indra gomataḥ.
Āpirno bodhi sadhamādyo vṛdhe'smāñ avantu te
dhiyaḥ.*

Indra, resplendent and mighty, karma yogi, great performer, come and have a drink of our delicious festive soma distilled and mixed with milk and cream, share the ecstasy, enlighten us, your own people, for progress and prosperity, and may your thoughts and wisdom protect, promote and guide us in life.

भूयाम ते सुमतौ वाजिनो वयं मा नः स्तरभिमताये ।
अस्माञ्चित्राभिरवतादभिष्टिभिरा नः सुमनेषु यामय ॥ २ ॥

2. *Bhūyāma te sumatau vājino vayaṁ mā naḥ
starabhimātaye. Asmāñ-citrābhir-avatād-
abhiṣṭibhirā naḥ sumneṣu yāmaya.*

In your guidance and goodwill may we be prosperous and progressive with vibrancy. Hurt us not lest we fall a prey to an enemy. Protect us and advance us to all kinds of success with fulfilment of our aspirations, and lead us in a life of happiness, refinement

and grace.

इ॒मा उ॑ त्वा पु॒रू॒वसो॑ गि॒रो॑ वर्धन्तु॒ या म॑म ।

पा॒व॒क॒वर्णाः॑ शु॒च॒यो वि॒प॒श्चितो॑ऽभि॒ स्तोमै॑र॒नू॒षत ॥ ३ ॥

3. *Imā u tvā purūvaso giro vardhantu ya mama. Pāvakavarṇāḥ śucayo vipāścito'bhi stomairanūṣata.*

O lord of universal wealth, O shelter home of the world, may these words of my divine adoration please you and exalt you. The saints and sages of vision and wisdom and fiery heat and purity of light adore you with songs of celebration.

अ॒यं स॒हस्र॑मृ॒षिभिः॑ स॒ह॒स्कृतः॑ स॒मु॒द्र॒इव॑ पप्रथे ।

स॒त्यः सो॑ अ॒स्य॑ म॒हिमा॑ गृ॒णे श॒वो॑ य॒ज्ञे॒षु वि॒प्र॒राज्ये॑ ॥ ४ ॥

4. *Ayam sahasram-ṛṣibhiḥ sahaskrtaḥ samudra iva paprathe. Satyaḥ so asya mahimā grṇe śavo yajñeṣu viprarājye.*

This Indra, adored and exalted by poets and sages a thousand ways to power and glory, rises like the sea. Ever true and inviolable is he, and I celebrate his might and grandeur expanding in the yajnic programmes of the dominion of the wise.

इ॒न्द्र॒मि॒हे॒वता॑तय॒ इन्द्रं॑ प्र॒यत्य॑ध्व॒रे ।

इ॒न्द्रं स॒मी॒के व॒निनो॑ ह॒वाम॑ह॒ इन्द्रं॑ ध॒नस्य॑ सा॒तये॑ ॥ ५ ॥

5. *Indramid devatātaya indram prayatyadhvare. Indram samīke vanino havāmaha indram dhana-sya sātaye.*

We invoke Indra for our programmes of natural

and environmental development. We invite Indra when the yajna of development is inaugurated. Lovers and admirers dedicated to him, we pray for his grace in our struggles of life, and we solicit his favour and guidance for the achievement of wealth, honour and excellence.

इन्द्रो म॒ह्ना रोद॑सी पप्रथ॒च्छ॒व॒ इन्द्रः॑ सूर्य॑मरोचयत् ।

इन्द्रे॑ ह॒ विश्वा॒ भुव॑नानि येमि॒र॒ इन्द्रे॑ सुवा॒नास॒ इन्द्र॑वः ॥ ६ ॥

Indro mahnā rodasī paprathac-chava indrah sūryam-arocayat. Indre ha viśvā bhuvanāni yemira indre suvānāsa indavaḥ.

6. Indra, by the power and abundance of his omnipotence, expands and pervades heaven and earth. Indra gives the radiance of light to the sun. All regions of the universe and her children are sustained in life and order in Indra, and in the infinite power, presence and abundance of Indra flow all liquid energies of life's evolution to their perfection and fulfilment.

अ॒भि त्वा॑ प॒ूर्वपी॑तय॒ इन्द्र॑ स्तोमे॑भिरा॒यवः॑ ।

स॒मी॒ची॒नास॑ ऋ॒भवः॑ स॒मस्वर॑रुद्रा गृणन्त॒ पूर्व्य॑म् ॥ ७ ॥

Abhi tvā pūrvapītaya indra stomebhir-āyavaḥ. Samīcīnāsa ṛbhavaḥ samasvaran rudrā grṇanta pūrvyam.

7. Indra, men in general, learned experts of vision and wisdom, illustrious powers of law and order, and fighting warriors of defence and protection all together, raising a united voice of praise, prayer and appreciation, with songs of holiness and acts of piety, invoke and invite you, ancient, nearest and most excellent lord of power and lustre, to inaugurate their

yajnic celebration of the soma session of peaceful and exciting programme of development.

अस्येदिन्द्रो वावृधे वृष्ण्यं शवो मदै सुतस्य विष्णवि ।

अद्या तमस्य महिमानमायवोऽ नु ष्टुवन्ति पूर्वथा ॥ ८ ॥

8. *Asyedindro vāvṛdhe vṛṣṇyam śavo madē sutasya viṣṇavi. Adyā tamasya mahim-ānamāyavo 'nu ṣṭuvanti pūrvathā.*

In the ecstasy of this soma success of achievement through the yajnic programme, Indra augments the strength and enthusiasm of this host and master of the programme, while now as ever before, the people appropriately adore and exalt the greatness of this lord.

तत्त्वां यामि सुवीर्यं तद् ब्रह्म पूर्वचित्तये ।

येना यतिभ्यो भृगवे धने हिते येन प्रस्कण्वमाविथ ॥ ९ ॥

9. *Tat tvā yāmi suvīryam tad brahama pūrvacittaye. Yenā yatibhyo bhr̥gave dhane hite yena praskaṇvamāvitha.*

O lord resplendent, I come to you and ask for that vigour and wisdom, that knowledge of reality and divinity, that prime acquisition and awareness of values by which, when the battle rages and money and materials are called for, you provide for the retired holy men, scientists, technologists and the inventors and by which you protect the man of advanced special knowledge.

येना समुद्रमसृजो महीरपस्तदिन्द्र वृष्णि ते शवः ।

सद्यः सो अस्य महिमा न संनशे यं क्षोणीरनुचक्रदे ॥ १० ॥

10. *Yenā samudram-asrjo mahīrapas-tadindra vṛṣṇi te śavaḥ. Sadyaḥ so asya mahimā na saṁnaśe yaṁ kṣoṇīranucakrade.*

Indra, lord omnipotent of creation, I pray for the knowledge and experience of that overwhelming power and potential of yours by which you create the mighty waters and the oceans to roll and flow. That mighty power of this lord is not easily to be realised, the heaven and earth obey it, and when they move they celebrate it in the roaring and resounding music of stars and spheres.

शुग्धी न इन्द्र यत्त्वा रयिं यामि सुवीर्यम् ।

शुग्धि वाजाय प्रथमं सिषासते शुग्धि स्तोमाय पूर्व्य ॥ ११ ॥

11. *Śagdhī na indra yat tvā rayim yāmi suvīryam. Śagdhī vājāya prathamam siṣāsate śagdhī stomāya pūrvya.*

Indra, first and leading power of the world, give us the vigour, wealth and power we ask for. Give us the strength of the first order for the advancement and victory of the dedicated and law abiding, and bless him who celebrates your glory in song.

शुग्धी नो अस्य यद्ध पौरमाविशु धिय इन्द्र सिषासतः ।

शुग्धि यथा रुशमं श्यावकं कृपमिन्द्र प्रावः स्वर्णरम् ॥ १२ ॥

12. *Śagdhī no asya yaddha pauramāvitha dhiya indra siṣāsataḥ. Śagdhī yathā ruśamam śyāvakaṁ kṛpamindra prāvaḥ svarṇaram.*

Give us the strength and power by which you protect the citizen for this yajamana, the intelligentsia, and the obedient workers, the strength and power by

which you protect and promote for advancement the brilliant, the poor, the weak and disabled and the leading men of the nation on way to common joy and prosperity.

कन्नव्यो अतसीनां तुरो गृणीतु मर्त्यः ।

नही न्वस्य महिमानमिन्द्रियं स्वर्गुणन्त आनुशुः ॥ १३ ॥

13. *Kannavyo atasīnāṃ turo grṇīta martyaḥ. Nahī nvasya mahimānam-indriyaṃ svargṇanta ānaśuḥ.*

Who among mortals, even the most ardent of constant celebrants, can offer a new song of homage and adoration? Even those who have been singing in praise of Indra have not been able to comprehend his sublime majesty.

कदु स्तुवन्त ऋतयन्त देवत ऋषिः को विप्र ओहते ।

कदा हवं मघवन्निन्द्र सुन्वतः कदु स्तुवत आ गमः ॥ १४ ॥

14. *Kadu stuvanta ṛtayaṇta devata ṛṣiḥ ko vipra ohatē. Kadā havam maghavannindra sunvataḥ kadu stuvata ā gamah.*

Who is the seer and scholar among those who adore you, honour you by yajna, or do homage to your refulgence, that can deliberate on you and understand you? When would you, O lord of honour and glory, Indra, respond to the call of the sage who presses the soma for you? When would you grace the yajnic home of the celebrant?

उदु त्ये मधुमत्तमा गिरः स्तोमांस ईरते ।

सत्राजितो धनसा अक्षितोतयो वाजयन्तो रथाइव ॥ १५ ॥

15. *Udu tye madhumattamā girah stomāsa īrate. Satrājito dhanasā akṣitotayo vājayanto rathā iva.*

The sweetest of honeyed songs of praise and vibrations of homage rise to you flying like victorious, unviolated and invincible chariots laden with gold heading for higher destinations.

कण्वाइव भृगवः सूर्याइव विश्वमिद्धीतमानशुः ।

इन्द्रं स्तोमैभिर्मह्यन्त आयवः प्रियमेधासो अस्वरन् ॥ १६ ॥

16. *Kaṇvā iva bhr̥gavaḥ sūryā iva viśvamid dhītam-ānaśuḥ. Indram stomebhir-mahayanta āyavaḥ priyamedhāso asvaran.*

Brilliant scholars and sages as well as brave heroes of the human nation and loving and intelligent citizens of the land, praising and exalting Indra in one vaulting voice, rise and reach the presence of the lord in a world their own like rays of the sun filling the world of space they know.

युक्ष्वा हि वृत्रहन्तम् हरीं इन्द्र परावतः ।

अर्वाचीनो मघवन्त्सोमपीतय उग्र ऋष्वेभिरा गहि ॥ १७ ॥

17. *Yukṣvā hi vṛtrahantama harī indra parāvataḥ. Arvācīno maghavant-somapītaya ugra ṛṣvebhirā gahi.*

O greatest destroyer of darkness, Indra, omnipotent lord of glory and majesty, blazing ruler and controller of the world, take to the chariot, harness the fastest vital forces of radiance and come from the farthest to us right here and now, with brilliant and indefatigable powers of light, wisdom and bravery, to join us in the soma celebrations of our yajnic victory.

इमे हि ते कारवो वावशुर्धिया विप्रासो मेधसातये ।

स त्वं नो मघवन्निन्द्र गिर्वणो वेनो न शृणुधी हवम् ॥ १८ ॥

18. *Ime hi te kāravo vāvaśurdhiyā viprāso medha-sātaye. Sa tvaṁ no maghavannindra ghirvaṇo veno na śṛṇudhī havam.*

Indra, lord of power and glory, these scientists, designers and workers, vibrant and intelligent all, love and honour you and shine with their intellect and expertise. O lord adorable of all, listen to our prayer like a lover and admirer of your own celebrants and receive their homage on the success of their yajnic endeavour.

निरिन्द्र बृहतीभ्यो वृत्रं धनुभ्यो अस्फुरः ।

निरबुदस्य मृगयस्य मायिनो निः पर्वतस्य गा आजः ॥ १९ ॥

19. *Nirindra brhaṭībhyo vṛtram dhanubhyo asphuraḥ. Nirarbudasya mṛgayasya māyino niḥ parvatasya gā ājah.*

Indra, even from far and wide regions you destroy the forces of darkness and evil, free helpless victims of the mighty violent and crafty demon, set in motion showers of the cloud and open out treasures of the mountain.

निरग्र्यो रुरुचुर्निरु सूर्यो निः सोम इन्द्रियो रसः ।

निरन्तरिक्षादधमो महामहिं कृषे तदिन्द्र पौंस्यम् ॥ २० ॥

20. *Niragnayo rurucurniru sūryo niḥ soma indriyo rasaḥ. Nirantarikṣādadhamo mahāmahim kṛṣe tadindra paumsyam.*

When you broke the mighty cloud in showers from the sky and destroyed the evil from earth, the fires of earth shone and rose bright, the sun shone in glory and the soma juices for the celebration of Indra, lord of

might and majesty, flowed from the herbs. That was a great deed of prowess worthy of the lord.

(Similarly when Indra, lord almighty, and also the individual soul, throws out the evil from the heart and mind, then the inner light shines bright, the fire of good life is kindled and rises, and the soma spirit of divine joy flows and rolls in the heart. That indeed is a mighty deed of the lord's prowess, and of the individual soul too.)

यं मे दुरिन्द्रो मरुतः पाकस्थामा कौरयाणः ।

विश्वेषां त्मना शोभिष्ठमुपेव दिवि धावमानम् ॥ २१ ॥

21. *Yaṁ me durindro marutaḥ pākasthāmā kaurayāṇaḥ. Viśveṣāṁ tmanā śobhiṣṭhamupeva divi dhāvamānam.*

The light of knowledge and spiritual enlightenment which Indra, self-refulgent lord, and vibrant saints and sages have given me is stable, mature and universally dynamic, it is the brightest of all wealths of the world in the spiritual essence, and it shines within like the sun coursing in the spaces of light as a divine horse.

रोहितं मे पाकस्थामा सुधुरं कक्ष्यग्राम् ।

अदाद्रायो विबोधनम् ॥ २२ ॥

22. *Rohitaṁ me pākasthāmā sudhuraṁ kakṣya-prām. Ādād rāyo vibodhanam.*

Indra, lord of divine and inviolable power, has given me a chestnut horse, a rising sun of crimson hue, the mind, and a smooth axled and strongly built chariot, the body, and wealths of the world, intelligence,

awareness and enlightenment.

यस्मा अ॒न्ये द॒श॒ प्र॒ति॒ धु॒रं॒ वह॑न्ति वह॒न्यः ।

अस्तं॒ वयो॒ न तु॒ग्र्यम् ॥ २३ ॥

23. *Yasmā anye daśa prati dhuraṁ vahanti vahnayah.
Astaṁ vayo na tugryam.*

And to me he has given ten others, carriers which carry me forward like birds or sun-rays bearing a mighty king to his royal home. These are ten senses of perception and volition, and the ten pranic energies.

आ॒त्मा पि॒तुस्त॑नू॒र्वा॒सि ओ॒जो॒दा अ॒भ्य॒ञ्ज॑नम् ।

तु॒री॒य॒मि॒द्रो॒हि॒तस्य॒ पा॒क॒स्था॒मा॒नं भो॒जं दा॒ता॒र॒म॒ब्र॒वम् ॥ २४ ॥

24. *Ātmā pitustanūrvāsa ojodā abhyañjanam. Turīya-
mid rohitasya pākasthāmānaṁ bhojaṁ dātāram-
abravam.*

The individual self is but filial manifestation in reflection of the father, giver of the soul's dwelling in body, giver of light and lustre, purifier and sanctifier, divine destroyer of evil, giver and cleanser of mind and its colourful fluctuations. I celebrate the holy father of purity and sanctity, giver of food and energy for the world of stability.

Mandala 8/Sukta 4

*Indra (1-14), Indra or Pusha (15-18), Danastuti (19-21)
Devatah, Devatithi Kanva Rshi*

यदि॑न्द्र॒ प्रा॒गपा॒गुद॑ङ् न्य॒ग्वा हू॒यसे॒ नृ॒भिः ।

सि॒मा पु॒रू नृ॒षूतो॒ अ॒स्यान॒वेऽ सि॒ प्र॒श॒र्ध तु॒र्व॒शे ॥ १ ॥

1. *Yadindra prāgapāgudaṁ nyagvā hūyase nṛbhiḥ.
Simā purū nṛṣūto asyānave'si praśardha turvaśe.*

Indra, illustrious lord of the world, ruler and commander of human forces, karmayogi, when you are invoked by people anywhere east or west, north or south, up or down, then, O lord of excellence, you feel highly impelled by those many and come and act as the destroyer of many evils for the people of reverence and exceptional strength.

यद्वा रुमे रुशमे श्यावके कृप इन्द्र मादयसे सचा ।
कण्वासस्त्वा ब्रह्मभिः स्तोमवाहस इन्द्रा यच्छन्त्या
गहि ॥ २ ॥

2. *Yad vā rume ruśame śyāvake kṛpa indra māda-
yase sacā. Kaṇvāsastvā brahmabhiḥ stomavā-
hasa indrā yacchantyā gahi.*

And since, O lord Indra, you go to the celebrants, illustrious, child-like innocent and the humble and kind alike, sit with them, socialise and enjoy, so the dedicated admirers and learned men of vision and wisdom offer homage and reverence, exalt you with sacred hymns and say : Come, O lord, and accept our tributes and homage.

यथा गौरो अपा कृतं तृष्यन्नेत्यवेरिणम् ।
आपित्वे नः प्रपित्वे तूयमा गहि कण्वेषु सु सचा पिब ॥ ३ ॥

3. *Yathā gauro apā kṛtaṁ tṛṣyannetyaveriṇam.
Āpitve naḥ prapitve tūyamā gahi kaṇveṣu su sacā
piba.*

Just as a thirsty stag in the desert rushes to a pool full of water so, O friend in family of the wise, come morning, come evening, come fast and drink the soma of love and reverence in joy.

मन्दन्तु त्वा मघवन्निन्द्रेन्दवो राधोदेयाय सुन्वते ।

आमुष्या सोममपिबश्चमू सुतं ज्येष्ठं तद् दधिषे सहः ॥ ४ ॥

4. *Mandantu tvā maghavann-indrendavo rādhodeyāya sunvate. Āmuṣyā somamapibaścāmū sutam jyeṣṭham tad dadhiṣe sahaḥ.*

Indra, lord of power and glory, may these soma drinks exhilarate you for the bestowal of wealth and honour upon the dedicated lover of the soma of honour and enlightenment. Having won over the soma of victory prize in the contests of competing parties, you drank of the soma of ecstasy of the highest order and for that reason you command the courage and confidence of the victor.

प्र चक्रे सहसा सहो बभञ्ज मन्युमोजसा ।

विश्वे त इन्द्र पृतनायवो यहो नि वृक्षाइव येमिरे ॥ ५ ॥

5. *Pra cakre sahasā saho babhañja manyumojasā. Viśve ta indra pṛtanāyavo yaho ni vṛkṣā iva yemire.*

Indra, with courage and confidence you fight out challenges and win victories. With your light and lustre you break down anger and arrogance. O mighty one, all your contestants and adversaries stand motionless against you, fixed as trees.

सहस्रेणेव सचते यवीयुधा यस्त आनळुपस्तुतिम् ।

पुत्रं प्रावर्ग कृणुते सुवीर्ये दाश्नोति नमउक्तिभिः ॥ ६ ॥

6. *Sahasreṇeva sacate yavīyudhā yasta ānaḷu-pastutim. Putram prāvargam kṛṇute suvīrye dāś-noti nama-uktibhiḥ.*

The youthful warrior who pays you homage and does honour and reverence to you, and the one who gives in charity, in service to you, with holy chants and humility receives the strength of a thousand heroes and, under the guidance and care of the lord, renders his progeny unconquerable and exclusive in merit and prowess.

मा भेम मा श्रमिष्मोग्रस्य सख्ये तव ।

महत्ते वृष्णो अभिचक्ष्यं कृतं पश्येम तुर्वशं यदुम् ॥ ७ ॥

7. *Mā bhema mā śramiṣmograsya sakhye tava. Mahat te vṛṣṇo abhicakṣyaṁ kṛtaṁ paśyema turvaśaṁ yadum.*

Let us never feel afraid, let us never tire or feel depressed under your kind care and friendship, commander of blazing lustre. Admirable is your action and prowess, mighty generous lord. We celebrate you and pray we may see that our people and our progeny be industrious and high achievers.

सव्यामनु स्फिग्यं वावसे वृषा न दानो अस्य रोषति ।

मध्वा संपृक्ताः सारघेण धेनवस्तूयमेहि द्रवा पिब ॥ ८ ॥

8. *Savyāmanu sphigyaṁ vāvase vṛṣā na dāno asya roṣati. Madhvā saṁpṛktāḥ sārageṇa dhenava-stūyamehi dravā piba.*

The joyous world of soma in relation to the earth, you illuminate and rule with a fraction of your prowess. Whoever plays his part well and renders his share to the refulgent ruler never regrets nor displeases the ruler ever. Come fast, O lord, rush in and drink the soma mixed with sweets of honey and seasoned with milk.

अ॒श्वी र॒थी सु॒रूप इ॒न्द्रोमाँ इ॒दिन्द्र ते स॒खा ।

श्वा॒त्रभा॒जा वय॑सा स॒चते सदा॑ च॒न्द्रो या॑ति स॒भामुप॑ ॥ ९ ॥

9. *Aśvī rathī surūpa id gomāñ idindra te sakhā. Śvātrabhājā vayasā sacate sadā candro yāti sabhāmupa.*

Indra, lord of light and ruling power, your devoted friend ever blest with the powers of life's progress onwards like a chariot hero of war, enjoying grace of person and culture, wealth of knowledge and riches of the earth, has his full share of good health, full age and gifts of existence, and he goes forward to the assembly of people like the full moon among stars.

ऋ॒श्यो न तृ॒ष्यन्न॒वपान॑मा ग॒हि पि॒बा सोमं॑ व॒शाँ अनु॑ ।

नि॒मेघ॑मानो म॒घव॑न्दि॒वेदि॒व ओजि॑ष्ठं द॒धिषे॑ सहः ॥ १० ॥

10. *Ṛśyo na tṛṣyannavapānamā gahi pibā somam vaśāñ anu. Nimeghamāno maghavan divediva ojiṣṭhaṁ dadhiṣe sahaḥ.*

Just like a white antelope thirsting for water, come to our yajna and have a drink of soma to your heart's content. O lord of power, prosperity and blessings of grace, like a cloud of showers you bear and bring the most lustrous courage, patience and fortitude day by day to face the challenges of life.

अध्व॑र्यो द्रा॒वया॑ त्वं सोम॑मिन्द्रः पिपा॑सति ।

उप॑ नूनं यु॒युजे॑ वृ॒षणा॑ ह॒री आ च॑ जगाम वृ॒त्रहा॑ ॥ ११ ॥

11. *Adhvaryo drāvayā tvam somamindrah pipāsati. Upa nūnaṁ yuyute vṛṣaṇā harī ā ca jagāma vṛtrahā.*

Hasten, O master of ceremonies, let the soma be prepared and flow forth for service. Indra is thirsty, he has harnessed his mighty chariot forces, indeed the thunderous breaker of clouds has arrived.

स्वयं चित्स मन्यते दाशुरिर्जनो यत्रा सोमस्य तृप्सि ।

इदं ते अन्नं युज्यं समुक्षितं तस्येहि प्र द्रवा पिब ॥ १२ ॥

12. *Svayaṁ cit sa manyate dāśurirjano yatrā somasya trmpasi. Idaṁ te annaṁ yujyaṁ samukṣitaṁ tasyehi pra dravā piba.*

Indra, the devout yajamana regards himself as divinely blest when you visit and drink the soma of hospitality. Here is the soma fit for you, matured and poured, pray accept it and drink.

रथेष्ठायाध्वर्यवः सोममिन्द्राय सोतन ।

अधि ब्रध्नस्याद्रयो वि चक्षते सुन्वन्तो दाश्वध्वरम् ॥ १३ ॥

13. *Ratheṣṭhāyādhvaryavaḥ somamindrāya sotana. Adhi bradhnasyādrayo vi cakṣate sunvanto dāśva-dhvaram.*

O performers of the yajna of love, loyalty and non-violence, prepare the soma offering of devotion for Indra, lord of the chariot of the world. On the heights of space, the mighty lord's thunder and clouds of rain are seen pouring forth showers of bliss on the devout yajamana's love and loyalty of yajnic service.

उप ब्रध्नं वावाता वृषणा हरी इन्द्रमपसु वक्षतः ।

अर्वाञ्चं त्वा सप्तयोऽध्वरश्रियो वहन्तु सवनेदुप ॥ १४ ॥

14. *Upa bradhmaṁ vāvātā vṛṣaṇā harī indram-apasu vakṣataḥ. Arvāñcaṁ tvā sapṭayo'dhvar-aśriyo vahantu savanedupa.*

Across heights of the firmament, mighty currents of divine energy transport Indra, love and power of the spirit of divinity. O lord, may the swift currents of divinity radiating your light and love to the fire of yajna bring you hither to us and bless us in the act of homage.

प्र पूषणं वृणीमहे युज्याय पुरुवसुम् ।

स शक्र शिक्ष पुरुहूत नो धिया तुजे राये विमोचन ॥ १५ ॥

15. *Pra pūṣaṇaṁ vṛṇīmahe yujyāya purūvasum. Sa śakra śikṣa puruhūta no dhiyā tuje rāye vimocana.*

For our loyalty and the lord's favour of friendship, we choose to do homage to the lord of universal wealth and bliss of health and nourishment. May the lord almighty, giver of freedom from fear and sin, universally invoked and solicited, enlighten us with intelligence and bless us with the spirit of action for the attainment of freedom, victory and prosperity.

सं नः शिशीहि भुरिजौरिव क्षुरं रास्व रायो विमोचन ।

त्वे तन्नः सुवेदमुस्त्रियं वसु यं त्वं हिनोषि मर्त्यम् ॥ १६ ॥

16. *Sam naḥ śīśīhi bhurijoriva kṣuraṁ rāsva rāyo vimocana. Tve tannaḥ suvedamusriyaṁ vasu yaṁ tvaṁ hinoṣi martyam.*

Timely sharpen us and temper us, our intellect, will and action, like the sword in the hands of a warrior, give us the freedom and wealths of life, O lord deliverer from sin and slavery. In you lies all that well-known easily and freely available radiant wealth of life which you set in motion for humanity to achieve.

वेमि॒ त्वा पू॒षन्नृ॒ज्जसे॒ वेमि॒ स्तोत॑व आघृ॒णे ।
न तस्य॑ वे॒म्यर॑णं॒ हि तद्व॑सो स्तु॒षे प॒त्राय॒ साम्ने॑ ॥ १७ ॥

17. *Vemi tvā pūṣannr̥ñjase vemi stotava āghr̥ṇe. Na tasya vemyaraṇaṁ hi tad vaso stuṣe pajrāya sāmne.*

I know you, lord giver of health and nourishment, for the sake of favour and success. I know you, lord adorable, for the sake of worship and brilliance. I know no one else, none else delights me. O lord of world's wealth, shelter of the universe, I offer homage to the divinity, adorable, omnipotent and blissful.

परा॒ गावो॑ यव॒सं क॒च्चिदा॑घृ॒णे नित्यं॑ रे॒कणो॑ अम॒र्त्य ।
अ॒स्माकं॑ पू॒षन्न॒विता॑ शि॒वो भ॒व म॑हि॒ष्ठो वा॒जसा॑तये ॥ १८ ॥

18. *Parā gāvo yavasam kaccidāghr̥ṇe nityam rekṇo amartya. Asmākaṁ pūṣannavitā śivo bhava maṁhiṣṭho vājasātaye.*

O lord of light and immortality, our cows go far and wide for pasture, let that wealth of ours be always constant and imperishable. O lord most potent giver of health and generous nourishment, be our protector and saviour, and our source of peace and well being for the sake of ultimate victory.

स्थू॒रं रा॒धः श॒ताश्वं॑ कुरु॒ङ्गस्य॑ दि॒विष्टि॑षु ।
रा॒ज्ञस्त्वे॒षस्य॑ सु॒भग॑स्य रा॒तिषु॑ तु॒र्वशै॑ष्वम॒न्महि॑ ॥ १९ ॥

19. *Sthūraṁ rādhaḥ śatāśvaṁ kuruṅgasya diviṣṭiṣu. Rājñastveṣasya subhagasya rātiṣu turvaśe-ṣvama-nmahi.*

In our love of flight into the regions of light for success of the distinguished man of scientific ambition in his brilliant plans and programmes, and among the most generous gifts of the refulgent and powerful ruler of the earth, one unique among men of ardent action, we acknowledge the strongly built and perfected hundred horse power flying chariot as the object of fulfilment.

धीभिः सा॒तानि॑ का॒ण्वस्य॑ वा॒जिनः॑ प्रि॒यमे॑धैर्भिद्यु॒भिः ।
ष॒ष्टिं स॒हस्रानु॑ निर्म॑जामजे॒ निर्यु॑थानि॒ गवा॑मृषिः ॥ २० ॥

20. *Dhībhiḥ sātāni kāṇvasya vājinaḥ priyamedhai-rabhididyubhiḥ. Ṣaṣṭim sahasrānu nirmajāmajae niryūthāni gavāmṛṣiḥ.*

By virtue of the achievements of the intellectual pursuits of the vibrant man of exceptional intelligence and by the visions and conceptional imagination and reflections of the lovers of united programmes of yajnic research, the sage received sixty thousand streams of pure knowledge of life into his awareness and consolidated memory.

वृ॒क्षाश्चि॑न्मे॒ अभि॑पित्वे अ॒रार॑णुः ।
गां भ॑जन्त मे॒हना॑ऽऽवं भजन्त मे॒हना॑ ॥ २१ ॥

21. *Vṛkṣāścinme abhipitve arāraṇuḥ.*
Gām bhajanta mehanā'svaṁ bhajanta mehanā.

On my attainment of the streams of knowledge, the selective, the indifferent, even the critics, burst into applause. Abundent are the streams of knowledge they have got, abundant the body of technology they have achieved!

Mandala 8/Sukta 5

*Ashvinau (1-37), Danastuti (37-39) Devatah,
Brahmatithi Kanva Rshi*

दूरादिहेव यत्सत्यरुणप्सुरशिश्वितत् ।

वि भानुं विश्वधातनत् ॥ १ ॥

1. *Dūrādiheva yat satyaruṇapsur-aśiśvitat.
Vi bhānuṁ visvadhātanat.*

The bright red dawn from far off, which yet appears so close, wraps the world in crimson glory and then spreads it over with the light of the sun.

नृवद्स्त्रा मनोयुजा रथेन पृथुपाजसा ।

सचेथे अश्विनोषसम् ॥ २ ॥

2. *Nṛvad dasrā manoyujā rathena pr̥thupājasā.
Sacethe aśvinoṣasam.*

The Ashvins, wondrous charming divine currents of complementary energies, the yajamana and the participants, the yogi dedicated to knowledge and karma, devout men and women arise and move by the vast and strong chariot of the mind and spiritual energies and go forward to share the divine glory of the dawn like world leaders.

युवाभ्यां वाजिनीवसू प्रति स्तोमा अदृक्षत ।

वाचं दूतो यथोहिषे ॥ ३ ॥

3. *Yuvābhyāṁ vājīnīvasū prati stomā adṛkṣata.
Vācam dūto yathohiṣe.*

O Ashvins, commanders of wealth and energy on way, the chants of adoration in your honour you seem

to hear, and I, too, like an appointed messenger, send up my voice of adoration to you and the dawn and I wait to hear the divine voice in response.

पुरुप्रिया ण ऊतये पुरुमन्द्रा पुरुवसू ।

स्तुषे कण्वासो अश्विना ॥ ४ ॥

4. *Purupriyā ṇa ūtaye purumandrā purūvasū.*
Stuṣe kaṇvāso aśvinā.

Ashvins, dear and favourite with many, givers of joy to many, commanding great wealth of the world, we of the family of the learned and the wise admire and praise you for the sake of our protection and advancement.

मंहिष्ठा वाजसातमेषयन्ता शुभस्पती ।

गन्तारा दाशुषो गृहम् ॥ ५ ॥

5. *Manhiṣṭhā vājasātameṣayantā śubhaspatī.*
gantārā dāśuṣo gṛham.

Ashvins, you are great and generous, givers of nourishment and energy, loving and inspiring, promoters and protectors of good, you visit and bless the homes of the generous yajakas. As such, we adore you.

ता सुदेवाय दाशुषे सुमेधामवितारिणीम् ।

घृतैर्गव्यूतिमुक्षतम् ॥ ६ ॥

6. *Tā sudevāya dāśuṣe sumedhām-avitāriṇīm.*
Ghṛtair-gavyūtim-ukṣatam.

For the generous yajaka dedicated to divinity, we pray, bring noble intelligence of the saving order and sprinkle and energise his path of progress with

inspiring waters and sparkling ghrta.

आ नः स्तोममुप द्रवत्तूयं श्येनेभिराशुभिः ।

यातमश्वेभिरश्विना ॥ ७ ॥

7. *Ā naḥ stomamupa dravat tūyaṁ śyenebhir-āśubhiḥ. Yātam-aśvebhir-aśvinā.*

Ashvins, fly to our congregation of yajna and divine adoration at the earliest on the wings of celestial eagles upon the instant, hasten to us by flying horses.

येभिस्त्रिस्तः परावतो दिवो विश्वानि रोचना ।

त्रीरक्तून्परिदीयथः ॥ ८ ॥

8. *Yebhistisraḥ parāvato divo viśvāni rocanā. Trīṇraktūn paridīyathah.*

Come by those eagles and horses by which in three days and three nights you traverse over the farthest regions of light and beauty across the universe.

उत नो गोमतीरिष उत सातीरहर्विदा ।

वि पथः सातये सितम् ॥ ९ ॥

9. *Uta no gomatīriṣa uta sātīraharvidā. Vi pathaḥ sātaye sitam.*

And bring us food and energy and inspiration with lands and cows and the light of knowledge, and bring us possibilities of victory, and clear our paths of progress free from difficulties.

आ नो गोमन्तमश्विना सुवीरं सुरथं रयिम् ।

वोळ्हमश्वीवतीरिषः ॥ १० ॥

10. *Ā no gomantam-aśvinā suvīraṁ surathaṁ rayim. Volham-aśvāvatīr-iṣaḥ.*

Ashvins, bring us wealth of lands and cows, brave progeny, fast chariots and progress, and bring us nourishment, energy and advancement with motive forces of the highest order of attainment.

वावृ॒धा॒ना शु॒भस्प॒ती द॒स्रा हिर॑ण्यवर्तनी ।

पिब॑तं सो॒म्यं मधु॑ ॥ ११ ॥

11. *Vāvṛdhāna śubhaspatī dasrā hiraṇyavartanī.
Pibatam somyam madhu.*

Rising and exalting, protectors and promoters of good, destroyers of enmity, moving by golden paths of advancement to victory, drink and enjoy the honey sweets of soma, peace and progress.

अ॒स्मभ्यं॑ वाजिनीवसू म॒घव॑द्भ्यश्च स॒प्रथः॑ ।

छु॒र्दिर्य॑न्तमदा॒भ्यम् ॥ १२ ॥

12. *Asmabhyam vājīnīvasū maghavadbhyaśa sapra-
thaḥ. Chardir-yantam-adābhyam.*

And, O harbingers of wealth, victory and progress, bring for us and for the leading lights of power, honour and excellence spacious and peaceful homes free from fear and pressure.

नि षु ब्र॒ह्म ज॒नानां॑ यावि॒ष्टं तू॒यमा॑ ग॒तम् ।

मो ष्व॑न्याँ उप॒रतम् ॥ १३ ॥

13. *Ni ṣu brahma janānām yāviṣṭam tūyamā gatam.
Mo śvanyāñ upāratam.*

Come soon to the yajna of the people and protect and promote their creative development, but please neglect not the others too, nor offend and grieve them.

अस्य पिबतमश्विना युवं मदस्य चारुणः ।

मध्वो रातस्य धिष्ण्या ॥ १४ ॥

14. *Asya pibatam-aśvanā yuvaṁ madasya cāruṇaḥ.*
Madhvo rātasya dhiṣṇyā.

Adorable Ashvins, bold and resolute harbingers of a new dawn, drink of this charming, exciting and honey sweet soma offered by us as a tribute of love and gratitude.

अस्मे आ वहतं रयिं शतवन्तं सहस्रिणम् ।

पुरुक्षुं विश्वधायसम् ॥ १५ ॥

15. *Asme ā vahataṁ rayiṁ śatavantaṁ sahasriṇam.*
Purukṣum viśvadhāyasam.

Bring us a hundredfold and a thousandfold wealth of universal value in abundance for all humanity which would sustain the world in a stable state of peace and progress.

पुरुत्रा चिद्धि वां नरा विह्वयन्ते मनीषिणः ।

वाघद्भिरश्विना गतम् ॥ १६ ॥

16. *Purutrā ciddhi vāṁ narā vihvayante manīṣiṇaḥ.*
Vāghadbhir-aśvinā gatam.

Learned men, thinkers and leading lights of humanity all over the world invoke and invite you many times in many ways. Ashvins, pray come by supersonic transports at the earliest.

जनांसो वृक्तबर्हिषो हविष्मन्तो अरंकृतः ।

युवां हवन्ते अश्विना ॥ १७ ॥

17. *Janāso vr̥ktabarhiṣo haviṣmanto aram̐kṛtaḥ.
Yuvām havante aśvinā.*

Ashvins, the people in top form of readiness, having prepared the hall of yajnic reception in top gear with provisions of homage, invoke you and call upon you to come.

अस्माकमद्य वामयं स्तोमो वाहिष्ठो अन्तमः ।
युवाभ्यां भूत्वश्विना ॥ १८ ॥

18. *Asmākamadya vāmayam̐ stomo vāhiṣṭho anta-
maḥ. Yuvābhyām̐ bhūtvaśvinā.*

Ashvins, may this song of our invocation, adoration and yajnic prayer be most touching for you at heart and impel you to respond and come.

यो ह वां मधुनो दृतिराहितो रथचर्षणे ।
ततः पिबतमश्विना ॥ १९ ॥

19. *Yo ha vām̐ madhuno dṛtirāhito rathacarṣaṇe.
Tataḥ pibatam-aśvinā.*

Ashvins, the soma cask of honey sweets installed in the chariot and the pathway is full. Therefrom drink as you come.

तेन नो वाजिनीवसू पश्वे तोकाय शं गवे ।
वहतं पीवरीरिषः ॥ २० ॥

20. *Tena no vājinīvasū paśve tokāya śam̐ gave.
Vahataṁ pīvarīriṣaḥ.*

And thereby, O lords of power and wealth, bring us abundant and ever growing food, energy, wealth and peace for our children, our animals, our lands and cows,

and for our knowledge and culture, and let all that grow higher.

उत नो दिव्या इष उत सिन्धूरहर्विदा ।

अप द्वारेव वर्षथः ॥ २१ ॥

21. *Uta no divyā iṣa uta sindhūrāharavidā.*

Apa dvāreva varṣathah.

And, O harbingers of a new day, while you bring us heavenly food and energy in plenty, open the floods of streams and rivers and control the flow as by doors.

कदा वां तौग्यो विधत्समुद्रे जहितो नरा ।

यद्वां रथो विभिष्यतात् ॥ २२ ॥

22. *Kadā vāṁ taugryo vidhat samudre jahito narā.*

Yad vāṁ ratho vibhiṣpatāt.

O leading lights of life, some day the powers jettisoned or installed on the sea would glorify you when your chariot flying by wings would rescue them or take off from there.

युवं कण्वाय नासत्याऽपिरिप्ताय हर्म्ये ।

शश्वदूतीर्दशस्यथः ॥ २३ ॥

23. *Yuvam kaṇvāya nāsatyā'piriptāya harmye.*

Śaśvad-ūtīr-daśasyathah.

Ashvins, observers and protectors of truth without fail, you always provide protection for the oppressed man of knowledge and wisdom in his home.

ताभिरा यातमृतिभिर्नव्यसीभिः सुशस्तिभिः ।

यद्वां वृषण्वसू हुवे ॥ २४ ॥

24. *Tābhirā yātam-ūtibhir-navyasībhiḥ suśastibhiḥ.
Yad vām vṛṣaṇvasū huve.*

O generous lords of wealth and power, come to us with those most modern and most admirable means and methods of protection whenever we call upon you.

यथा चित्कण्वमावतं प्रियमेधमुपस्तुतम् ।
अत्रिं शिञ्जारमश्विना ॥ २५ ॥

25. *Yathā cit kaṇvam-āvataṁ priyamedham-upastu-
tam. Atriṁ śiñjāram-aśvinā.*

Come the same way as you protect and save the man of knowledge and wisdom, the celebrated intellectual and the sage loud and bold who has broken off all his three snares of body, mind and soul.

यथोत कृत्ये धनेऽ शुं गोष्वगस्त्यम् ।
यथा वाजेषु सोभरिम् ॥ २६ ॥

26. *Yathota kṛtvye dhanem'śum goṣvagastyam.
Yathā vājeṣu sobharim.*

Come the way you protect and promote the earnest beginner in matters of possible success in business, the man of moral values in matters of self-control, and the man of charity and social awareness in matters of social success.

एतावद्वा वृषण्वसू अतो वा भूयो अश्विना ।
गृणन्तः सुम्नमीमहे ॥ २७ ॥

17. *Etāvad vām vṛṣaṇvasū ato vā bhuyo aśvinā.
Grṇantaḥ sumnamīmahe.*

O virile and generous harbingers of wealth and

power, Ashvins, thus do we so far and even more, celebrating your glory, pray for your favour and good will.

रथं हिरण्यवन्धुरं हिरण्याभीशुमश्विना ।

आ हि स्थार्थो दिविस्पृशम् ॥ २८ ॥

28. *Ratham hiraṇyavandhuram hiraṇyābhīśumaśvinā. Ā hi sthātho diviṣpṛśam.*

Ashvins, you ride a chariot of golden structure and golden control which flies and touches the borders of the regions of light on high.

हिरण्ययीं वां रभिरिषा अक्षो हिरण्ययः ।

उभा चक्रा हिरण्यया ॥ २९ ॥

29. *Hiraṇyayī vāṁ rabhirīṣā akṣo hiraṇyayah. Ubhā cakrā hiraṇyayā.*

O travellers of the skies, golden is the chassis of your chariot, golden the axle, and both the wheels are golden too.

तेन नो वाजिनीवसू परावर्तश्चिदा गतम् ।

उपेमां सुष्टुतिं मम ॥ ३० ॥

30. *Tena no vājinīvasū paravataścidā gatam. Upemām suṣṭutiṁ mama.*

O winners of wealth and victory, by that golden chariot come from far, from the farthest wherever you be, and accept this holy song of mine in praise of you.

आ वहेथे पराकात्पूर्वीरश्नन्तावश्विना ।

इषो दासीरमर्त्या ॥ ३१ ॥

31. *Ā vahethe parākāt pūrvīraśnantāvaśvinā.
Iṣo dāsīramartyā.*

Immortal Ashvins, winners and harbingers of ancient sources of wealth, you bring us food, energies and wealths of tremendous positive value from farthest places and since times beyond memory.

आ नो द्युम्नैरा श्रवोभिरा राया यातमश्विना ।
पुरुश्चन्द्रा नासत्या ॥ ३२ ॥

32. *Ā no dyumnairā śravobhirā rāyā yātamaśvinā.
Puruścandrā nāsatyā.*

Ashvins, observers and protectors of truth, blest with grace and glory of universal character, come to us with lights of knowledge, honour and wealth of imperishable value.

एह वां प्रुषितप्सवो वयो वहन्तु पर्णिनः ।
अच्छा स्वध्वरं जनम् ॥ ३३ ॥

33. *Eha vām prūṣitapsavo vayo vahantu parṇinah.
Acchā svadhvaram janam.*

May carriers consuming combustible fuel for energy transport you here on flying wings and you join the holy man at his yajna of love and non-violence.

रथं वामनुगायसं य इषा वर्तते सह ।
न चक्रमभि बाधते ॥ ३४ ॥

34. *Ratham vāmanugāyasam ya iṣā vartate saha.
Na cakramabhih bādhte.*

Your chariot which moves on fuel and energy and the wheel of your progress thereby, no one can

obstruct on course.

हिरण्ययेन रथेन द्रवत्पाणिभिरश्वैः ।

धीजवना नासत्या ॥ ३५ ॥

35. *Hiranyayena rathena dravat-pāṇibhir-aśvaiḥ.*
Dhījavanā nāsatyā.

Ashvins, ever truthful and imperishable powers, flying at the speed of thought by a golden chariot running by the power of revolving hands (like pistons, cranks or turbines and motors), no one can obstruct your course of progress.

युवं मृगं जागृवांसं स्वदथो वा वृषण्वसू ।

ता नः पृङ्गमिषा रयिम् ॥ ३६ ॥

36. *Yuvaṁ mṛgaṁ jāgrvāṁsaṁ svadatho vā vṛṣaṇ-vasū. Tā naḥ pṛṅktamiṣā rayim.*

O generous and virile leading lights of the day, you take delight in hunting the hunter on the wake (not in ambush). Similarly join the wealth of victory with the taste of food and season it with the sweets of honey.

ता मे अश्विना सनीनां विद्यातं नवानाम् । यथा चिच्चैद्यः

कशुः शतमुष्ट्रानां ददत्सहस्रा दश गोनाम् ॥ ३७ ॥

37. *Tā me aśvinā sanīnāṁ vidyātaṁ navānām. Yathā ciccaidyah kaśuḥ śatamuṣṭrānām dadat sahasrā daśa gonām.*

Such as you are, Ashvins, harbingers of the sweets of life, please know the newest and most favourite gifts I love just as the perceptive ruler knew when he granted me a hundred camels and ten thousand cows.

यो मे हिरण्यसंदृशो दश राज्ञो अमंहत ।

अधस्पदा इच्चैद्यस्य कृष्टयश्चर्मन्ना अभितो जनाः ॥ ३८ ॥

38. *Yo me hiranyasandr̥śo daśa rājño amānhata.*
Adhaspadā iccaidyasya kṛṣṭayaścarmamnā
abhito janāḥ.

Similarly that ruler knew who gave me ten estates of real beauty and value like gold. All people are under control of the wise ruler and men in armour stand round in readiness to serve and obey.

माकिरेना पथा गाद्येनेमे यन्ति चेदयः ।

अन्यो नेत्सूरिरोहते भूरिदावत्तरो जनः ॥ ३९ ॥

39. *Mākirenā pathā gād yeneme yanti cedayah.*
Anyo net sūrīrohate bhūridāvattaro janah.

No one else goes by the path by which the wise people go. And no one else is as brave as they, no one excels them in charity and generosity.

Mandala 8/Sukta 6

Indra (1-45), Dana-stuti (46-48) Devata,

Vatsa Kanva Rshi

महाँ इन्द्रो य ओजसा पर्जन्यो वृष्टिमाँइव ।

स्तोमैर्वत्सस्य वावृधे ॥ १ ॥

1. *Mahāñ indro ya ojasā parjanya vṛṣṭimāñ iva.*
Stomairvatsasya vāvṛdhe.

Great is Indra by his power and splendour like the cloud charged with rain and waxes with pleasure in the dear devotee's awareness by his child like hymns of adoration.

प्रजामृतस्य पिप्रतः प्र यद्धरन्त वह्नयः ।

विप्रा ऋतस्य वाहसा ॥ २ ॥

2. *Prajāmṛtasya piprataḥ pra yad bharanta vahnayah. Viprā ṛtasya vāhasā.*

When the forces of nature carry on the laws of divinity and sustain the children of creation through evolution, and the enlightened sages too carry on the yajna of divine law of truth in their adorations, Indra, immanent divinity, waxes with pleasure.

कण्वा इन्द्रं यदक्रत स्तोमैर्यज्ञस्य सार्धनम् जामि ब्रुवत
आयुधम् ॥ ३ ॥

3. *Kaṇvā indram yadakrata stomairyajñasya sādhanam. Jāmi bruvata āyudham.*

When the wise sages with their adorations rise to Indra and surrender to him as their yajnic destination, they exclaim: Verily the lord of thunder is our brother, father, mother, sister, everything.

समस्य मन्यवे विशो विश्वा नमन्त कृष्टयः ।

समुद्रायेव सिन्धवः ॥ ४ ॥

4. *Samasya manyave viśo viśvā namanta kṛṣṭayah. Samudrāyeva sindhavaḥ.*

The people, in fact the entire humanity, bow in homage and surrender to this lord of passion, power and splendour just as rivers flow on down and join into the sea.

ओजस्तदस्य तित्विष उभे यत्समवर्तयत् ॥

इन्द्रश्चर्मैव रोदसी ॥ ५ ॥

5. *Ojastadasya titviṣa ubhe yat samavartayat.*
Indraścarmeṇa rodasī.

When Indra, lord almighty, pervades and envelops both heaven and earth in the cover of light, the light that shines is only the lord's divine splendour that blazes with glory.

वि चिद् वृत्रस्य दोधतो वज्रेण शतपर्वणा ।
 शिरो बिभेद वृष्णिना ॥ ६ ॥

6. *Vi cid vṛtrasya dodhato vajreṇa śataparvaṇā.*
Śiro bibheda vṛṣṇinā.

And when the lord of might and munificence with his thunderbolt of a hundred potentials shatters the head of Vṛtra, terror striking demon of darkness, drought and despair, the bolt is nothing but the blazing omnipotence of the lord.

इमा अभि प्र णोनुमो विषामग्रेषु धीतयः ।
 अग्रेः शोचिर्न दिद्युतः ॥ ७ ॥

7. *Imā abhi pra ṇonumo vipāmagreṣu dhītayaḥ.*
Agneḥ śocirna didyutaḥ.

These hymns of ardent adoration like rising flames of radiant fire, we among the front ranks of vibrant sages offer are homage and surrender to the lord omnipotent, Indra.

गुहा सतीरुप त्मना प्र यच्छोचन्त धीतयः ।
 कण्वा ऋतस्य धारया ॥ ८ ॥

8. *Guhā satīrupa tmanā pra yacchocanta dhītayaḥ.*
Kaṇvā ṛtasya dhārayā.

Hymns of adoration which abide in the depths of the heart, wise sages let flow and shine forth spontaneously with the overflowing streams of natural truth and law divinely embedded in the soul.

प्र तमिन्द्र नशीमहि रयिं गोमन्तमश्विनम् ।

प्र ब्रह्म पूर्वचित्तये ॥ ९ ॥

9. *Pra tamindra naśīmahi rayiṁ gomantamaśvinam.*
Pra brahma pūrvacittaye.

Indra, lord of light and power, pray let us realise that wealth and honour of earthly character overflowing with motherly generosity and superfast achievement which is the prologue to perfect realisation of the nature and divinity of the ultimate reality of Brahman.

अहमिद्धि पितुष्परि मेधामृतस्य जग्रभ ।

अहं सूर्यइवाजनि ॥ १० ॥

10. *Ahamiddhi pituṣpari medhāmṛtasya jagrabha.*
Ahaṁ sūrya ivājani.

I have received from my father super intelligence of the universal mind and law, I have realise it too in the soul, and I feel reborn like the refulgent sun.

अहं प्रत्नेन मन्मना गिरः शुम्भामि कण्ववत् ।

येनेन्द्रः शुष्ममिदधे ॥ ११ ॥

11. *Ahaṁ pratnena manmanā giraḥ śumbhāmi kaṇvavat.*
Yenendraḥ śuṣmamid dadhe.

With the realisation of ancient and eternal knowledge I sanctify and adorn my words and voice in song like a wise sage, and by that, Indra, lord of light

and power, vests me with strength and excellence.

ये त्वामिन्द्र न तुष्टुवुर्ऋषयो ये च तुष्टुवुः ।
ममेद्वर्धस्व सुष्टुतः ॥ १२ ॥

12. *Ye tvāmindra na tuṣṭuvur-ṛṣayo ye ca tuṣṭuvuḥ.*
Mamed vardhasva suṣṭutah.

There are men who do not adore you, and there are sages who adore you, (both ways you are acknowledged and adored by praise or protest). O lord thus adored by me and pleased, pray accept my adoration and let us rise.

यदस्य मन्युरध्वनीद्वि वृत्रं पर्वशो रुजन् ।
अपः समुद्रमैरयत् ॥ १३ ॥

13. *Yadasya manyur-adhvanīd vi vṛtram parvaśo*
rujan. Apah samudramairayat.

When the lord's passion rises and roars, breaking the dark cloud stage by stage, showers rain and rivers flow to the sea.

नि शुष्णा इन्द्र धर्णसिं वज्रं जघन्थ दस्यवि ।
वृषा ह्युग्र शृण्विषे ॥ १४ ॥

14. *Ni śuṣṇa indra dharnaśim vajram jaghantha*
dasyavi. Vṛṣā hyugra śṛṇviṣe.

Indra, when you strike the mighty thunderbolt on the devil of drought and cloud of denial, then you are celebrated as the lord of showers and divine passion.

न द्याव इन्द्रमोजसा नान्तरिक्षाणि वज्रिणम् ।
न विव्यचन्त भूमयः ॥ १५ ॥

15. *Na dyāva indramojasā nāntarikṣāṇi vajriṇam.
Na vivyacanta bhūmayah.*

Neither heavens nor the middle regions nor earths with all their lustre and power can violate, comprehend or even contain Indra, lord of the thunderbolt of omnipotence, justice and punishment.

यस्त इन्द्र महीरुपः स्तभूयमान आशयत् ।
नि तं पद्यासु शिश्नथः ॥ १६ ॥

16. *Yasta indra mahīrapaḥ stabhūyamāna āśayat.
Ni taṁ padyāsu śisṇathah.*

Whoever chooses to hold up and stand in the way of the mighty flow of your waters, will and action, you pierce and break open like the dark cloud and make him flow with the flow into the channels of nature, the universal flow.

य इमे रोदसी मही समीची समजग्रभीत् ।
तमोभिरिन्द्र तं गुहः ॥ १७ ॥

17. *Ya ime rodasī mahī samīcī samajagrabhīt.
Tamobhir-indra taṁ guhah.*

That nature, Prakṛti, which comprehends these great heavens and earths together, that same you cover and hide in deep darkness when this universe is withdrawn into zero during Pralaya, annihilation.

य इन्द्र यतयस्त्वा भृगवो ये च तुष्टुवुः ।
ममेदुग्र श्रुधी हवम् ॥ १८ ॥

18. *Ya indra yatayastvā bhṛgavo ye ca tuṣṭuvuḥ.
Mamedugra śrudhī havam.*

Indra, those self-controlled sages, those veteran scholars of disseminative knowledge who cleanse themselves of negativities, all who adore and celebrate you, while you listen to all, among them, O lord of blazing resplendence, listen to my invocation, adoration and prayer.

इमास्तं इन्द्र पृश्नयो घृतं दुहत आशिरम् ।
एनामृतस्य पिप्युषीः ॥ १९ ॥

19. *Imāsta indra prśnayo ghr̥taṁ duhata āśiram.*
Enāmṛtasya pipyuṣīḥ.

Indra, these spotted cows of yours, various earths, starry skies which yield and shower honey sweets of milk and life giving soma are augmenters of the divine yajna of universal evolution.

या इन्द्र प्रस्वस्त्वाऽऽसा गर्भमचक्रिरन् ।
परि धर्मेव सूर्यम् ॥ २० ॥

20. *Yā indra prasvastvā''sā garbham-acakriran.*
Pari dharmeva sūryam.

All these stars and planets are fertile and creative, and all round, like the nature and action of the sun, they suck up vitality in by the divine mouth and hold the seed of life for new birth.

त्वामिच्छवसस्पते कण्वा उक्थेन वावृधुः ।
त्वां सुतासु इन्दवः ॥ २१ ॥

21. *Tvāmic-chavasaspate kaṇvā ukthēna vāvṛdhuḥ.*
Tvām sutāsa indavaḥ.

O lord of universal power and potential, wise

sages with their hymns of adoration exalt only you, and so also the distilled soma offers of initiated devotees exhilarate you alone.

तवेदिन्द्र प्रणीतिषूत प्रशस्तिरद्रिवः ।

यज्ञो वितन्तसाय्यः ॥ २२ ॥

22. *Tavedindra praṇītiṣūta praśastiradrivah.*
Yajño vitantasāyyah.

Indra, in all matters of right ethics, morals, policy and social conduct in the world, it is your glory only that inspires, it is all a version of your universal yajna, lord mover and ruler of the world.

आ न इन्द्र महीमिषं पुरं न दर्शि गोमतीम् ।

उत प्रजां सुवीर्यम् ॥ २३ ॥

23. *Ā na indra mahīmiṣaṁ puram na darṣi gomatīm.*
Uta prajāṁ suvīryam.

Indra, bestow upon us abundant food and high quality energy as well as a great city for habitation, rich in cows, culture and excellence and bless us with a noble virile progeny.

उत त्यदाश्वश्व्यं यदिन्द्र नाहुषीष्वा ।

अग्ने विक्षु प्रदीदयत् ॥ २४ ॥

24. *Uta tyadāśvaśvyam yadindra nāhuṣīṣvā.*
Agne vikṣu pradīdayat.

Indra, lord omniscient and omnipotent, give us that dynamic energy and refulgent power strategy for sure and certain targeted achievement which you bestowed upon earlier people of the world committed

to the pursuit of truth and rectitude in the social struggle between good and evil, positive and negative, and between love and hate.

अभि व्रजं न तन्निषे सूर उपाकचक्षसम् ।

यदिन्द्र मृळयासि नः ॥ २५ ॥

25. *Abhi vrajam na tatniṣe sūra upākacakṣasam.*
Yadindra mṛlayāsi naḥ.

For when you are kind, O lord of light and power, you switch on the light for us and reveal the target close at hand in sight and you mark the way too by which we must reach our aim and object of love.

यदङ्ग तविषीयस् इन्द्र प्रराजसि क्षितीः ।

मह्यं अपार ओजसा ॥ २६ ॥

26. *Yadaṅga taviṣīyasa indra prarājasi kṣitīḥ.*
Mahāñ apāra ojasā.

Indra, lord of life and love, dear as our very breath, when you shine and blaze ruling over lands and people, then you reveal your grandeur, you are incomprehensible by virtue of your self-refulgence.

तं त्वा हविष्मतीर्विश उप ब्रुवत ऊतये ।

उरुज्रयसमिन्दुभिः ॥ २७ ॥

27. *Tam tvā haviṣmatīrviśa upa bruvata ūtaye.*
Urujrayasam-indubhiḥ.

People with most exhilarating offers of soma in hand for homage invoke and adore you for protection and advancement, lord omnipresent and ever vibrant in the expansive universe.

उ॒प॒ह्व॒रे गिरी॒णां संग॒थे च न॒दीना॑म् ।

धि॒या विप्रो॑ अजायत ॥ २८ ॥

28. *Upahvare girīṇāṃ saṅgathe ca nadīnām.
Dhiyā vipro ajāyata.*

In seclusion over mountain slopes and in the caves and on the confluence of rivers, the vibrant presence of the lord within reveals itself by illumination in the self.

अतः॑ समु॒द्रमु॒द्धत॑श्चि॒क्त्वाँ अव॑ पश्यति ।

यतो॑ वि॒पान॑ एजति ॥ २९ ॥

29. *Ataḥ samudram-udvataścikitvāñ ava paśyati.
Yato vipāna ejati.*

Thence the enlightened devotee rising over the ocean of existence watches how and from where the vibrant omnipresence descends into inner consciousness.

आदि॒त्प्र॒त्नस्य॑ रे॒तसो॑ ज्योति॑ष्पश्यन्ति वा॒स॒रम् ।

प॒रो यद्वि॑ध्यते दि॒वा ॥ ३० ॥

30. *Ādit pratnasya retaso jyotiṣ-paśyanti vāsaram.
Paro yadidhyate divā.*

And then the devotees see like day light the self-refulgence of the eternal lord and source of life who shines above and beyond the day through the night of annihilation too.

क॒ण्वा॒स इन्द्र॑ ते म॒तिं वि॒श्वे वर्ध॑न्ति पौंस्य॑म् ।

उ॒तो श॑विष्ठ॒ वृष्ण्य॑म् ॥ ३१ ॥

31. *Kaṇvāsa indra te matiṁ viśve vardhanti paurn-
syam. Uto śaviṣṭha vṛṣṇyam.*

Indra, lord most potent, all the learned sages of the world celebrate and exalt your omniscience, creative power and universal generosity.

इमां म इन्द्र सुष्टुतिं जुषस्व प्र सु मामव ।
उत प्र वर्धया मतिम् ॥ ३२ ॥

32. *Imām ma indra suṣṭutiṁ juṣasva pra su māmava.
Uta pra vardhayā matim.*

Indra, just and merciful lord, pray accept this hymn of adoration for my sake and protect me from evil, and bless me that my intelligence and awareness may grow and rise in piety.

उत ब्रह्मण्या वयं तुभ्यं प्रवृद्ध वज्रिवः ।
विप्रा अतक्ष्म जीवसे ॥ ३३ ॥

33. *Uta brahmanyā vayaṁ tubhyaṁ pravṛddha
vajrivah. Viprā atakṣma jīvase.*

Indra, highest and eternal lord of thunder and justice, we, enlightened sages dedicated to divinity with piety, offer these hymns of prayer and adoration for the sake of our life and advancement.

अभि कण्वा अनूषताऽऽपो न प्रवता यतीः ।
इन्द्रं वनन्वती मतिः ॥ ३४ ॥

34. *Abhi kaṇvā anūṣatā''po na pravatā yatīḥ.
Indraṁ vananvatī matīḥ.*

Wise sages offer prayers to Indra and, like streams of water flowing and reaching the sea, the

prayers rise and reach the lord almighty with love and adoration.

इन्द्रमुक्थानि वावृधुः समुद्रमिव सिन्धवः ।

अनुत्तमन्युमजरम् ॥ ३५ ॥

35. *Indramukthāni vāvṛdhuḥ samudramiva sindha-
vaḥ. Anuttamanyum-ajaram.*

Hymns of adoration and prayer and yajnic performances exalt Indra, unaging and eternal lord beyond anger and agitation, just as rivers augment the ocean beyond overflowing.

आ नो याहि परावतो हरिभ्यां हर्यताभ्याम् ।

इममिन्द्र सुतं पिब ॥ ३६ ॥

36. *Ā no yāhi parāvato haribhyām haryatābyām.
Imamindra sutam piba.*

Indra, come hither to us to join our yajna even from the farthest borders of the universe by brilliant vibrations of natural presence and illuminating rays of light divine and accept this distilled soma of our prayer and adoration.

त्वामिद् वृत्रहन्तम् जनासो वृक्तबर्हिषः ।

हवन्ते वाजसातये ॥ ३७ ॥

37. *Tvāmid vṛtrahantama janāso vṛktabarhiṣaḥ.
Havante vājasātaye.*

People, dedicated celebrants, seated on the vedi with homage in hand, invoke and adore you, lord most potent destroyer of darkness and evil, and they pray for victory in their struggle of life for advancement.

अनु त्वा रोदसी उभे चक्रं न वत्येतशम् ।

अनु सुवानासु इन्दवः ॥ ३८ ॥

38. *Anu tvā rodasī ubhe cakram na vartyetaśam.*
Anu suvānāsa indavaḥ.

Just as a chariot wheel turns and moves in correspondence with the horse so do both heaven and earth and all other soma transactions of life turn and move in obedience to your will and law.

मन्दस्वा सु स्वर्णर उतेन्द्र शर्यणावति ।

मत्स्वा विवस्वतो मती ॥ ३९ ॥

39. *Mandasvā su svarṇara utendra śaryaṇāvati.*
Matsvā vivasvato matī.

And Indra, O lord of love and power, in the regions of the earth and its environment close to the middle regions of space where violence is possible, pray bless the people with joy and feel exalted by the pious thought and will of the yajnic humanity.

वावृधान उप द्यवि वृषा वज्र्यरोरवीत् ।

वृत्रहा सोमपातमः ॥ ४० ॥

40. *Vāvṛdhāna upa dyavi vṛṣā vajryaroravīt.*
Vṛtrahā somapātamaḥ.

Exhilarated and exalted, in the heavens over the middle regions of the skies, the virile and munificent wielder of thunder, Indra, roars in response to the yajnic acts of humanity. He is destroyer of darkness and evil, drought and despair, and the greatest lover of peace and the soma of success.

ऋषिर्हि पूर्वजा अस्येक ईशान ओजसा ।

इन्द्रं चोष्कूयसे वसु ॥ ४१ ॥

41. *Ṛṣirhi pūrvajā asyeka īśāna ojasā.*
Indra coṣkūyase vasu.

Indra, you are the omniscient poet and visionary of the universe, all seer, eternal and first manifestation of existence in creation, sole one and absolute ruler of the universe by your might and majesty, and you love to give wealth, honour and excellence with highest joy to humanity.

अस्माकं त्वा सुताँ उप वीतपृष्ठा अभि प्रयः ।

शतं वहन्तु हरयः ॥ ४२ ॥

42. *Asmākaṁ tvā sutāñ upa vītaprṣṭhā abhi prayah.*
Śataṁ vahantu harayah.

Indra, may the hundreds of your festive forces travelling like light rays transport you hither to our distilled soma and delicious foods offered in homage.

इमां सु पूर्व्यां धियं मधोर्घृतस्य पिप्पुषीम् ।

कण्वा उक्थेन वावृधुः ॥ ४३ ॥

43. *Imāṁ su pūrvyāṁ dhiyaṁ madhorghṛtasya*
pipyuṣīm. Kaṇvā ukthēna vāvṛdhuḥ.

Learned sages by chanting hymns and performing yajna exalt the glory and efficacy of this ancient science of yajnic action which augments the honey sweets of water, ghrta and all other delicacies for universal nourishment.

इन्द्रमिद्विमहीनां मेधे वृणीत मर्त्यैः ।

इन्द्रं सनिष्पुरुतये ॥ ४४ ॥

44. *Indramid vimahīnām medhe vr̥ṇīta martyaḥ.
Indram saniṣyurūtaye.*

Mortals of the highest order of humanity choose Indra for honour in yajna, and the seeker of wealth and power too invokes Indra for protection and advancement.

अ॒र्वाञ्चं॑ त्वा पु॒रुष॑तु॒त प्रि॒यमे॑धस्तु॒ता ह॒री ।
सो॒म॒पेया॑य वक्षतः ॥ ४५ ॥

45. *Arvāñcam tvā puruṣtuta priyamedhastutā harī.
Somaṣpeyāya vakṣataḥ.*

O lord of universal adoration and worship, natural vibrations of divine energy loved and honoured by the devotees of social yajna transport you hither to the heart to accept the sweets of our love and homage.

श॒तम॑हं ति॒रिन्दि॑रे स॒हस्रं॑ प॒र्शा॒वा द॑दे ।
राधांसि॑ या॒द्वा॒नाम् ॥ ४६ ॥

46. *Śatamaham tirindire sahasram parśāvā dade.
Rādhānsi yādvānām.*

Thousands of gifts of intellectual value and means of practical success I have received from Indra to give away to help others and for the destruction of darkness from humanity.

त्रीणि॑ श॒तान्य॑र्वी॒तां स॒हस्रा॑ द॒श गो॑नाम् ।
द॒दुष्प॑ज्राय॒ साम्ने॑ ॥ ४७ ॥

47. *Trīṇi śatānyarvatām sahasrā daśa gonām.
Daduṣpajrāya sāmne.*

Three hundred horses and ten thousand cows

the lord has given to the celebrant of Sama Veda. (Horses and cows are symbols of achievement and generosity.)

उदानद् ककुहो दिवमुष्ट्राञ्चतुर्युजो ददत् ।
श्रवसा याद्वं जनम् ॥ ४८ ॥

48. *Udānaṭ kakuho divam-uṣṭrāñ-caturyujo dadat.*
Śravasā yādvam janam.

Having given four bullocks or camels in charity and raised a class of intellectuals, a prosperous devotee rises to divine heights of honour and fame.

Mandala 8/Sukta 7

Marutah Devata, Punarvatsa Kanva Rshi

प्र यद्वस्त्रिष्टुभमिषं मरुतो विप्रो अक्षरत् ।
वि पर्वतेषु राजथ ॥ १ ॥

1. *Pra yad vāstriṣṭubham-iṣam maruto vipro akṣarat. Vi parvateṣu rājatha.*

O Maruts, warriors of the nation, when the vibrant controllers of the nation's finances in yajnic management canalise national expenditure into three streams, physical, mental and spiritual, then you rise to the clouds and shine.

यदङ्ग तविषीयवो यामं शुभ्रा अचिध्वम् ।
नि पर्वता अहासत ॥ २ ॥

2. *Yadaṅga taviṣīyavo yāmaṁ śubhrā acidhvam.*
Ni parvatā ahāsata.

O dear bright Maruts, blazing bold warriors, when you detail your vehicles on parade for action, then even mountains shake with fear and awe.

उदीरयन्त वायुभिर्वाश्रासः पृश्निमातरः ।

धुक्षन्त पिप्युषीमिषम् ॥ ३ ॥

3. *Udīrayanta vāyubhir-vāśrāsaḥ pṛṣnimātarah.
Dhukṣanta pipyuṣīmiṣam.*

Children of earth and heaven chanting holy songs with the winds, the Maruts bring down streams of food and energy from the skies.

वपन्ति मरुतो मिहं प्र वेपयन्ति पर्वतान् ।

यद्यामं यान्ति वायुभिः ॥ ४ ॥

4. *Vapanti maruto mihaṁ pra vepayanti parvatān.
Yad yāmam yānti vāyubhiḥ.*

When the Maruts take to their vehicles with the winds, they shoot out showers of rain and shake up mountainous strongholds of energy.

नि यद्यामाय वो गिरिर्नि सिन्धवो विधर्मणे ।

महे शुष्माय येमिरे ॥ ५ ॥

5. *Ni yad yāmāya vo girirni sindhavo vidharmaṇe.
Mahe śuṣmāya yemire.*

Out of fear and awe of your motion and power which is opposed to their strength and character, mountains hold back and rivers pant and flow.

युष्माँ उ नक्तमृतये युष्मान्दिवा हवामहे ।

युष्मान्प्रयत्यध्वरे ॥ ६ ॥

6. *Yuṣmāñ u naktamūtaye yuṣmān divā havāmahe.
Yuṣmān prayatyadhvare.*

We invoke you at night for peace and protection,

in the day for action and advancement, and in the beginning of yajna for completion and fulfilment.

उदु त्ये अरुणप्सवश्चित्रा यामेभिरीरते ।

वाश्चा अधि ष्णुना दिवः ॥ ७ ॥

7. *Udu tye aruṇapsavaścitrā yāmebhirīrate.*
Vāśrā adhi ṣṇunā divaḥ.

And those ardent red wonderful stormy troops of heroes fly by their chariots roaring over mountain tops and over and across the skies.

सृजन्ति रश्मिमोजसा पन्थां सूर्याय यातवे ।

ते भानुभिर्वि तस्थिरे ॥ ८ ॥

8. *Sṛjanti raśmimojasā panthāṁ sūryāya yātave.*
Te bhānubhirvi tasthire.

By their might and lustre they carve bright paths for the radiations of vital energies of the sun and stand guard all over the places by their strength and the beams of light.

इमां मे मरुतो गिरमिमं स्तोममृभुक्षणः ।

इमं मे वनता हवम् ॥ ९ ॥

9. *Imāṁ me maruto giram-imam stomamṛbhu-*
kṣaṇaḥ. Imam me vanatā havam.

O Maruts, warriors of exceptional order, listen to this voice of mine, accept this poetic tribute and cherish this invocative call of mine.

त्रीणि सरांसि पृश्नयो दुदुहे वज्रिणे मधु ।

उत्सं कवन्धमुद्रिणम् ॥ १० ॥

10. *Trīṇi sarāṃsi prśnayo duduhre vajriṇe madhu.
Utsaṃ kabandhamudriṇam.*

Mothers of the Maruts distil the nectar drink of life for them from three reservoirs: the solar region of light or the sattva element of nature, the cloudy sky or the rajas element of nature, and the earth or the tamas element of nature's balance and firmness, and they feed their children on the light of knowledge and culture, energy of the winds and generosity of rain showers, and the sweetness and stability of the earth.

मरुतो यद्ध वो दिवः सुम्नायन्तो हवामहे ।

आ तू न उप गन्तन ॥ ११ ॥

11. *Maruto yaddha vo divaḥ sumnāyanto havāmahe.
Ā tū na upa gantana.*

Maruts, O tempestuous heroes, as we call upon you for the sake of peace, progress and prosperity, pray come fast from the heavens through the skies close to us on earth.

यूयं हि ष्ठा सुदानवो रुद्रा ऋभुक्षणो दमे ।

उत प्रचेतसो मदे ॥ १२ ॥

12. *Yūyam hi ṣṭhā sudānavo rudrā ṛbhukṣaṇo dame.
Uta pracetaso made.*

You are generous, uncompromising agents of justice and punishment, highly intelligent and scholarly. Stay that in your element in the field of peace and discipline, and in a state of exhilaration keep your soul and your brains about you.

आ नो रयिं मदच्युतं पुरुक्षुं विश्वधायसम् ।

इयर्ता मरुतो दिवः ॥ १३ ॥

13. *Ā no rayiṁ madacyutaṁ purukṣuṁ viśvadhāya-sam. Iyartā maruto divaḥ.*

O Maruts, bring us from the light of heaven wealth, honour and excellence full of joy for all and amply sufficient for the sustenance of world life.

अधी॒व॒ यद्गिरी॑णां॒ यामं॒ शुभ्रा॒ अचि॑ध्वम् ।

सु॒वा॒नैर्म॑न्दध्व॒ इन्दु॑भिः ॥ १४ ॥

14. *Adhīva yad girīṇām yāmaṁ śubhrā acidhvam. Suvānair-mandadhva indubhiḥ.*

Heroes of the wind, radiant and pure, when you harness your chariots to ride over the mountains, then with the showers of soma you rejoice and move the world to rapture.

ए॒ताव॑तश्चि॒देषां॒ सु॒म्नं॒ भिक्षे॑त॒ मर्त्यैः॑ ।

अ॒दा॒भ्यस्य॒ मन्म॑भिः ॥ १५ ॥

15. *Etāvataścid-eṣāṁ sumnaṁ bhikṣeta martyaḥ. Adābhyasya manmabhiḥ.*

To these warriors of the winds of this high order of indomitable powers, let mortal man pray for peace and joy with thoughts and words of full awareness of the giver and the supplicant.

ये द्र॒प्सा॒ इव॒ रोद॑सी॒ धम॑न्त्यनु॒ वृष्टि॑भिः ।

उत्सं॒ दुह॑न्तो॒ अक्षि॑तम् ॥ १६ ॥

16. *Ye drapsā iva rodasī dhamantyanu vrṣṭibhiḥ. Utsaṁ duhanto akṣitam.*

Milking the imperishable cloud of space oceans like the cow, they sprinkle heaven and earth with rain

like showers of elixir.

उदु॑ स्वा॒नेभि॒रीर॑त॒ उद्र॒थैरु॑दु॒ वा॒युभिः॑ ।

उ॒त्स्तो॒मैः पृ॒श्नि॒मा॒तरः॑ ॥ १७ ॥

17. *Udu svānebhir-īrata ud rathairudu vāyubhiḥ.
Ut stomaiḥ prśnimātarah.*

Children of the winds, heavens and the skies emerge and advance from their abode with winds and roars by chariots to the accompaniment of songs of jubilation.

येना॒व तु॒र्वशं॑ यदुं॒ येन॒ कण्वं॑ धन॒स्पृ॒तम् ।

रा॒ये सु॒ तस्य॑ धीमहि॑ ॥ १८ ॥

18. *Yenāva turvaśaṁ yaduṁ yena kaṇvaṁ dhanas-
pṛtam. Rāye su tasya dhīmahi.*

Of the Maruts, we solicit that wealth and power by which they protect the man fighting against violence and the wise sage who too prays for wealth and honour in the world.

इ॒मा उ॑ वः सु॒दान॑वो घृ॒तं न पि॒प्यु॒षी॒रिषः॑ ।

व॒र्धी॒न्का॒ण्वस्य॑ मन्म॒भिः ॥ १९ ॥

19. *Imā u vaḥ sudānavo ghrtaṁ na pipyuṣīriṣaḥ.
Vardhān kāṇvasya manmabhiḥ.*

O warriors of charity and generosity, we pray that these animations, inspirations and exhortations of ours which, like ghrta, feed the fire of life and rise in flames, may, exalt you by the thoughts and prayers of the wise sage.

क्व नूनं सुदानवो मदथा वृक्तबर्हिषः ।

ब्रह्मा को वः सपर्यति ॥ २० ॥

20. *Kva nūnaṁ sudānavo madathā vṛktabarhiṣaḥ.
Brahmā ko vaḥ saparyati.*

Generous Maruts, where are you now rejoicing, seated on the holy grass? And who is the high priest conducting the yajnic celebration for you?

नहि ष्म यद्ध वः पुरा स्तोमेभिर्वृक्तबर्हिषः ।

शर्धो ऋतस्य जिन्वथ ॥ २१ ॥

21. *Nahi śma yaddha vaḥ purā stomebhir-vṛktabarhiṣaḥ. Śardhāñ ṛtasya jinvatha.*

O Maruts, isn't it true that seated on the holy grass you have been augmenting the power and efficacy of the yajna of truth by your exhortations ever before?

समु त्ये महतीरपः सं क्षोणी समु सूर्यम् ।

सं वज्रं पर्वशो दधुः ॥ २२ ॥

22. *Samu tye mahatīrapaḥ saṁ kṣoṇī samu sūryam.
Saṁ vajraṁ parvaśo dadhuḥ.*

Those Maruts support and hold together in cosmic balance the mighty floods of water, the earth, the sun, and the force and power of thunder stage by stage.

वि वृत्रं पर्वशो ययुर्वि पर्वताँ अराजिनः ।

चक्राणा वृष्णि पौंस्यम् ॥ २३ ॥

23. *Vi vṛtraṁ parvaśo yayurvi parvatāñ arājinah.
Cakrāṇā vṛṣṇi paumsyam.*

Doing acts of mighty vigour and splendour they break the clouds of darkness and evil and split open cavernous mountains step by step and bring light and showers of rain.

अनु त्रितस्य युध्यतः शुष्ममावन्नत क्रतुम् ।

अन्विन्द्रं वृत्रतूये ॥ २४ ॥

24. *Anu tritasya yudhyataḥ śuṣmam-āvannuta kratum. Anvindram vṛtratūrye.*

They reinforce the powers of life struggling for positive forces fighting against three negativities of body, mind and soul, and they support and reinforce the ruler in his battle against evil and darkness.

विद्युद्धस्ता अभिद्यवः शिप्राः शीर्षन्हिरण्ययीः ।

शुभ्रा व्यञ्जत श्रिये ॥ २५ ॥

25. *Vidyuddhastā abhidyavaḥ śiprāḥ śīrṣaṇ hiraṇyayīḥ. Śubhrā vyañjata śriye.*

Thunder in hand, all round refulgent, wearing golden helmets on the head, they shine bright and pure for the beauty and glory of life.

उशना यत्परावत उक्ष्णो रन्ध्रमयातन ।

द्यौर्न चक्रदद्भिया ॥ २६ ॥

26. *Uśanā yat parāvata ukṣṇo randhramayātana. Dyaurṇa cakradad bhiyā.*

Impassioned for action when the virile Maruts rush to a region of low pressure in the sky from afar, the cloud, as the higher regions, roars under fear and pressure.

आ नो म॒खस्य॑ दा॒वनेऽ॒श्वैर्हि॑र॒ण्यपा॑णिभिः ।

देवा॑सु॒ उप॑ गन्त॒न ॥ २७ ॥

27. *Ā no makhasya dāvane 'śvair-hiraṇyapāṇibhiḥ.*
Devāsa upa gantana.

O divinities of power and generous splendour, to augment and energise our yajna, pray come by motive forces of golden hoof and golden wheel and bless us in person.

यदे॑षां पृ॒षती॒ रथे॒ प्रष्टि॑र्वह॒ति॒ रोहि॑तः ।

यान्ति॑ शु॒भ्रा रि॒णन्न॑पः ॥ २८ ॥

28. *Yadeṣāṃ pṛṣatī rathe praṣṭirvahati rohitah.*
Yānti śubhrā riṇannapah.

When the fiery force drives the Maruts in their chariot towards regions of abundant water or to the clouds laden with vapour, then these heroes go forward bright and pure splitting and flying off the vapours and waters.

सु॒षोमे॑ शर्य॒णाव॑त्या॒र्जीके॑ प॒स्त्या॑वति ।

य॒युर्नि॑चक्र॒या नरः॑ ॥ २९ ॥

29. *Suṣome śaryaṇāvatyārjike pastyāvati. Yayur-nicakrayā narah.*

The leading Marut forces proceed to beautiful regions of peace and joy on higher altitudes and to the simple natural planes without vehicular medium by direct currents of energy.

क॒दा ग॑च्छाथ मरु॒त इ॒त्या वि॒प्रं ह॑व॒मानम् ।

मा॒र्डीके॑भि॒र्नाध॑मानम् ॥ ३० ॥

30. *Kadā gacchātha maruta itthā vipram havamānam. Mārḍikebhir-nādhamānam.*

O Maruts, when would you thus reach the vibrant scholar who calls you to yajna and awaits, and carry gifts of prosperity to the supplicant?

कब्धं नूनं कधप्रियो यदिन्द्रमजहातन ।

को वः सखित्व ओहते ॥ ३१ ॥

31. *Kaddha nūnam kadhapriyo yadindramajahātana. Ko vaḥ sakhitva ohate.*

Does a friend of constancy ever forsake Indra, the ruler? Who thinks twice on the value of friendship with you? (No one forsakes you, everyone loves to be friends with you.)

सहो षु णो वज्रहस्तैः कण्वासो अग्निं मरुद्भिः ।

स्तुषे हिरण्यवाशीभिः ॥ ३२ ॥

32. *Saho ṣu ṇo vajrahastaiḥ kaṇvāso agniṁ marudbhiḥ. Stuṣe hiraṇyavāśībhiḥ.*

O sages and scholars, I praise and celebrate Agni, fiery leader and enlightened ruler along with thunder-handed, golden-armed Maruts, stormy troopers of the nation. Let us all praise and celebrate them.

ओ षु वृष्णः प्रयज्युना नव्यसे सुविताय ।

ववृत्यां चित्रवाजान् ॥ ३३ ॥

33. *O ṣu vṛṣṇaḥ prayajyūnā navyase suvitāya. Vavṛtyāṁ citravājān.*

For the sake of latest forms of happiness, prosperity and well being, I turn to the virile and

generous, most adorable and wondrous versatile warriors of the winds and abide by them.

गिरयश्चिन्नि जिहते पर्शानासो मन्यमानाः ।

पर्वताश्चिन्नि येमिरे ॥ ३४ ॥

34. *Girayaścinni jihate parśānāso manyamānāḥ.
Parvatāścinni yemire.*

Mountains give way before them, formidable peaks pant and turn into chasms and clouds change their course under the force of Maruts.

आक्षण्यावानो वहन्त्यन्तरिक्षेण पततः ।

धातारः स्तुवते वयः ॥ ३५ ॥

35. *Ākṣṇayāvāno vahantyantarikṣeṇa patataḥ.
Dhātaraḥ stuvate vayah.*

Chariots flying at the speed of eye-light over the paths of space transport the Maruts, harbingers of food, energy, health and full age for the celebrant.

अग्निर्हि जानि पूर्व्यश्छन्दो न सूरौ अर्चिषा ।

ते भानुभिर्वि तस्थिरे ॥ ३६ ॥

36. *Agnirhi jāni pūrvyaśchando na sūro arciṣā.
Te bhānubhir vi tasthire.*

Agni, earliest ruling light of the world, came into existence with self-refulgence like the sun and the music of Vedic voice, and the Maruts manifested and ever abided by rays of the sun and flames of fire.

Mandala 8/Sukta 8*Ashvinan Devate, Sadhvansa Kanva Rshi*

आ नो विश्वाभिरूतिभिरश्विना गच्छतं युवम् ।
 दस्त्रा हिरण्यवर्तनी पिबतं सोम्यं मधु ॥ १ ॥

1. *Ā no viśvābhir-ūtibhir-aśvinā gacchataṁ yuvam.
 Dasrā hiraṇyavartanī pibataṁ somyaṁ madhu.*

Ashvins, twin powers of natural and human action, destroyers of evil, travellers by paths of light on golden chariots, both of you come to our yajna with all your means and modes of protection and promotion, appreciate our devotion and have a drink of our honey sweets of soma.

आ नूनं यातमश्विना रथेन सूर्यत्वचा ।
 भुजी हिरण्यपेशसा कवी गम्भीरचेतसा ॥ २ ॥

2. *Ā nūnaṁ yātamaśvinā rathena sūryatvacā.
 Bhuji hiraṇyapeśasā kavī gambhīracetasa.*

Ashvins, lovers of life and living, far sighted, imaginative and creative thinkers and makers, come sure to our yajna by your radiation oriented, gold coated and highly monitored chariot (and bless our programme).

आ यातं नहुषस्पयाऽऽन्तरिक्षात्सुवृत्तिभिः ।
 पिबाथो अश्विना मधु कण्वानां सवने सुतम् ॥ ३ ॥

3. *Ā yātaṁ nahuṣasparyā''ntarikṣāt suvṛktibhiḥ.
 Pibātho aśvinā madhu kaṇvānāṁ savane sutam.*

Ashvins, come here from the world of humanity, from the skies, with the best of light, knowledge and technique you have collected, accept and enjoy the soma

sweets of the scholars' creations achieved and perfected in their joint programme, and assess the taste of soma.

आ नो॑ यातं॑ दि॒वस्प॑र्याऽन्तरि॑क्षादध॒प्रिया॑ ।

पु॒त्रः कण्व॑स्य वा॒मिह॑ सु॒षाव॑ सो॒म्यं मधु॑ ॥ ४ ॥

4. *Ā no yātaṁ divasparyā'ntarikṣādadhapriyā.
Putraḥ kanvasya vāmiha suṣāva somyaṁ madhu.*

O lovers of the earth and humanity, come to us from the heavens and from the skies. The son and disciple of the scholar has distilled for you the soma sweets of honey. (Pray take that and bless him to proceed further.)

आ नो॑ यात॒मुप॑श्रुत्य॒श्विना॒ सोम॑पीतये ।

स्वाहा॑ स्तोम॑स्य वर्ध॒ना प्र॑ कवी॒ धीति॑भिर्नरा ॥ ५ ॥

5. *Ā no yātamupaśrutyaśvinā somapītaye.
Svāhā stomasya vardhanā pra kavī dhītibhirnarā.*

Ashvins, harbingers of complementary revelations, come and listen closely to what we have conceived and imagine and say. Come to have a taste of this soma of our making. By the truth of your divine reflections, words and actions you extend the possibilities of our holy achievements. O leading lights, visionary creators, come with your thoughts, ideas and imaginations for our advancement.

यच्चि॑द्धि वां पुर॑ ऋष॒यो जु॒हूरेऽव॑से नरा ।

आ या॑तम॒श्विना॒ गत॑मु॒पेमां॑ सु॒ष्टुतिं॑ मम॑ ॥ ६ ॥

6. *Yacciddhi vāṁ pura ṛṣayo juhūre'vase narā.
Ā yātamaśvinā gatamupemāṁ suṣṭutiṁ mama.*

Ashvins, whenever the ancient sages called

upon you for encouragement and advancement, you came and listened. O leading lights of vision and imagination, come and listen to this prayer and adoration of mine too.

द्वि॒वश्चि॑द्रो॒क्षना॑दध्या नो॑ गन्तं स्वर्वि॒दा ।

धी॒भिर्व॑त्सप्रचेतसा॒ स्तोमे॑भिर्हवनश्रुता ॥ ७ ॥

7. *Divaścid rocanādadhya no gantaṁ svarvidā.
Dhībhir-vatsapracetasā stomebhir-havanaśrutā.*

Visionaries of the light of omniscience, committed in conscious covenant with dear ones, responsive to the devotee's call, come to us from the heights of heaven with refulgence, knowledge, expertise and action.

कि॒म॒न्ये प॒र्या॑सतेऽ॒स्मत्स्तोमे॑भिर्श्वि॒ना ।

पु॒त्रः क॒ण्व॑स्य वा॒मृषि॑र्गी॒र्भिर्व॑त्सो अ॒वीवृ॑धत् ॥ ८ ॥

8. *Kimanye paryāsate'smat somebhir-aśvinā.
Putraḥ kaṇvasya vāmṛṣir-gīrbhivatso avīṛdhat.*

Ashvins, harbingers of the light of heaven, do people other than us adore you with hymns of prayer? The sagely son and disciple of the wise scholar and devotee, dear as a child, exalts you with hymns of prayer.

आ वा॑ विप्र॑ इ॒हाव॑सेऽ॒ह्वत्स्तोमे॑भिर्श्वि॒ना ।

अरि॑प्रा॒ वृ॒त्रह॑न्तमा॒ ता नो॑ भू॒तं म॒यो॒भुवा॑ ॥ ९ ॥

9. *Ā vām vipra ihāvase'hvat stomebhir-aśvinā.
Ariprā vṛtrahantamā tā no bhūtaṁ mayobhuvā.*

Ashvins, twin harbingers of heavenly light, the vibrant devotee invokes you here for protection and

progress with hymns of adoration. O sinless divines, highest dispellers of the clouds of sin and darkness, come here and be for us light givers of universal peace and happiness.

आ यद्वां योषणा रथमतिष्ठद्वाजिनीवसू ।

विश्वान्यश्विना युवं प्र धीतान्यगच्छतम् ॥ १० ॥

10. *Ā yad vām yoṣaṇā rathamatiṣṭhad vājīnīvasū. Viśvānyaśvinā yuvaṁ pra dhītānyagacchatam.*

Ashvins, when the youthful dawn of a new day ascends your chariot with you, then, O divine harbingers of wealth and energy, you reach all that what the world thinks of for self-fulfilment.

अतः सहस्रनिर्णिजा रथेना यातमश्विना ।

वत्सो वां मधुमद्वचोऽशंसित्काव्यः कविः ॥ ११ ॥

11. *Ataḥ sahasranirṇijā rathenā yātamaśvinā. Vatso vām madhumad vaco'samsīt kāvyaḥ kaviḥ.*

For this reason, Ashvins, come by the chariot bearing a thousand beauties of wealth and divine bliss. The poet's poet, a darling admirer of yours, adores and glorifies you with honey sweets of his sacred words.

पुरुमन्द्रा पुरुवसू मनोतरा रयीणाम् ।

स्तोमं मे अश्विनाविममभि वह्नीं अनुषाताम् ॥ १२ ॥

12. *Purumandrā purūvasū manotarā rayiṇām. Stomaṁ me aśvināvimamabhi vahnī anuṣātām.*

Ashvins, harbingers of universal peace and joy for all, creators and dispensers of wealth, honour and excellence, bless this song of mine with divine grace,

you being the burden bearers and hallowed leaders of the world to higher regions.

आ नो विश्वान्यश्विना धत्तं राधांस्यहया ।

कृतं न ऋत्विद्यावतो मा नो रीरधतं निदे ॥ १३ ॥

13. *Ā no viśvānyaśvinā dhattaṁ rādhāmsyahrayā.
Kṛtaṁ na ṛtviyāvato mā no rīradhataṁ nide.*

Ashvins, lead us to all bold, abundant and creditable honours, wealth and competence of the world, make us yajnic workers and observers of natural laws according to the seasons of time and place, and never let us fall to the violence of scandal, shame and disrepute.

यन्नासत्या परावति यद्वा स्थो अध्यम्बरे ।

अतः सहस्रनिर्णिजा रथेना यातमश्विना ॥ १४ ॥

14. *Yannāsatyā parāvati yad vā stho adhyambare.
Ataḥ sahasranirṇijā rathenā yātamaśvinā.*

Ashvins, ever dedicated to truth and laws of divinity, whether you are in far off space or in the skies, come form there by your chariot of thousandfold beauty and sanctity.

यो वां नासत्यावृषिर्गीर्भिर्वत्सो अवीवृधत् ।

तस्मै सहस्रनिर्णिजमिषं धत्तं घृतश्चुतम् ॥ १५ ॥

15. *Yo vām nāsatyāvṛṣir-gīrbhivatso avīvr̥dhat.
Tasmai sahasranirṇijam-iṣaṁ-dhattaṁ ghṛtaścu-
tam.*

Ever true and relentless observers of the laws of divinity, to the poet sage, your darling celebrant who

exalts you with his words of song, bear and bring food, energy and vision of wisdom vibrating with divine illumination and grace.

प्रास्मा ऊर्जं घृतश्चुतमश्विना यच्छतं युवम् ।

यो वां सुम्नाय तुष्टवद्वसूयादानुनस्पती ॥ १६ ॥

16. *Prāsmā ūrjaṁ ghr̥taścutam-aśvinā yacchataṁ yuvam. Yo vāṁ sumnāya tuṣṭavad vasūyād dānu-naspatī.*

Ashvins, presiding powers of divine dispensation and charity, whoever adores you for peace and well being and prays for wealth, honour and excellence, to him, pray, give energy and power of will overflowing with inner light and brilliance of grace.

आ नो गन्तं रिशादसेमं स्तोमं पुरुभुजा ।

कृतं नः सुश्रियो नरेमा दातमभिष्टये ॥ १७ ॥

17. *Ā no gantaṁ riśādasemaṁ stomaṁ purubhujā. Kṛtaṁ naḥ suśriyo narema dātamabhiṣṭaye.*

Leading lights of life and nature, counter powers of violence, and harbingers of universal prosperity, come, listen to our adoration, assess our yajnic achievement, bless us with the beauty and graces of life, and give us all these and competence for the desired peace, progress and self-fulfilment.

आ वां विश्वाभिरूतिभिः प्रियमेधा अहूषत ।

राजन्तावध्वराणामश्विना यामहूतिषु ॥ १८ ॥

18. *Ā vāṁ viśvābhirūtibhiḥ priyamedhā ahūṣata. Rājantāvadhvarāṇām-aśvinā yāmahūtiṣu.*

Ashvins, all the ruling lights of yajnic

performances and programmes of creation and production, lovers and devotees of solemn ceremonies, at all stages of their mission, invoke you with all your means and modes of protection and promotion of the holy projects.

आ नो॑ गन्तं मयो॒भुवाऽश्वि॑ना शं॒भुवा॑ युवम् ।

यो वां विप॑न्यू धी॒तिभिर्गी॑र्भिर्व॒त्सो अवी॑वृधत् ॥ १९ ॥

19. *Ā no gantaṁ mayobhuvā 'śvinā śambhuvā yuvam.*
Yo vāṁ vipanyū dhītibhir-gīrbhir-vatso avīvr̥dhat.

Ashvins, harbingers of peace, pleasure and well being in prosperity, lovers and admirers of joyous programmes, come both of you to us who, your darling celebrants, exalt you with our words, thoughts and actions.

याभिः॑ कण्वं॒ मेधा॑तिथिं॒ याभिर्व॑शं॒ दश॑व्रजम् ।

याभिर्गो॑शर्य॒माव॑तं॒ ताभिर्नो॑ऽवतं॒ नरा॑ ॥ २० ॥

20. *Yābhiḥ kaṇvaṁ medhātithim yābhirvaśaṁ*
daśavrajam. Yābhir-gośaryam-āvataṁ tābhir-
no 'vataṁ narā.

Ashvins, harbingers of health and energy, leading lights of life and nature, come, protect and promote us with all those powers, potentials and efficacies by which you protect the sagely scholar and his wisdom and promote his hospitality and good fellowship, by which you protect and strengthen the body, physical abode of ten senses and ten pranic energies, and by which you rejuvenate and advance the invalid who has lost his sense faculties and suffers from total debility.

याभिर्नरा त्रसदस्युमावतं कृत्व्ये धने ।

ताभिः च्वास्माँ अश्विना प्रावतं वाजसातये ॥ २१ ॥

21. *Yābhirnarā trasadasyum-āvataṁ kṛtvye dhane.
Tābhiḥ śvasmāñ aśvinā prāvataṁ vājasātaye.*

Ashvins, leading lights of law and defence of humanity, come with all those powers and potentials by which you keep the law and order and shatter the forces of violence and terror for the economic and social advancement of humanity. With those very powers and potentials, protect us too for the achievement of success in our struggles.

प्रवां स्तोमाः सुवृक्तयो गिरौ वर्धन्त्वश्विना ।

पुरुत्रा वृत्रहन्तमा ता नो भूतं पुरुस्पृहा ॥ २२ ॥

22. *Pra vāṁ stomāḥ suvr̥ktayo giro vardhantya-śvinā.
Purutrā vṛtrahantamā tā no bhūtaṁ puruspr̥hā.*

Ashvins, protectors and promoters of life and humanity, greatest destroyers of the forces of darkness and destruction, may our hymns of adoration composed in the choicest words, finished in finest form and sung in the sweetest notes and accents, please and exalt you. May you ever be the darling heroes of universal love and admiration of humanity.

त्रीणि पदान्यश्विनोराविः सान्ति गुहा परः ।

कवी ऋतस्य पत्माभिरर्वाग्जीवेभ्यस्परी ॥ २३ ॥

23. *Trīṇi padānyaśvinorāviḥ sānti guhā paraḥ.
Kavī ṛtasya patmabhir-arvāg-jīvebhyaspari.*

Three stages of the Ashvin's advent hidden deep in the cave of mystery, namely, the victory of progressive

forces of good against the negative forces of evil, maintenance of peace against violence, and law and justice against lawlessness are thus revealed. May the Ashvins, harbingers of the light of knowledge, justice, peace and prosperity, come by the paths of rectitude, divine law and the process of yajnic action for the good of living beings all over the world.

Mandala 8/Sukta 9

Ashvinau Devate, Shashakarna Kanva Rshi

आ नूनमश्विना युवं वत्सस्य गन्तमवसे ।

प्रास्मै यच्छतमवृकं पृथु च्छर्दियुतं या अरातयः ॥ १ ॥

1. *Ā nūnamaśvinā yuvaṁ vatsasya gantamavase.
Prāsmāi yacchatam-avṛkaṁ pṛthucchardir-
yuyutaṁ yā arātayaḥ.*

Ashvins, harbingers of light and peace, for sure now come for the protection and progress of your loved people and provide for them a spacious peaceful home free from violence and insecurity and ward off all forces of malice, adversity and enmity.

यदन्तरिक्षे यद्विवि यत्पञ्च मानुषाँ अनु ।

नृम्णं तद्धतमश्विना ॥ २ ॥

2. *Yadantarikṣe yad divi yat pañca mānuṣāṅ anu.
Nṛmṇaṁ tad dhattamaśvinā.*

Whatever manly strength and wealth there be in heaven and mid space worthy of five classes of people, Ashvins, bear and bring for us.

ये वां दंसांस्यश्विना विप्रासः परिमामृशुः ।

एवेत्काण्वस्य बोधतम् ॥ ३ ॥

3. *Ye vām daṁsāṁsyaśvinā viprāsaḥ parimāṁśuḥ.
Evet kāṇvasya bodhatam.*

Ashvins, whatever your actions and achievements which the scholars have known and thought over, reveal the same to the modern scholar too.

अ॒यं वां घ॒र्मो अ॒श्विना॒ स्तोमे॑न॒ परि॑ षि॒च्यते॑ ।

अ॒यं सोमो॑ मधु॒मान्वाजि॑नीवसू॒ येन॑ वृ॒त्रं चि॑क्रे॒तथः॑ ॥ ४ ॥

4. *Ayam vām gharṁo aśvinā stomena pari śicyate.
Ayam somo madhumān vājinīvasū yena vṛtraṁ
ciketathaḥ.*

This is the yajnic fire of the season, Ashvins, which is dedicated and exalted in your honour with the chant of hymns, and this is the soma sweetened and seasoned for you, O heroes of the battle for wealth and victory, by which you would know and dare the enemy, the demon of darkness, ignorance, injustice and poverty.

यद॒प्सु यद्वन॒स्पतौ॑ यदोष॑धीषु॒ पुरुदं॑ससा॒ कृत॑म् ।

तेन॑ माविष्टम॒श्विना॑ ॥ ५ ॥

5. *Yadapsu yad vanaspatau yadoṣadhīṣu purudaṁ-
sasā kṛtam. Tena māviṣṭamaśvinā.*

Ashvins, heroic powers of nature's complementary forces, the power and vitality which you have vested in the waters, herbs and trees is multifarious. Pray, with that same vitality and power, bless and protect me too and let me advance.

यन्ना॑सत्या॒ भुर॒ण्यथो॑ यद्वा॒ देव॑ भिष॒ज्यथः॑ ।

अ॒यं वां व॒त्सो म॒तिभि॑र्न वि॒न्धते॑ ह॒विष्म॑न्तं॒ हि गच्छ॑थः ॥ ६ ॥

6. *Yannāsatyā bhuraṇyatho yad vā deva bhiṣajyathaḥ. Ayam vām vatso matibhirna vindhate haviṣmantam hi gacchathaḥ.*

Ashvins, harbingers of energy, health and replenishment, ever true unfailing agents of natural law and life's growth, when you vibrate, radiate and energise, when you nourish, heal, resuscitate and revive things to live and grow, this conscientious darling seeker of your power and presence understands you not by observation, analysis and thought, in your entirety, because you reveal yourself only to the faithful who come to you with homage. (Life is a mystery. You can know the secret of this mystery only by being what it is, by identifying with it in meditation.)

आ नूनम॒श्विनो॒र्ऋषिः॑ स्तोमं चिकेत वामया ।

आ सोमं॑ मधु॒मत्तमं॑ घ॒र्म सिञ्चा॒दथर्वणि॑ ॥ ७ ॥

7. *Ā nūnamaśvinor-ṛṣiḥ somam ciketa vāmayā. Ā somam madhumattamam gharman siñcādatha-rvaṇi.*

In truth, the visionary sage has realised the song and story of the Ashvins, radiations of life energy, in every detail from inception to completion by faithful intention and relentless application of mind, and he has fed the fire of his yajnic search and research with the sweetest and most vibrating soma of his life's passion into the vedi.

आ नूनं॑ र॒घुव॑र्तनिं रथं तिष्ठथो अश्विना ।

आ वां॑ स्तोमा इमे मम॒ नभो॑ न चु॒च्यवी॑रत ॥ ८ ॥

8. *Ā nūnam raghuvartanim ratham tiṣṭhātho aśvinā. Ā vām stomā ime mama nabho na cucyāvīrata.*

8. Ashvins, take to the fastest chariot now and come by the shortest straight path. These hymns of adoration burst forth from me like an explosion in space, reach you like the sun and draw you hither.

यद्दद्य वां नासत्योक्थैराचुच्युवीमहि ।

यद्वा वाणीभिर्ऋश्विनेवेत्काण्वस्य बोधतम् ॥ ९ ॥

Yadadya vām nāsatyokthair-ācucyuvīmahi.

Yad vā vāṇībhir-aśvinevet kāṇvasya bodhatam.

9. Ashvins, ever dedicated to the divine truth of nature's law, when we invoke you with hymns of adoration or by yajnic sessions or by words of yajakas today, pray take it that the call is the conscientious voice of the visionary sage in search for the light of his mission.

यद्वां कक्षीवाँ उत यद्व्याश्व ऋषिर्यद्वां दीर्घतमा जुहाव ।

पृथी यद्वां वैन्यः सादनेष्वेवेदतो अश्विना चेतयेथाम् ॥ १० ॥

Yad vām kakṣīvāñ uta yad vyaśva ṛṣiryad vām dīrghatamā juhāva. prthī yad vām vainyaḥ sādaneṣvevedato aśvinā cetayethām.

10. Ashvins, when the cavalier or the pedestrian or the sagely seer or the long time plodder or the ruler or the intellectual calls on you to the yajnic session, you listen. Hence, pray listen to our call too and come.

यातं छर्दिष्या उत नः परस्या भूतं जगत्या उत नस्तनूपा ।

वर्तिस्तोकाय तनयाय यातम् ॥ ११ ॥

Yātam chardīṣyā uta naḥ paraspā bhūtaṁ jagatpā uta nāstanūpā. Vartistokāya tanayāya yātam.

Come, be protectors of our home and family, be protectors of others too, be protectors of the world and protectors of our body's health and social structure. Come home to us for the sake of our children and grand children.

यदिन्द्रेण स॒रथं या॒थो अ॒श्विना॒ यद्वा वा॒युना॒ भव॑थः
समो॑कसा । यदा॑दित्येभिर्ऋ॒भुभिः स॒जोष॑सा॒ यद्वा वि॒ष्णो-
र्वि॒क्रम॑णेषु तिष्ठथः ॥ १२ ॥

12. *Yadindreṇa saratham yātho aśvinā yad vā vāyunā bhavathaḥ samokaśā. Yādādityebhir-ṛbhubhiḥ sajoṣasā yad vā virṣṇor-vikramaṇeṣu tiṣṭhathaḥ.*

Whether you move with the cosmic force on the same chariot or abide with the wind in the same region, or you move across the sun's zodiacs or with the cosmic makers, or you move and abide with the vibrance of the omnipresent, wherever you be, pray come to us too.

यद॒द्याश्वि॑नाव॒हं हु॒वेय॒ वाज॑सातये ।
यत्पृ॑त्सु तु॒र्वणे॒ सह॑स्तच्छ्रेष्ठम॒श्विनो॑रवः ॥ १३ ॥

13. *Yadadyāśvināvaham huveya vājasātaye. Yat pṛtsū turvaṇe sahas-tacchreṣṭham-aśvinoravaḥ.*

When I call upon the Ashvins, defenders of humanity and protectors of life, for the sake of victory in our struggle for existence, or I call on them against the enemies in our conflicts with negativities, they would come, because their courage and force for the defence and protection of life is highest and best.

आ नू॒नं या॑तमश्विने॒मा ह॒व्यानि॑ वां हि॒ता ।
इ॒मे सोमा॑सो॒ अधि॑ तु॒र्वशे॒ यदा॑वि॒मे क॒ण्वेषु॑ वा॒मथ॑ ॥ १४ ॥

14. *Ā nūnam yātamaśvinemā havyāni vām hitā. Ime somāso adhi turvaśe yadāvime kaṇveṣu vāmatha.*

Come, Ashvins, for sure without fail. These presentations, adorations and offerings of hospitality are reserved for you whether they are in the house of the stormy warrior or dynamic intellectual or artist or citizen or the sagely seer, they are for you and you alone.

यन्नासत्या पराके अर्वाके अस्ति भेषजम् ।

तेन नूनं विमदाय प्रचेतसा छर्दिर्वत्साय यच्छतम् ॥ १५ ॥

15. *Yannāsatyā parāke arvāke asti bheṣajam. Tena nūnam vimadāya pracetasā chardir-vatsāya yacchatam.*

Ashvins, versatile powers of health and longevity, whatever food or sanative or efficacious remedies be there far or near, by that without fail, O masters of knowledge and expertise, provide a home of health and peace for the dear devotee free from the pride and arrogance of drugs and intoxication.

अभुत्स्यु प्र देव्या साकं वाचाहमश्विनोः ।

व्यावर्देव्या मतिं वि रातिं मर्त्येभ्यः ॥ १६ ॥

16. *Abhutsyu pra devyā sākam vācāham-aśvinoh. Vyāvardevyā matiṁ vi rātiṁ martyebhyaḥ.*

I am awake by the divine voice of the Ashvins. O divine dawn of light, open the human mind to the light and freedom of reason and give the gift of wisdom to mortal humanity.

प्र बोधयोषो अश्विना प्र देवि सूनृते महि ।

प्र यज्ञहोतरानुषक्प्र मदाय श्रवो बृहत् ॥ १७ ॥

17. *Pra bodhayoṣo aśvinā pra devi sūnrte mahi.
Pra yajñahotarānuṣak pra madāya sravo br̥hat.*

O divine dawn, great lady of truth and leading light of a new day, awaken the Ashvins, harbingers of new knowledge and awareness, and O inspirer of the day's yajnic activity, relentlessly exhort men and women to work for the joy of life and win great prosperity, honour and fame.

यदुषो॒ यासि॑ भानुना॒ सं सूर्ये॑ण रोचसे ।

आ ह्ययम॒श्विनो॒ रथो॑ वर्तिर्यीति॒ नृपाय्य॑म् ॥ १८ ॥

18. *Yaduṣo yāsi bhānunā saṁ sūryeṇa rocase.
Ā hāyamaśvino ratho vartir-yāti nr̥pāyyam.*

O dawn, harbinger of a new day, when you rise with the first sun-rays and then join the sun and shine together with it, then the Ashvins' chariot rolls on on its usual course of the day which preserves and promotes humanity in life and leads it to advancement.

यदापी॑तासो अ॒श्वो गावो॒ न दु॒ह ऊ॒र्धभिः॑ ।

यद्वा॒ वाणी॑रनूष॒त प्र॒ दे॒व॒यन्तो॑ अ॒श्विना॑ ॥ १९ ॥

19. *Yadāpītāso amśavo gāvo na duhra ūdhabhiḥ.
Yad vā vāṇīranūṣata pra devayanto aśvinā.*

When the stout stalks of lotus receive their drink of green vitality from the sun as cows draw and receive their milk with the udders from nature, and just when the stalks yield pranic energy as cows yield milk, and when the voices of humanity rise in adoration of the Ashvins in prayer.

प्र द्यु॒म्नाय॒ प्र शर्व॑से॒ प्र नृ॒षाह्या॒य शर्म॑णे ।

प्र दक्षाय॑ प्रचेतसा ॥ २० ॥

20. *Pra dyumnāya pra śavase pra nṛṣāhyāya śar-
maṇe. Pra dakṣāya pracetasā.*

Then for wealth, honour and excellence, for strength and courage and joy and prosperity for the peace and protection of humanity and achievement of dexterity and competence. O harbingers of light and awareness, bless them.

यन्नूनं धीभिरश्विना पितुर्योनां निषीदथः ।

यद्वा सुम्नेभिरुक्थ्या ॥ २१ ॥

21. *Yannūnam dhībhir-aśvinā pituryonā niṣīdathah.
Yad vā sumnebhir-ukthyā.*

Adorable Ashvins, when with your thoughts and acts of the day you go back and sit in the parental home with all rest in peace, then come again and bless us with peace and prosperity of an active life.

Mandala 8/Sukta 10

Ashvinau Devate, Pragatha Kanva Rshi

यत्स्थो दीर्घप्रसन्नानि यद्वादो रोचने दिवः ।

यद्वा समुद्रे अध्याकृते गृहेऽत आ यातमश्विना ॥ १ ॥

1. *Yat stho dīrghaprasadmani yad vādo rocane
divah. Yad vā samudre adhyākṛte gr̥he 'ta ā yāta-
maśvinā.*

Wherever you abide, in lofty halls or in the light of the high heaven, or rest in the sea or space or in an ornamented palace, wherever you are, come to us, Ashvins, harbingers of light and inspiration.

यद्वा यज्ञं मनवे संमिमिक्षथुरेवेत्काण्वस्य बोधतम् ।
 बृहस्पतिं विश्वान्देवाँ अहं हुव इन्द्राविष्णू अश्विना-
 वाशुहेषसा ॥ २ ॥

2. *Yad vā yajñam manave saṁmimikṣathurevet kāṇvasya bodhatam. Bṛhaspatiṁ viśvān devāṇ aham huva indrāviṣṇū aśvinā-vāśuheṣasā.*

If you sprinkle the yajna of the learned man of thought with ghrta and feed it with havi compounds, know, value and sprinkle the yajna of the children of the sages too the same way. Ashvins, I invoke Brhaspati, lord of the cosmos and cosmic knowledge, all learned men of the world, Indra, ruler of world powers, and Vishnu, lord omnipresent.

त्या न्व॑श्विना हुवे सुदंससा गृभे कृता ।

ययोरस्ति॑ प्र णः स॒ख्यं दे॒वेष्वध्याप्य॑म् ॥ ३ ॥

1. *Tyā nvaśvinā huve sudamsasā gr̥bhe kṛtā. Yayorasti pra ṇaḥ sakhyam deveṣvadhyaṇyam.*

I invoke the twin Ashvins, great and generous achievers, who are committed to receive our homage at yajna and whose friendship and love for us is on top of all divine favours we can have.

ययोरधि॑ प्र यज्ञा असूरे सन्ति॑ सूरयः । ता यज्ञस्याध्व॑रस्य
 प्रचे॑तसा स्व॒धाभिर्या॑ पिबतः सोम्यं मधु॑ ॥ ४ ॥

4. *Yayoradhi pra yajñā asūre santi sūrayaḥ. Tā yajñasyādhvarasya pracetasā svadhābhiryā pibataḥ somyam madhu.*

The Ashvins' yajnas are specially performed even in the lands of the agnostics where they shine

boldly and brilliantly. They are specialists of the yajnic programmes of creation and production without violence and they come in response to invocations and yajnic offerings and drink the sweets of soma.

यद्दद्याश्विन्नावपाग्यत्प्राक्स्थो वाजिनीवसू ।

यद् द्रुह्यव्यनवि तुर्वशे यदौ हुवे वामथ मा गतम् ॥ ५ ॥

5. *Yadadyāśvināvapāg yat prāk stho vājīnīvasū. Yad druhyavyanavi turvaśe yadāu huve vāmatha mā gatam.*

Ashvins, commanders of the wealth of victorious forces, today whether you are in the west or in the east, in the areas of hate, opposition and conflict, among the fast achievers or ordinary citizens, I invoke and call upon you, pray come to us.

यदन्तरिक्षे पतथः पुरुभुजा यद्वेमे रोदसी अनु ।

यद्वा स्वधाभिरधितिष्ठथो रथमत आ यातमश्विना ॥ ६ ॥

6. *Yadantarikṣe patathaḥ purubhujā yad veme rodasī anu. Yad vā svadhābhir-adhitiṣṭhatho rathamata ā yātamaśvinā.*

Ashvins, commanders of manifold wealth, power and popularity, whether you fly in the firmament or across heaven and earth, or you stay in your chariot with self-contained powers and provisions, from there come in response to our call.

Mandala 8/Sukta 11

Agni Devata, Vatsa Kanva Rshi

त्वमग्ने ब्रतपा असि देव आ मर्त्येष्व ।

त्वं युज्ञेष्विड्यः ॥ १ ॥

1. *Tvamagne vratapā asi deva ā martyeṣvā.
Tvam yajñeṣvīdyaḥ.*

Agni, self-refulgent lord giver of light, you are preserver and protector of karmic laws, moral commitments and sacred vows among mortals. Hence you are adored and worshipped in yajnas.

त्वमसि प्रशस्यो विदथेषु सहन्त्य ।
अग्ने रथीरध्वराणाम् ॥ २ ॥

2. *Tvamasi praśasyo vidatheṣu sahintya.
Agne rathīradhvarāṇām.*

Agni, you are adorable in sacred congregations, the one patient, challenging and victor power, and pioneer and leader of non-violent yajnic programmes of creation and production in humanity.

स त्वमस्मदप द्विषो युयोधि जातवेदः ।
अदेवीरग्ने अरातीः ॥ ३ ॥

3. *Sa tvamasmadapa dviṣo yuyodhi jātavedaḥ.
Adevīragne arātīḥ.*

O jataveda, omniscient over everything in existence, ward off from us all forces of hate, jealousy and malignity and all impiety and selfish meanness.

अन्ति चित्सन्तमह यज्ञं मर्तस्य रिपोः ।
नोप वेषि जातवेदः ॥ ४ ॥

4. *Anti cit santamaha yajñam martasya ripoḥ.
Nopa veṣi jātavedaḥ.*

O Jataveda, lord omniscient, you do not join or bless the yajna of an enemy of humanity even if the

yajna and the performer is said to be close to divinity otherwise.

मर्ता अमर्त्यस्य ते भूरि नाम मनामहे ।

विप्रांसो जातवेदसः ॥ ५ ॥

5. *Martā amartyasya te bhūri nāma manāmahe.*
Viprāso jātavedasaḥ.

O lord immortal and omniscient, we mortals, dedicated sages, know and adore your many many divine names which describe your multiple roles in the universe, (names such as Agni, Vayu and Aditya and so on).

विप्रं विप्रांसोऽ वसे देवं मतीस ऊतये ।

अग्निं गीर्भिर्हवामहे ॥ ६ ॥

6. *Vipraṁ viprāso'vase devaṁ martāsa ūtaye.*
Agniṁ gīrbhir-havāmahe.

With songs of adoration, we, mortal sages, invoke and exalt Agni, lord all knowing, self-refulgent and generous, for our protection, progress and well being.

आ ते वत्सो मनो यमत्परमाच्चित्सधस्थात् ।

अग्रे त्वांकामया गिरा ॥ ७ ॥

7. *Ā te vatso mano yamat paramāccit sadhasthāt.*
Agne tvāṁ kāmayā girā.

The dear dedicated sage adores you and with words of love and faith prays for your attention from the highest heaven of light.

पुरु॒त्रा हि स॒दृङ्ङ॒सि वि॒शो वि॒श्व॒ अनु॑ प्र॒भुः ।

स॒मत्सु॑ त्वा हवामहे ॥ ८ ॥

8. *Purutrā hi sadṛṅṅasi viśo viśvā anu prabhuḥ.
Samatsu tvā havāmahe.*

You are the universal eye watching the entire humanity of the world as master and ruler. As such, O lord, we invoke and call upon you in our battles of life.

स॒मत्स्व॒ग्निम॒वसे॑ वा॒ज्यन्तो॑ हवामहे ।

वा॒जेषु॑ चि॒त्ररा॑धसम् ॥ ९ ॥

9. *Samatsvagnim-avase vājyanto havāmahe.
Vājeṣu citrarādhasam.*

We, seekers of strength and fighters for victory, invoke and adore Agni, omnipotent power of wondrous munificence and achievement, for protection, defence and advancement in our struggles and contests of life.

प्र॒तो हि क॒मी॒ड्यो॑ अध्व॒रेषु॑ स॒नाच्च॒ होता॒ नव्य॑श्च॒ सत्सि॑ ।

स्वां चा॒ग्ने त॒न्वं पि॒प्रय॑स्वा॒ऽस्मभ्यं॑ च॒ सौभ॑ग॒मा य॑जस्व ॥ १० ॥

10. *Pratno hi kamīḍyo adhwareṣu sanācca hotā navyaśca satsi. Svām cāgne tanvaṁ piprayasvā-
'smabhyam ca saubhagamā yajasva.*

Agni, eternal and blissfully adorable lord, worshipped in sacred congregations since time immemorial, presiding over yajnas as the most youthful performer and deity ancient and latest at the newest occasions, carry on the cosmic yajna, nourish and augment the universe as your own physical manifestation, and bring us all good fortune and well being of life.

Mandala 8/Sukta 12

Indra Devata, Parvata Kanva Rshi

य इन्द्र सोमपातमो मदः शविष्ठ चेतति ।

येना हंसि न्यत्रिणं तमीमहे ॥ १ ॥

1. *Ya indra somapātamo madaḥ śaviṣṭha cetati.*
Yenā haṁsi nyatriṇaṁ tamīmahe.

Indra, lord most potent, highest protector and promoter of the beauty and joy of life, that ecstatic passion of yours which universally pervades, manifests and reveals your might and glory and by which you destroy the negative forces of life, we adore and pray for.

येना दशग्वमध्रिगुं वेपयन्तं स्वर्णरम् ।

येना समुद्रमाविथा तमीमहे ॥ २ ॥

2. *Yenā daśagvam-adhriḡuṁ vepayantaṁ svarṇa-ram.*
Yenā samudram-āvithā tamīmahe.

That omnipotent passion and ecstasy of yours by which you protect and promote the individual soul working with ten faculties of perception and volition, the unchallengeable wind and electric energy, the solar radiation which shakes and vibrates, and the ocean of water on earth and in space, that we adore, that we pray for.

येन सिन्धुं महीरपो रथाँ इव प्रचोदयः ।

पन्थामृतस्य यातवे तमीमहे ॥ ३ ॥

3. *Yena sindhuṁ mahīrapo rathāñ iva pracodayaḥ.*
Panthāmṛtasya yātave tamīmahe.

That power and passion of ecstasy by which you

energise and move the river and the sea, the earths and waters like rolling chariots to flow and follow the path of the divine law of nature, that we adore, that we pray for, to follow the path of truth and yajna ourselves too.

इमं स्तोममभिष्टये घृतं न पूतमद्रिवः ।

येना नु सद्य ओजसा ववक्षिथ ॥ ४ ॥

4. *Imam stomam-abhiṣṭaye ghr̥taṁ na pūtama-drivah. Yenā nu sadya ojasā vavakṣitha.*

Lord of clouds and mountains, commander of adamant will and power of ecstasy, pray accept this song of adoration, radiant and pure like sanctified ghr̥ta, by which we adore and pray for that power and ecstasy by which, through your splendour and glory, you reveal yourself in manifestation for ever.

इमं जुषस्व गिर्वणः समुद्र इव पिन्वते ।

इन्द्र विश्वाभिरूतिभिर्ववक्षिथ ॥ ५ ॥

5. *Imam juṣasva girvaṇaḥ samudra iva pinvate. Indra viśvābhir-ūtibhir-vavakṣitha.*

O lord adorable and worshipped, accept and cherish this song of homage and celebration which rolls and rises and swells you too like the sea, and you too, O lord omnipotent, manifest in glory higher and higher with all modes of protection and promotion.

यो नो देवः परावतः सखित्वनाय मामहे ।

दिवो न वृष्टिं प्रथयन्ववक्षिथ ॥ ६ ॥

6. *Yo no devaḥ parāvataḥ sakhitvanāya māmāhe. Divo na vṛṣṭim prathayan vavakṣitha.*

The lord self-refulgent, to extend the grace of

his love and friendship to us, waxes from heaven and blesses us like intense showers of abundant rain from the regions of light.

ववक्षुरस्य केतव उत वज्रो गर्भस्त्योः ।

यत्सूर्यो न रोदसी अवर्धयत् ॥ ७ ॥

7. *Vavakṣurasya ketava uta vajro gabhastyoḥ.*
Yat sūryo na rodasī avardhayat.

The banners of his manifestation and the thunderbolt in his hands exalt his glory as the sun illuminates and glorifies heaven and earth.

यदि प्रवृद्ध सत्यते सहस्रं महिषाँ अघः ।

आदित्तं इन्द्रियं महि प्र वावृधे ॥ ८ ॥

8. *Yadi pravṛddha satpate sahasraṁ mahiṣāṅ aghaḥ. Ādit ta indriyaṁ mahi pra vāvṛdhe.*

O lord exalted, protector and defender of truth and positive reality, when you strike down hundreds of evils and great calamities, then your glory and the grandeur of your creation rises beyond measure.

इन्द्रः सूर्यस्य रश्मिभिर्न्यर्शसानमोषति ।

अग्रिर्वनैव सासहिः प्र वावृधे ॥ ९ ॥

9. *Indraḥ sūryasya raśmibhir-nyarśasānamoṣati.*
Agnirvaneva sāsahiḥ pra vāvṛdhe.

When Indra with sun-rays kills antilife agents such as disease carrying bacteria in the atmosphere, he rises victorious and exalted like fire over forests.

इयं तं ऋत्विवावती धीतिरेति नवीयसी ।

सपर्यन्ती पुरुप्रिया मिमीत् इत् ॥ १० ॥

10. *Iyaṁ ta ṛtviyāvatī dhītireti navīyasī.
Saparyantī purupriyā mimīta it.*

O lord, this ever new divine intelligence of yours constantly operative in nature according to time and seasons is universally sympathetic, loving and honoured, serves life and the environment, and continues to create and cover new forms of life and nature.

गर्भो यज्ञस्य देवयुः क्रतुं पुनीत आनुषक् ।
स्तोमैरिन्द्रस्य वावृधे मिमीत इत् ॥ ११ ॥

11. *Garbho yajñasya devayuhḥ kratuṁ punīta ānuṣak.
Stomair-indrasya vāvṛdhe mimīta it.*

The devotee of Indra and lover of divinities of nature and humanity, enactor of yajna as well as shaped by yajna, continuously performs holy actions with sanctity and faith, creates new forms of holy actions and rises in life by divine songs and tributes in honour of Indra.

सुनिर्मित्रस्य पप्रथ इन्द्रः सोमस्य पीतये ।
प्राची वाशीव सुन्वते मिमीत इत् ॥ १२ ॥

12. *Sanir-mitrasya papratha indrah somasya pītaye.
Prācī vāśīva sunvate mimīta it.*

Indra, friend and benefactor of humanity and all loving beings, rises in omnipresent glory to watch and protect the beautiful world of his creation, and, like the prime voice of the Veda, reveals new forms of truth for the dedicated maker of yajnic soma.

यं विप्रा उक्थवाहसोऽभिप्रमन्दुरायवः ।

घृतं न पिप्य आसन्यृतस्य यत् ॥ १३ ॥

13. *Yam viprā ukthavāhaso'bhīpramandurāyavaḥ.
Ghṛtaṁ na pipya āsanyṛtasya yat.*

Indra is the lord whom vibrant sages and people in general all adore and exalt, singing hymns of worship in his honour, and I too offer songs of adoration while I offer oblations of ghṛta into the vedi of yajna.

उत स्वराजे अदितिः स्तोममिन्द्राय जीजनत् ।

पुरुप्रशस्तमृतय ऋतस्य यत् ॥ १४ ॥

14. *Uta svarāje aditiḥ stomam-indrāya jījanat.
Purupraśastam-ūtaya ṛtasya yat.*

And mother Prakṛti, inviolable Nature, too bursts into songs of adoration in honour of self-refulgent Indra, which, being all elevating and inspiring, moves him to protection and advancement of the world of his dynamic creation.

अभि वह्नय ऊतयेऽनूषत् प्रशस्तये ।

न देव विव्रता हरीं ऋतस्य यत् ॥ १५ ॥

15. *Abhi vahnaya ūtaye 'nūṣata praśastaye.
Na deva vivratā harī ṛtasya yat.*

O lord, the sages who conduct the yajna of divine adoration, and nature's powers which conduct the yajna of world creation, sing songs for adoration of divinity and for protection of life. O lord divine, let not these conductive powers ever relent in the creative process which is the dynamic course of existence, cosmic yajna.

यत्सोममिन्द्र विष्णावि यद्वा घ त्रित आप्त्ये ।

यद्वा मरुत्सु मन्दसे समिन्दुभिः ॥ १६ ॥

16. *Yat somam-indra viṣṇavi yad vā gha trita āptye.
Yad vā marutsu mandase samindubhiḥ.*

Indra, the soma nectar which you infuse in the sun and in the three worlds of experience, i.e., earth, heaven and firmament and which you infuse in the winds and enjoy to the last drop, we pray for.

यद्वा शक्र परावति समुद्रे अधि मन्दसे ।

अस्माकमित्सुते रणा समिन्दुभिः ॥ १७ ॥

17. *Yad vā śakra parāvati samudre adhi mandase.
Asmākamit sute raṇā samindubhiḥ.*

And which, O lord of power, you infuse and energise in the far off sea and in this soma distilled by us and enjoy to the last drop - we pray for.

यद्वासि सुन्वतो वृधो यजमानस्य सत्पते ।

उक्थे वा यस्य रण्यसि समिन्दुभिः ॥ १८ ॥

18. *Yad vāsi sunvato vṛdho yajamānasya satpate.
Ukthe vā yasya raṇyasi samindubhiḥ.*

And you, O lord protector of eternal truth, who lead the yajamana maker of soma to progress in his yajna and songs of adoration and enjoy the soma homage to the last drop, we pray for.

देवदेवं वोऽ वस इन्द्रमिन्द्रं गृणीषणि ।

अधा यज्ञाय तुर्वणे व्यानशुः ॥ १९ ॥

19. *Devadevaṁ vo'vasa indramindram gṛṇīṣaṇi.
Adhā yajñāya turvaṇe vyānaśuḥ.*

O dedicated performers of yajna, for the sake of your protection and progress in your acts of homage and adoration, may all these soma joys of life reach you to every generous and brilliant yajaka, to every yajaka of power and prominence, for the elimination of all obstructions in the way of corporate action.

यज्ञेभिर्यज्ञवाहसं सोमेभिः सोमपातमम् ।

होत्राभिरिन्द्रं वावृधुर्व्यानशुः ॥ २० ॥

20. *Yajnebhīr-yajñavāhasaṁ somebhiḥ somapāta-mam. Hotrābhīr-indraṁ vāvṛdhur-vyānaśuḥ.*

And may all participants in corporate action join in unison and adore and exalt Indra, greatest protector and promoter of the joy of soma and the united action, with homage, with offers of soma and oblations of havi into the sacred fire of joint and creative living for the common good.

महीरस्य प्रणीतयः पूर्विरुत प्रशस्तयः ।

विश्वा वसूनि दाशुषे व्यानशुः ॥ २१ ॥

21. *Mahīrasya praṇītayāḥ pūrvīruta praśastayāḥ. Viśvā vasūni dāśuṣe vyānaśuḥ.*

And may the eternal lights of this lord Indra's splendour and guidance come to bless the generous yajaka with all wealths and honours of the world.

इन्द्रं वृत्राय हन्तवे देवासो दधिरे पुरः ।

इन्द्रं वाणीरनूषता समोजसे ॥ २२ ॥

22. *Indraṁ vṛtrāya hantave devāso dadhire purāḥ. Indraṁ vāṇīranūṣatā samojase.*

Saints and sages honour and adore Indra as their

first and foremost leader and guide for the destruction of darkness and evil, and their songs of homage and prayer too adore and glorify Indra for the attainment of light and splendour.

म॒हान्तं म॒हिना व॒यं स्तोमे॑भिर्ह॒वन्श्रुत॑म् ।

अ॒र्कैर्॒भि प्र णो॑नु॒मः स॒मोज॑से ॥ २३ ॥

23. *Mahāntaṁ mahinā vayaṁ stomebhir-havana-śrutam. Arkair-abhi pra ṇonumaḥ samojase.*

With highest songs of adoration and offers of homage we worship omnipotent Indra who listens and responds to our call and prayers and we bow to him for the attainment of strength and splendour.

न यं वि॒वि॒क्तो रोद॑सी॒ नान्तरि॑क्षाणि व॒ज्रिण॑म् ।

अमा॒दिद॑स्य ति॒त्विषे॑ स॒मोज॑सः ॥ २४ ॥

24. *Na yaṁ vivikto rodasī nāntarikṣāṇi vajriṇam. Amādidasya titviṣe samojasaḥ.*

Neither heaven nor earth nor the middle regions comprehend the lord of thunderous power, nor do they shake or disengage him. Indeed the universe shines and vibrates by the one and sole power of this lord of splendour.

यदि॑न्द्र पृ॒त॒नाज्ये॑ दे॒वास्त्वा दधि॑रे पु॒रः ।

आदि॑त्ते ह॒र्यता॑ ह॒री वव॑क्षतुः ॥ २५ ॥

25. *Yadindra pṛtanājye devāstvā dadhire puraḥ. Ādit te haryatā harī vavakṣatuḥ.*

Since the learned sages have accepted and followed you as front leader for the attainment of victory

in their struggles of life, we pray, may your radiant currents of divine energy reveal your presence and bring us the vision of divinity for our illumination.

यदा वृत्रं नदीवृतं शर्वसा वज्रिन्नवधीः ।

आदिते हर्यता हरी ववक्षतुः ॥ २६ ॥

26. *Yadā vṛtraṁ nadīvṛtaṁ śavasā vajrinn-avadhīḥ.
Ādit te haryatā harī vavakṣatuḥ.*

O lord of the thunderbolt, as with your divine might you destroy the negativities of darkness and drought which obstruct the flow of the waters of life, we pray may your divine currents of light and will reveal your power and presence to us.

यदा ते विष्णुरोजसा त्रीणि पदा विचक्रमे ।

आदिते हर्यता हरी ववक्षतुः ॥ २७ ॥

27. *Yadā te viṣṇurojasā trīṇi padā vicakrame.
Ādit te haryatā harī vavakṣatuḥ.*

Since the sun, by virtue of your might and refulgence reaches and illuminates the three worlds of existence, we pray, your radiations of light reveal your presence and illuminate our soul.

यदा ते हर्यता हरी वावृधाते दिवेदिवे ।

आदिते विश्वा भुवनानि येमिरे ॥ २८ ॥

28. *Yadā te haryatā harī vāvṛdhāte divedive.
Ādit te viśvā bhuvanāni yemire.*

Since the radiations of your dynamic forces expand day by day, the entire worlds of the expansive universe are sustained in order in obedience to your law.

यदा ते मारुतीर्विशस्तुभ्यमिन्द्र नियेमिरे ।

आदित्ते विश्वा भुवनानि येमिरे ॥ २९ ॥

19. *Yada te mārutīr-viśas-tubhyamindra niyemire.*
Ādit te viśvā bhuvanāni yemire.

Since the entire world of vibrant winds and humanity bow to you in obedience to the divine law, the entire worlds of existence are sustained in the order of the divine law.

यदा सूर्यममुं दिवि शुक्रं ज्योतिरधारयः ।

आदित्ते विश्वा भुवनानि येमिरे ॥ ३० ॥

30. *Yadā sūryam-amuṃ divi śukraṃ jyotiradhārayaḥ.*
Ādit te viśvā bhuvanāni yemire.

Since you have sustained that sun, radiant light, pure and powerful, the entire worlds of existence observe your divine law.

इमां त इन्द्र सुष्टुतिं विप्र इयर्ति धीतिभिः ।

जामिं पदेव पिप्रतीं प्राध्वरे ॥ ३१ ॥

31. *Imāṃ ta indra suṣṭutiṃ vipra iyarti dhītibhiḥ.*
Jāmiṃ padeva pipratīṃ prādhvare.

Indra, glorious lord of existence, the vibrant sage raises his voice and directs this joyous hymn of adoration and prayer to you in sincerity of thought, word and deed, which rises as if step by step in Holy Communion of yajna to you as to his own friend and brother.

यदस्य धामनि प्रिये समीचीनासो अस्वरन् ।

नाभा यज्ञस्य दोहना प्राध्वरे ॥ ३२ ॥

32. *Yadasya dhāmani priye samīcīnāso asvaran.
Nābhā yajñasya dohanā prādhvare.*

When in the favourite hall of this lord Indra, the congregations on the yajna vedi, exuberant with soma and fragrance, raise the voice of adoration and prayer in unison aspiring for the milky gifts of yajna—

सुवीर्यं स्वश्व्यं सुगव्यमिन्द्र दद्धि नः ।
होतेव पूर्वचित्तये प्राध्वरे ॥ ३३ ॥

33. *Suvīryaṁ svaśvyāṁ sugavyam-indra daddhi naḥ.
Hoteva pūrvacittaye prādhvare.*

Then O lord omnipotent and self-refulgent, like a generous host of cosmic yajna, bring us the wealth of prosperity and progress and a brave and honourable progeny as the first gift and attainment of the yajna.

Mandala 8/Sukta 13

Indra Devata, Narada Kanva Rshi

इन्द्रः सुतेषु सोमेषु क्रतुं पुनीत उक्थ्यम् ।
विदे वृधस्य दक्षसो महान् हि षः ॥ १ ॥

1. *Indraḥ suteṣu someṣu kratuṁ punīta ukthyam.
Vide vṛdhasya dakṣaso mahān hi ṣaḥ.*

When a special yajnic programme for the realisation of special knowledge, power and expertise in a particular field is completed with hymns of thanks and praise to divinity, then Indra, lord omnipotent and omniscient, sanctifies the joint endeavour of holiness and blesses the programme with success. Great is he.

स प्रथमे व्योमनि देवानां सद्ने वृधः ।
सुपारः सुश्रवस्तमः समप्सुजित् ॥ २ ॥

2. *Sa prathame vyomani devānām sadane vṛdhah.
Supāraḥ suśravastamaḥ samapsujit.*

At the first expansive manifestation of space, at the centre of all divine mutations of nature, he is the efficient cause of nature's evolution, supreme pilot, most abundant and most glorious, omnipotent victor over conflicts and negativities in the way of evolution of nature and humanity in relation to will and action.

तमहेवाजसातय इन्द्रं भारीय शुष्मिणम् ।
भवा नः सुम्ने अन्तमः सखा वृधे ॥ ३ ॥

3. *Tamahve vājasātaya indram bharāya śuṣmīṇam.
Bhavā naḥ sumne antamaḥ sakhā vṛdhe.*

That Indra, potent and abundant, I invoke for victory in the race for life, for growth and fulfilment. O lord, be our friend, our innermost centre of conscience for our progress, peace and all round well being.

इयं त इन्द्र गिर्वणो रतिः क्षरति सुन्वतः ।
मन्दानो अस्य बर्हिषो वि रजसि ॥ ४ ॥

4. *Iyam ta indra girvaṇo rātiḥ kṣarati sunvataḥ.
Mandāno asya barhiṣo vi rājasi.*

O lord adorable and adored, Indra, this abundant generosity of yours who create and enact this soma yajna of the universe rains in showers and flows free, in which you rejoice, shine refulgent and rule over the yajnic vedi of nature in evolution.

नूनं तदिन्द्र दद्धि नो यत्त्वा सुन्वन्त ईमहे ।
रयिं नश्चित्रमा भरा स्वर्विदम् ॥ ५ ॥

5. *Nūnaṁ tadindra daddhi no yat tvā sunvanta īmahe. Rayiṁ naścitraṁā bharā svarvidam.*

Indra, lord of power and potential, bless us with that wealth and prosperity, abundant and versatile, bear and bring us that power and potential full of strength and light of joy which we ask of you and pray for in our joint yajnic efforts of creation and cooperation.

स्तोता यत्ते विचर्षणिरतिप्रश्र्धयद्गिरः ।

वयाइवानु रोहते जुषन्त यत् ॥ ६ ॥

6. *Stotā yat te vicarṣaṇir-atipraśardhayad girah. Vayā ivānu rohate juṣanta yat.*

When the celebrant, perceptive, loud and bold, sings his songs with passion, then, as the songs are accepted and cherished, they rise in response to the acceptance and approval like branches of a tree.

प्रत्नवज्जनया गिरः शृणुधी जरितुर्हवम् ।

मदेमदे ववक्षिथा सुकृत्वने ॥ ७ ॥

7. *Pratnavajjanayā girah śṛṇudhī jariturhavam. Mademade vavakṣithā sukṛtvane.*

Indra, listen to the celebrant's call, create and speak in appreciation as before and, with every delightful song, give holy recognition to the man of good word and action.

क्रीळन्त्यस्य सूनृता आपो न प्रवता यतीः ।

अया धिया य उच्यते पतिर्दिवः ॥ ८ ॥

8. *Krīḷantyaśya sūnṛtā āpo na pravatā yatīḥ. Ayā dhiyā ya ucyate patirdivah.*

The divine words of this lord, Indra, sparkle and flow like streams down the slopes, Indra who is celebrated as the lord and master of the regions of light and joy.

उतो पतिर्य उच्यते कृष्टीनामेक इद्वशी ।

नमोवृधैरवस्युभिः सुते रण ॥ ९ ॥

9. *Uto patirya ucyate kṛṣṭīnāmekā idvaśī.*
Namovṛdhair-avasyubhiḥ sute raṇa.

And lord and master he is called, of the people also, the one and only master, controller and sustainer. O lord, delight in the soma, songs and acts of homage created, sung and performed by devotees who exalt you with homage and obedience and aspire for sustenance and protection.

स्तुहि श्रुतं विप्रश्चितं हरी यस्य प्रसक्षिणा ।

गन्तारा दाशुषो गृहं नमस्विनः ॥ १० ॥

10. *Stuhi srutaṁ vipaścitaṁ harī yasya prasakṣiṇā.*
Gantārā dāśuṣo grhaṁ namasvinah.

Praise the lord who is wise and all watching and whose glory resounds all over the universe, and whose overwhelming gifts of blessings flow and reach the house of the obedient and generous giver of charity.

तृतुजानो महेमतेऽश्वेभिः प्रुषितप्सुभिः ।

आ याहि यज्ञमाशुभिः शमिद्धि ते ॥ ११ ॥

11. *Tūtujāno mahemate 'śvebhiḥ pruṣitapsubhiḥ.*
Ā yāhi yajñamāsubhiḥ śamiddhi te.

O lord instant mover and omnipresent, mighty

wise, pray come to our yajna by the fastest radiations of light draped in beauty and majesty. Peace be with all celebrants, that's your gift only.

इन्द्रं शविष्ठ सत्पते रयिं गृणत्सु धारय ।

श्रवः सूरिभ्यो अमृतं वसुत्वन्म ॥ १२ ॥

12. *Indra śaviṣṭha satpate rayiṁ grṇatsu dhāraya.*
Śravaḥ sūribhyo amṛtaṁ vasutvanam.

Indra, lord omnipotent, protector of truth and promoter of the truthful, vest the celebrants with wealth and wisdom and bring honour and fame and riches of immortal value for the wise, bold and brilliant intellectuals.

हवे त्वा सूर उदिते हवे मध्यन्दिने दिवः ।

जुषाण इन्द्र सप्तिभिर्न आ गहि ॥ १३ ॥

13. *Have tvā sūra udite have madhyandine divaḥ.*
Juṣāṇa indra saptibhirna ā gahi.

Indra, lord of refulgence, I invoke you at the rise of the sun, at the middle of day from the heights of heaven. O lord loving and kind, come by instant radiations of light and take us on with divine blessings.

आ तू गहि प्र तु द्रव मत्स्वा सुतस्य गोमतः ।

तन्तुं तनुष्व पूर्व्य यथा विदे ॥ १४ ॥

14. *Ā tū gahi pra tu drava matsvā sutasya gomataḥ.*
Tantum tanuṣva pūrvyaṁ yathā vide.

Come lord instantly, take us on at the yajna, be kind and gracious, let the flames of fire rise with the joyous music of Vedic hymns and oblations of the gifts

of earth. Extend the eternal link of life so that we join you, we join the cosmic yajna, and we join with the life link of our fore-fathers and mother earth, so that we may know that link and live it too with our future generations.

यच्छक्रासि परावति यदर्वावति वृत्रहन् ।

यद्वा समुद्रे अन्धसोऽवितेदसि ॥ १५ ॥

15. *Yacchakrāsi parāvati yadarvāvati vṛtrahan.*
Yad vā samudre andhaso 'vitedasi.

O lord omnipotent, destroyer of darkness and obstruction, who are far off in space and closest at hand, in the sea and in the skies, wherever and everywhere you are the protector of life and of the food for life.

इन्द्रं वर्धन्तु नो गिर इन्द्रं सुतासु इन्द्रवः ।

इन्द्रे हविष्मतीर्विशो अराणिषुः ॥ १६ ॥

16. *Indraṁ vardhantu no gira indraṁ sutāsa indavaḥ.*
Indre haviṣmatīrviśo arāṇiṣuḥ.

Let our songs of adoration exalt the lord omnipotent. Let the soma essences of our yajnic performance in unison do honour to the lord. Let the citizens of the world bearing homage of self sacrifice in hand rejoice in the gifts and glories of Indra.

तमिद्विप्रा अवस्यवः प्रवत्वतीभिरूतिभिः ।

इन्द्रं क्षोणीरवर्धयन्वयाइव ॥ १७ ॥

17. *Tamid viprā avasyavaḥ pravatvatībhir-ūtibhiḥ.*
Indraṁ kṣoṇīr-avardhayan vayā iva.

Vibrant sages, aspirants for protection and

progress of the world, exalt Indra with abundant songs of praise with gratitude for divine protection. Indeed, the earths and their children all, like growing branches of a tree, do him honour and celebrate his glory.

त्रिकद्रुकेषु चेतनं देवासो यज्ञमन्नत ।

तमिद्वर्धन्तु नो गिरः सदावृधम् ॥ १८ ॥

18. *Trikadrūkeṣu cetanaṁ devāso yajñamatnata.*
Tamid vardhantu no girah sadāvṛdham.

Brilliant people and divine forces of nature all enact and expand the cosmic yajna of the lord's creation in all the three worlds of heaven, earth and the firmament. Let our voices too celebrate the same omniscient lord of the expansive universe and thereby rise in meaning and value.

स्तोता यत्ते अनुव्रत उक्थान्यृतुथा दधे ।

शुचिः पावक उच्यते सो अद्भुतः ॥ १९ ॥

19. *Stotā yat te anuvrata ukthānyṛtuthā dadhe.*
Śuciḥ pāvaka ucyate so adbhutaḥ.

The real celebrant is the person dedicated to the observance of your discipline of divine law , the one who creates and sings songs of adoration according to the seasons of time, songs in which the lord of wonder and majesty is celebrated as radiant and pure who purifies the celebrant too into radiance and sinlessness.

तदिद्रुद्रस्य चेतति यद्वा प्रत्नेषु धामसु ।

मनो यत्रा वि तद्दधुर्विचेतसः ॥ २० ॥

20. *Tadid rudrasya cetati yahvaṁ pratneṣu dhāmasu.*
Mano yatrā vi tad dadhurvicetasah.

That same omnipotence of Indra as Rudra, lord of natural justice, is ever awake and shines in the ancient regions of the universe wherein the wise and wakeful sages concentrate and stabilise their mind through meditation in thought experiments.

यदि मे सख्यमावर इमस्य पाह्यन्धसः ।

येन विश्वा अति द्विषो अतारिम ॥ २१ ॥

21. *Yadi me sakhyamāvara imasya pāhyandasah.
Yena viśvā ati dviṣo atārima.*

O lord, if you graciously accept me as a friend, then save this blind-folded world of ignorance, save this soma vitality of life's positivity too by which we may win over all the forces of hate and enmity in the world.

कदा त इन्द्र गिर्वणः स्तोता भवाति शन्तमः ।

कदा नो गव्ये अश्व्ये वसौ दधः ॥ २२ ॥

22. *Kadā ta indra girvaṇaḥ stotā bhavāti śantamaḥ.
Kadā no gavye aśvye vasau dadhaḥ.*

Indra, lord adorable, lord of all adorations, when would your celebrant settle in perfect peace? When would you establish us in the stable wealth of lands, cows and the holy voice, horses, advancement and the ultimate wealth and aim of life?

उत ते सुष्टुता हरी वृषणा वहतो रथम् ।

अजुर्यस्य मदिन्तमं यमीमहे ॥ २३ ॥

23. *Uta te suṣṭutā harī vṛṣaṇā vahato ratham.
Ajuryasya madintamaṁ yamīmahe.*

O lord beyond age and suffering, mighty

adorable forces of nature, gravitation and radiation draw your cosmic chariot. We adore and pray for the favour of such lord of universal joy.

तमीमहे पुरुष्टुतं य॒हं प्र॒त्नाभि॑रू॒तिभिः ।

नि ब॒र्हिषि॑ प्रि॒ये स॒द॒दध॑ द्वि॒ता ॥ २४ ॥

24. *Tamīmahe puruṣṭutam yahvaṁ pratnābhir-
ūtibhiḥ. Ni barhiṣi priye sadadadha dvitā.*

We worship that universally adored, omnipotent lord with his universal modes of protection and progress who is both just and merciful, promoter and restrainer and who pervades the beautiful world of cosmic existence and watches over the cosmic yajna.

व॒र्ध॑स्वा सु पुरुष्टुत ऋषिष्टुताभि॑रू॒तिभिः ।

धु॒क्षस्व॑ पि॒प्युषी॑मिष॒मवा॑ च नः ॥ २५ ॥

25. *Vardhasvā su puruṣṭuta ṛṣiṣṭutābhirūtibhiḥ.
Dhukṣasva pipyuṣīm-iṣam-avā ca naḥ.*

Help us advance and prosper, lord universally adored and celebrated by sages, protect us with all help and bless us with abundant nutriments for body and mind.

इन्द्र त्वमवितेदसी॒त्था स्तु॒वतो॑ अ॒द्रिवः॑ ।

ऋ॒तादि॑य॒र्मि ते॒ धियं॑ म॒नो॒युज॑म् ॥ २६ ॥

26. *Indra tvamavitedasīthā stuvato adrivaḥ.
Ṛtādiyarmi te dhiyaṁ manoyujam.*

Indra, lord omnipotent, controller of clouds and mountains, wielder of the thunderbolt of justice and punishment, you are the saviour and protector of the celebrant who thus adores you. I concentrate and direct

my thoughtful intelligence with controlled mind arisen from meditation on the laws of universal truth and divine law to you.

इह त्या सधमाद्या युजानः सोमपीतये ।

हरीं इन्द्र प्रतद्वसू अभि स्वर ॥ २७ ॥

27. *Iha tyā sadhamādyā yujānaḥ somapītaye.
Harī indra pratadvasū abhi svara.*

Indra, lord all gracious, engaging your divine forces of cosmic dynamics working in centrifugal and centripetal complementarity and creating the world's wealth and joy with you, pray come here, shine on top of our joint endeavour of creative production and bless our yajna.

अभि स्वरन्तु ये तव रुद्रासः सक्षत श्रियम् ।

उतो मरुत्वतीर्विशो अभि प्रयः ॥ २८ ॥

28. *Abhi svarantu ye tava rudrāsaḥ sakṣata śriyam.
Uto marutvatīrviśo abhi prayāḥ.*

And let your enlightened celebrants dedicated to the wealth of beauty, grace and culture with love and justice, and all the vibrant communities engaged in creative production come and join this delightful yajnic endeavour for the common good in a state of prosperity and progressive stability.

इमा अस्य प्रतूर्तयः पदं जुषन्त यद्विवि ।

नाभा यज्ञस्य सं दधुर्यथा विदे ॥ २९ ॥

29. *Imā asya pratūrtayaḥ padam juṣanta yad divi.
Nābhā yajñasya saṁ dadhuryathā vide.*

All these dynamic communities dedicated to this

lord of glory know the highest rung of the existential ladder to attain that state of joy which is in the light of divinity, they join together here on earth on the holy seat of universal yajna and eliminate negativities so that they may attain the state of enlightenment and eternal joy.

अ॒यं दी॒र्घाय॑ चक्ष॒से प्राचि॑ प्रय॒त्यध्व॑रे ।

मिमी॑ते य॒ज्ञमा॑नुष॒ग्विचक्ष्य॑ ॥ ३० ॥

30. *Ayam dīrghāya cakṣase prāci prayatyadhvare.
Mimīte yajñam-ānuṣag-vicakṣya.*

This power of universal vision and potential in advance of the cosmic yajna of creative evolution instantly and simultaneously measures and projects the cosmic plan so that it can be watched and assessed on a long term basis from the beginning to the end.

वृषा॒यमिन्द्र॑ ते रथ॑ उ॒तो ते वृष॑णा हरी॑ ।

वृषा॒ त्वं श॑तक्र॒तो वृषा॒ हवः॑ ॥ ३१ ॥

31. *Vṛṣāyamindra te ratha uto te vṛṣaṇā harī.
Vṛṣā tvaṁ śatakrato vṛṣā havaḥ.*

Indra, this cosmic chariot of yours moving on and on is exuberant and generous, the natural forces which carry it on are mighty, you, lord of infinite actions are generous and inexhaustible, and the homage and prayer offered to you is highly effective and infinitely rewarding.

वृषा॒ ग्रावा॑ वृषा॒ मदो॑ वृषा॒ सोमो॑ अ॒यं सु॒तः ।

वृषा॒ य॒ज्ञो यमि॑न्व॒सि वृषा॒ हवः॑ ॥ ३२ ॥

32. *Vṛṣā grāvā vṛṣā mado vṛṣā somo ayam sutah.
Vṛṣā yajño yaminvasi vṛṣā havaḥ.*

Abundant and mighty are your clouds of showers, powerful is your excitement and joy, abundant is the beauty and power of this soma you have created in the world of existence, mighty and far reaching is the beauty of the cosmic dynamics you have enacted and energise, and mighty is the order and command of your invitation to life.

वृषा त्वा वृषणं हुवे वज्रिञ्चित्राभिरूतिभिः ।

वावन्थ हि प्रतिष्ठुतिं वृषा हवः ॥ ३३ ॥

33. *Vṛṣā tvā vṛṣaṇaṁ huve vajriñ-cirābhir-ūtibhiḥ.*
Vāvantha hi pratiṣṭutiṁ vṛṣā havaḥ.

Indra, I, your celebrant, am vibrant, exuberant and powerful too by your grace. Lord of thunder and clouds, I invoke you who command inexhaustible power and generosity along with your wonderful protections and modes of advancement. You listen and you love and bless the songs of adoration and prayer, and the invocation and prayers addressed to you are powerful and rewarding.

Mandala 8/Sukta 14

Indra Devata, Goshuktyashvasuktinau Kanvayanau Rshis

यदिन्द्राहं यथा त्वमीशीय वस्व एक इत् ।

स्तोता मे गोषखा स्यात् ॥ १ ॥

1. *Yadindrāhaṁ yathā tvamīśīya vasva eka it.*
Stotā me goṣakhā syāt.

Indra, lord of universal knowledge, power and prosperity, if I were, like you, the sole master of wealth, wisdom and power in my field, then pray may my

dependent and celebrant also be blest with wealth and wisdom of the world. (Let all of us together be blest with abundance of wealth and wisdom under the social dispensation of our system of government and administration.)

शिक्षैयमस्मै दित्सेयं शचीपते मनीषिणे ।

यदहं गोपतिः स्याम् ॥ २ ॥

2. *Śikṣeyamasmai ditseyam śavīpate manīṣiṇe.*
Yadahaṁ gopatīḥ syām.

O lord and master of world power and prosperity, Indra, if I were master of knowledge and controller of power, I would love to share and give wealth and knowledge to this noble minded person of vision and wisdom.

धेनुष्टं इन्द्र सूनृता यजमानाय सुन्वते ।

गामश्वं पिप्पुषी दुहे ॥ ३ ॥

3. *Dhenuṣṭa indra sūnṛtā yajamānāya sunvate.*
Gāmaśvaṁ pipuṣī duhe.

Indra, the divine voice of your omniscience, omnipotence and bliss overflows with universal truth and rectitude of the law of existence and showers the abundance of prosperity and advancement upon the dedicated yajamana who distils and creates the soma of joy for the world.

न ते वर्तास्ति राधस इन्द्र देवो न मर्त्यः ।

यदित्ससि स्तुतो मघम् ॥ ४ ॥

4. *Na te vartāsti rādhasa indra devo na martyaḥ.*
Yad ditsasi stuto magham.

Indra, when you are pleased to bless the celebrant with power, prosperity and excellence, then neither mortal nor immortal can restrain the abundant flow of your grace and generosity.

य॒ज्ञ इन्द्र॑मवर्धय॒द्यद्भूमिं॑ व्यवर्तयत् ।

चक्रा॑ण ओ॒प॒शं दि॒वि ॥ ५ ॥

5. *Yajña indram-avardhayad yad bhūmim vyavartayat. Cakrāṇa opaśaṁ divi.*

Yajna, joint creative endeavour which protects and replenishes the earth and environment, pleases and elevates Indra, the ruler, and creates a place of bliss in the light of heaven for the doer.

वा॒वृ॒धा॒नस्य॑ ते व॒यं वि॒श्वा॒ धना॑नि जि॒ग्युषः॑ ।

ऊ॒तिमिन्द्रा॑ वृ॒णी॒महे ॥ ६ ॥

6. *Vāvṛdhānasya te vayaṁ viśvā dhanāni jigyuṣaḥ. Utimindrā vṛṇīmahe.*

Indra, we pray for your power and protection, the lord whose glory rises with the expansive universe and who rule over the entire wealth and power of the worlds of existence.

व्य॑न्तरि॒क्षमति॑र॒न्मदे॑ सोम॒स्य रो॒चना॑ ।

इन्द्रो॑ यदभि॒नद्व॑लम् ॥ ७ ॥

7. *Vyantarikṣam-atiran-made somasya rocanā. Indro yadabhinad valam.*

When Indra, lord omnipotent and blissful, eliminates all obstructions and negativities from our paths of progress, then we see the entire space in

existence shines with light and overflows with the joy of soma bliss.

उद्गा आजदङ्गिरोभ्य आविष्कृण्वन्गुहा सतीः ।

अर्वाञ्च नुनुदे वलम् ॥ ८ ॥

*Ud gā ājad-aṅgirobhya āviṣkṛṇavan guhā satīḥ.
Arvāñcam nunude valam.*

When the lord shakes up our psychic energies to the depths and throws out our darkness and negativities, then he sharpens our senses along with pranic energies and opens out our spiritual potential hidden in the cave of the heart.

इन्द्रेण रोचना दिवो दृळ्हानि दृंहितानि च ।

स्थिराणि न पराणुदे ॥ ९ ॥

9. *Indreṇa rocanā divo dṛḷhāni dṛmhitāni ca.
Sthirāṇi na parāṇude.*

The bright and beautiful, blessed and blissful stars and planets of refulgent space, expansive, firm and constant by virtue of the omnipotence of Indra, no one can shake or dislodge from their position of stability.

अपामूर्मिर्मदन्निव स्तोम इन्द्राजिरायते ।

वि ते मदा अराजिषुः ॥ १० ॥

10. *Apām-ūrmir-madanniva stoma indrājirāyate.
Vi te madā arājiṣuḥ.*

Like exulting waves of the sea, this hymn of adoration rises and reaches you, and the vibrations of your joyous response too emanate and pervade everywhere.

त्वं हि स्तोमवर्धन इन्द्रास्युक्थवर्धनः ।

स्तोतृणामुत भद्रकृत् ॥ ११ ॥

11. *Tvaṃ hi stomavardhana indrāsyukthavar-dhanah. Stotṛṇāmuta bhadrakṛt.*

By you the songs of praise and adoration thrive and exalt, by you the songs of celebration and prayer vibrate and fructify. Indeed, you do all the good to the celebrants.

इन्द्रमित्केशिना हरी सोमपेयाय वक्षतः ।

उप यज्ञं सुरार्धसम् ॥ १२ ॥

12. *Indramit keśinā harī somapeyāya vakṣataḥ. Upa yajñam surārdhasam.*

Radiations of light with expansive vibrations, herbs and trees with branches, leaves and filaments carry the spirit of divinity and nature's energy to the creative centres of life's bounty.

अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः ।

विश्वा यदजयः स्पृधः ॥ १३ ॥

13. *Apāṃ phenena namuceḥ śira indrodavartayaḥ. Viśvā yadajayaḥ sprdhah.*

When you fight out the adversaries of life and humanity, you crush the head of the demon of drought and famine with the sea mist and the cloud.

मायाभिरुत्सिसृप्सत इन्द्र द्यामारुरुक्षतः ।

अव दस्यूरधूनुथाः ॥ १४ ॥

14. *Māyābhir-utsisṛpsata indra dyām-ārurukṣataḥ. Ava dasyūṛadhūnuthāḥ.*

With your mysterious powers and tactics, you destroy the crafty thieves and saboteurs roaming around even if they have risen to the heights of clouds.

असुन्वामिन्द्र संसदं विषूचीं व्यनाशयः ।

सोमपा उत्तरो भवन् ॥ १५ ॥

15. *Asunvāmindra saṁsadam viṣūcīm vyanāśayaḥ.
Somapā uttaro bhavan.*

Indra, protector of the creative joy and prosperity of life and humanity in a state of peace, you being the better and higher of all others, you frustrate, dismiss and dissolve the factious assembly which has failed to be creative and cooperative as a corporate body.

Mandala 8/Sukta 15

Indra Devata, Goshuktyashvasuktinau Rshis

तम्बभि प्र गायत पुरुहूतं पुरुष्टुतं ।

इन्द्रं गीर्भिस्तविषमा विवासत ॥ १ ॥

1. *Tamvabhi pra gāyata puruhūtaṁ puruṣṭutaṁ.
Indraṁ gīrbhis-taviṣamā vivāsata.*

O celebrants, glorify Indra, universally invoked and praised, the lord who blazes with light and power, serve him with words and actions and let him shine forth in your life and achievement.

यस्य द्विबर्हसो बृहत्सहो दाधार् रोदसी ।

गिरीरज्रा अपः स्वर्वृषत्वना ॥ २ ॥

2. *Yasya dvibarhaso bṛhat saho dādadhāra rodasī.
Girīñrajrāṇ apah svarvṛṣatvanā.*

Glorify Indra, who sustains the cosmic yajna in

the two worlds, your life here and hereafter, whose cosmic potential sustains heaven, earth and the middle regions, who moves and controls the mighty gusts of winds and motions of mountainous clouds, and who gives us heavenly showers of rain for joy and vital energies.

स राजसि पुरुष्टुतँ एको वृत्राणि जिघ्रसे ।

इन्द्र जैत्रा श्रवस्या च यन्तवे ॥ ३ ॥

3. *Sa rājasi puruṣṭutaṁ eko vṛtrāṇi jighnase.*
Indra jaitrā śravasyā ca yantave.

Indra, universally praised and celebrated, you rule and shine alone, one, unique, without an equal, to destroy darkness, ignorance and adversities, to control and contain what is won and to manage what is heard and what ought to be heard.

तं ते मदं गृणीमसि वृषणं पृत्सु सासहिम् ।

उ लोककृत्नुमद्रिवो हरिश्रियम् ॥ ४ ॥

4. *Tam te madam grṇīmasi vṛṣaṇam pṛtsu sāsahim.*
U lokakṛtnum-adrivo hariśriyam.

Indra, lord of adamant will and generous disposition like clouds of rain, we celebrate and glorify that power and heavenly joy of yours which is virile and generous, heroic in battles and steadfast against challenges, creative in the worlds of existence and gracious in advancement and gifts of bliss.

येन ज्योतींष्यायवे मनवे च विवेदिथ ।

मन्दानो अस्य बर्हिषो वि राजसि ॥ ५ ॥

5. *Yena jyotīṁṣyāyave manave ca viveditha.*
Mandāno asya barhiṣo vi rājasi.

We celebrate and adore that power and divine joy of yours by which you reveal the light of life to the mortals from generation to generation and, exalted by which, you shine and rule over the yajnic dynamics of this universe.

तद्द्या चित्त उक्थिनोऽ नु ष्टुवन्ति पूर्वथा ।

वृषपत्नीरपो जया दिवेदिवे ॥ ६ ॥

6. *Tadadyā cit ta ukthino'nu ṣṭuvanti pūrvathā.*
Vṛṣapatnīrapo jayā divedive.

That divine power and joyous generosity of yours, today, saints and scholars of the holy Word and song sing and celebrate as ever before. O lord, conquer and control the waters of space collected in the mighty clouds and let them flow day by day.

तव त्यदिन्द्रियं बृहत्तव शुष्ममुत क्रतुम् ।

वज्रं शिशाति धिषणा वरेण्यम् ॥ ७ ॥

7. *Tava tyadindriyaṁ brahat tava śuṣmamuta*
kratum. Vajraṁ śīśāti dhiṣaṇā vareṇyam.

That grandeur and majesty of yours, that power and potential, that continuous act of divine generosity, that adamant will and force of natural justice and dispensation of the thunderbolt which overwhelms our will and choice commands our sense of discrimination, and we glorify it, we sharpen it, we accept it with adoration.

तव द्यौरिन्द्र पौंस्यं पृथिवी वर्धति श्रवः ।

त्वामापः पर्वतासश्च हिन्विरे ॥ ८ ॥

8. *Tava dyaurindra pauṁsyaṁ pṛthivī vardhati*
śravaḥ. Tvāmāpaḥ parvatāsaśca hinvire.

The light of heaven glorifies your blazing power, the earth augments your honour and fame, and the rolling floods of water and mighty mountains of majesty do awesome homage to you.

त्वां विष्णुर्बृहन्क्षयो मित्रो गृणाति वरुणः ।

त्वां शर्धो मदत्यनु मारुतम् ॥ ९ ॥

9. *Tvām viṣṇur-brhan kṣayo mitro gṛṇāti varuṇaḥ.*
Tvām śardho madatyānu mārutam.

Vishnu, cosmic dynamics of nature's expansive sustenance, Mitra, loving and life giving sun, Varuna, soothing and energising oceans of the universe, and the power and force of the showers of cosmic energy all exalt you and receive their life and exaltation from you.

त्वं वृषा जनानां मंहिष्ठ इन्द्र जज्ञिषे ।

सत्रा विश्वा स्वपत्यानि दधिषे ॥ १० ॥

10. *Tvaṁ vṛṣā janānām maṁhiṣṭha indra jajñiṣe.*
Satrā viśvā svapatyāni dadhiṣe.

Most generous and omnificent Indra, in the heart of humanity you arise as the greatest and highest paternal power and presence who sustain the worlds of existence as your darling children all together as one family.

सत्रा त्वं पुरुष्टुतं एको वृत्राणि तोशसे ।

नान्य इन्द्रात्करं भूय इन्वति ॥ ११ ॥

11. *Satrā tvaṁ puruṣṭutaṁ eko vṛtrāṇi tośase.*
Nānya indrāt karaṇaṁ bhūya invati.

O lord universally adored, you alone dispel and destroy all the strong holds of darkness, ignorance and

evil. There is no one else other than Indra who can exceed your power and performance either now or later.

यदिन्द्र मन्मशस्त्वा नाना हवन्त ऊतये ।

अस्माकेभिर्नृभिरत्रा स्वर्जय ॥ १२ ॥

12. *Yadindra manmaśastvā nānā havanta ūtaye.*
Asmākebhir-nṛbhir-atrā svarjaya.

Since all people in all their different lands and places invoke and adore you for protection and self fulfilment according to the voice of their own conscience, O lord, be gracious to our people here on earth and let them win the divine gift of eternal joy.

अरं क्षयाय नो महे विश्वा रूपाण्याविशन् ।

इन्द्रं जैत्राय हर्षया शचीपतिम् ॥ १३ ॥

13. *Araṁ kṣayāya no mahe viśvā rūpāṇyāviśan.*
Indraṁ jaitrāya harṣayā śacīpatim.

For peace and settlement of the perfect order, and for honour, dignity and excellence for all of us here on earth, and for our final victory of self fulfilment in ultimate bliss, meditate on the lord's manifestations, identify with his omnipresence, adore him as the lord of omnipotence, and win the pleasure and grace of Indra.

Mandala 8/Sukta 16

Indra Devata, Irimbithi Kanva Rshi

प्र सम्राजं चर्षणीनामिन्द्रं स्तोता नव्यं गीर्भिः ।

नरं नृषाहं मंहिष्ठम् ॥ १ ॥

1. *Pra samrājam carṣaṇīnām-indraṁ stotā navyaṁ gīrbhiḥ.*
Naraṁ nṛṣāhaṁ maṁhiṣṭham.

With songs of celebration glorify Indra, refulgent ruler of humanity, worthy of adoration, leader, destroyer of evil people, the greatest and most munificent.

यस्मिन्नुक्थानि रण्यन्ति विश्वानि च श्रवस्यो ।

अपामवो न समुद्रे ॥ २ ॥

*Yasminn-ukthāni raṇyanti viśvāni ca śravasyā.
Apāmavo na samudre.*

Unto him all songs of adoration return, to him all honours and fame of the world reach, in him they rejoice like streams and rivers reaching and rejoicing in the sea.

तं सुष्टुत्या विवासे ज्येष्ठराजं भरे कृतुम् ।

महो वाजिनं सनिभ्यः ॥ ३ ॥

3. *Taṁ suṣṭutyā vivāse jyeṣṭharājaṁ bhare kṛtnum.
Maho vājinaṁ sanibhyaḥ.*

Him with songs of adoration I glorify as the first and highest ruler, constantly active in cosmic dynamics, and the greatest warrior and winner for the celebrant's good.

यस्यानूना गभीरा मदी उरवस्तरुत्राः ।

हर्षुमन्तः शूरसातौ ॥ ४ ॥

4. *Yasyānūnā gabhīrā madā uravastarutrāḥ.
Harṣumantaḥ śūrasātau.*

Faultless are his joyous exploits, deep and grave, vast and wide, saviours across the seas of life and givers of victory in the battles of the brave.

तमिद्धनेषु हितेष्वधिवाकाय हवन्ते ।

येषामिन्द्रस्ते जयन्ति ॥ ५ ॥

5. *Tamid dhaneṣu hiteṣvadhivākāya havante.*
Yeṣām-indras-te jayanti.

When the call is given and the battle rages, people invoke him for defence, and they win who enjoy the favour and protection of Indra.

तमिच्च्यौत्त्रैरार्यन्ति तं कृतेभिश्चर्षणयः ।

एष इन्द्रो वरिवस्कृत् ॥ ६ ॥

6. *Tamic-cyautnair-āryanti taṁ kṛtebhiś-carṣaṇa-*
yah. Eṣa indro varivaskṛt.

Men of vision and wisdom celebrate him with inspiring songs and noble actions while average people please him with usual performance of their daily duties. This lord Indra is the creator, controller and dispenser of wealth and rewards.

इन्द्रो ब्रह्मेन्द्र ऋषिरिन्द्रः पुरू पुरुहूतः ।

महान्महीभिः शचीभिः ॥ ७ ॥

7. *Indro brahmendra ṛṣirindrah purū puruhūtaḥ.*
Mahān mahībhiḥ śacībhiḥ.

Indra is Brahma, great and omniscient, the all-watching seer, invoked, adored and worshipped by all, universally in many ways. He is really great, magnanimous by virtue of his great actions.

सः स्तोम्यः स हव्यः सत्यः सत्वा तुविकूर्मिः ।

एकश्चित्सन्नभिभूतिः ॥ ८ ॥

8. *Saḥ stomyaḥ sa havyaḥ satyaḥ satvā tuvikūrmīḥ.
Ekaścīt sannabhibhūtiḥ.*

He is adorable with songs of praise, worthy of invocation and homage, eternal, ever true, and by his essential nature he is omnipotent, all creator, all maker of forms, and all alone by himself, he is the power supreme over all.

तम॒र्के॒भिस्तं॑ साम॒भिस्तं॑ गा॒य॒त्रैश्च॑र्ष॒णयः॑ ।

इन्द्रं॑ वर्ध॒न्ति क्षि॑तयः ॥ ९ ॥

9. *Tamarkebhis-taṁ sāmabhis-taṁ gāyatraiś-
carṣaṇayaḥ. Indram vardhanti kṣitayaḥ.*

All people, all communities, all nations adore and exalt Indra, with inspiring verses of Rgveda, with sweet songs of Samaveda and with the exhilarating gayatri verses.

प्र॒णे॒तारं॑ वस्यो॒ अ॒च्छा॒ क॒र्ती॒रं॒ ज्योतिः॑ स॒मत्सु॑ ।

सा॒स॒ह्रांसं॑ यु॒धामि॒त्रान् ॥ १० ॥

10. *Praṇetāraṁ vasyo acchā kartāraṁ jyotiḥ sama-
tsu. Sāsahvāṁsaṁ yudhāmitrān.*

All people, communities and nations adore and exalt Indra who brings wealth, peace and prosperity to humanity, creates light and hope for their battles of life, and challenges and destroys enemies by fighting them out.

स नः॑ प॒प्रिः पा॒रया॑ति स्व॒स्ति ना॒वा पु॑रु॒हुतः॑ ।

इन्द्रो॑ वि॒श्व॒ अति॑ द्वि॒षः ॥ ११ ॥

11. *Sa naḥ papriḥ pārayāti svasti nāvā puruhūtaḥ.
Indro viśvā ati dviṣaḥ.*

He, Indra, lord of deliverance and giver of fulfilment, invoked and adored by all, pilots us across the seas of life by the boat of divine guidance and saves us against all jealousies, enmities and negativities of the world.

स त्वं न इन्द्र वाजेभिर्दशस्या च गातुया च ।

अच्छा च नः सुम्नं नैषि ॥ १२ ॥

*Sa tvaṁ na indra vājebhir-daśasyā ca gātuyā ca.
Acchā ca naḥ sumnaṁ neṣi.*

Indra, lord of power and giver of fulfilment, by gifts of science and energy and with noble acts and persistent endeavour, lead us well by noble paths to peace, prosperity and well being.

Mandala 8/Sukta 17

Indra or Vastoshpati Devata, Irimbithi Kanva Rshi

आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम् ।

एदं बर्हिः सदो मम ॥ १ ॥

1. *Ā yāhi suṣumā hi ta indra somaṁ pibā imam.
Edaṁ barhiḥ sado mama.*

Indra, lord omnipotent and omnipresent, we hold the yajna and distil the soma of life in your service. Come, grace this holy seat of my yajna dedicated to you, watch my performance, enjoy the soma, and protect and promote the yajna for the beauty and joy of life.

आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना ।

उप ब्रह्माणि नः शृणु ॥ २ ॥

2. *Ā tvā brahmayujā harī vahatāmindra keśinā.
Upa brahmāṇi naḥ śṛṇu.*

Let the radiant waves of cosmic energy engaged in the service of divinity bring you here. Pray listen to our songs of prayer and adoration.

Dedicated to divinity and the divine voice, meditating on the divine presence with concentrated mind and soul, living in truth the beauty of life and expressing the ecstasy of soma, we invoke and wait for Indra, original maker and lover of soma, to come and bless us.

ब्रह्माणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः ।
सुतावन्तो हवामहे ॥ ३ ॥

3. *Brahmāṇastvā vayam yujā somapāmindra sominaḥ. Sutāvanto havāmahe.*

O lord of cosmic beauty, come to us, listen to our song of adoration and drink of the soma distilled by us with intense love and devotion.

आ नो याहि सुतावतोऽस्माकं सुष्टुतीरुप ।
पिबा सु शिप्रिन्नन्धसः ॥ ४ ॥

4. *Ā no yāhi sutāvato'smākaṁ suṣṭutīrupa. Pibā su śiprinna-andhasaḥ.*

I create and pour the soma into the body spaces of your creation, taste the sweets with your tongue and let the exhilaration of honey radiate to every particle of the cosmic body.

आ ते सिञ्चामि कुक्ष्योरनु गात्रा वि धावतु ।
गृभाय जिह्वया मधु ॥ ५ ॥

5. *Ā te siñcāmi kuṁkṣyōranu gātrā vi dhāvatu. Grbhāya jihvayā madhu.*

May the soma be delicious to your taste, O connoisseur of soma, may the honey sweets be exhilarating to your body, and may the soma bring peace and joy to your heart.

स्वादुष्टे अस्तु संसुदे मधुमान्तन्वे३ तव ।

सोमः शमस्तु ते हृदे ॥ ६ ॥

6. *Svāduṣṭe astu saṁsude madhumān tanve tava.*
Somaḥ śamastu te hrde.

O lord of cosmic vision, let this soma distilled and seasoned, radiate to you from sense to the spirit, inspiring, soothing and beatifying like a bride on top of her beauty and virgin grace.

अयमु त्वा विचर्षणे जनीरिवाभि संवृतः ।

प्र सोम इन्द्र सर्पतु ॥ ७ ॥

7. *Ayamu tvā vicarṣaṇe janīrivābhi saṁvṛtaḥ.*
Pra soma indra sarpatu.

In the ecstasy and exhilaration of soma, Indra, lord mighty of head and arms joined at the neck and vast of cosmic belly space, destroys the dark forces of life.

तुविग्रीवो वपोदरः सुबाहुरन्धसो मदै ।

इन्द्रो वृत्राणि जिघ्रते ॥ ८ ॥

8. *Tuvigrīvo vapodaraḥ subāhur-andhaso made.*
Indro vṛtrāṇi jighnate.

Indra, ruler and ordainer of the world by your power and splendour, come to us and, O dispeller of darkness, go forward, destroy the evils and adversities

of ignorance, injustice and poverty.

इन्द्र॒ प्रेहि॑ पुरस्त्वं॒ विश्व॒स्येशान्॒ ओज॑सा ।

वृत्राणि॑ वृत्रह॒ञ्जहि॑ ॥ ९ ॥

9. *Indra prehi purastvaṁ viśvasyeshāna ojasā.*
Vṛtrāṇi vṛtrahañjahi.

Indra, ruler and ordainer of the world by your power and splendour, come to us and, O dispeller of darkness, go forward, destroy the evils and adversities of ignorance, injustice and poverty.

दीर्घ॑स्ते॒ अस्त्वङ्कु॑शो येना॒ वसु॑ प्र॒यच्छ॑सि ।

यज॑मानाय सु॒न्वते॑ ॥ १० ॥

10. *Dīrghaste astvaṅkuśo yenā vasu prayacchasi.*
Yajamānāya sunvate.

Let your arms of law and order be long and far reaching by which you protect and provide peace, prosperity and security for the self-sacrificing performer of yajna who creates soma for the common good.

अ॒यं त इन्द्र॑ सोमो॒ निपू॑तो॒ अधि॑ ब॒र्हिषि॑ ।

एही॑म॒स्य द्र॒वा पिब॑ ॥ ११ ॥

11. *Ayam ta indra somo nipūto adhi barhiṣi.*
Ehīmasya dravā piba.

Indra, this soma pure and sanctified on the holy grass of yajna vedi, is dedicated to you. Come fast, you would love it, drink and enjoy, and protect and promote it for the good of all.

शाचि॑गो॒ शाचि॑पूजना॒ऽयं र॑णाय ते सु॒तः ।

आख॑ण्ड॒लं प्र॑ हू॒यसे॑ ॥ १२ ॥

12. *Śācigo śacipūjanā'yaṁ raṇāya te sutaḥ.
Ākhaṇḍala pra hūyase.*

Lord self-refulgent creator of stars and planets, glorious adorable, this cosmic soma of the universe of your creation is for the joy of life. Therefore, O lord imperishable, you are invoked and adored with love and faith.

यस्ते शृङ्गवृषो नपात्प्रणपात्कुण्डपाय्यः ।
न्यस्मिन्दध्र आ मनः ॥ १३ ॥

13. *Yaste śṛṅgavṛṣo napāt praṇapāt kuṇḍapāyyaḥ.
Nyasmin dadhra ā manaḥ.*

O lord, the sun on high which neither falls nor allows others, planets and satellites, to fall is your creation and it is the protector and sustainer of the vault of heaven and the firmament. On this we meditate and concentrate our mind.

वास्तोष्पते ध्रुवा स्थूणांऽसत्रं सोम्यानाम् ।
द्रप्सो भेत्ता पुरां शश्वतीनामिन्द्रो मुनीनां सखा ॥ १४ ॥

14. *Vāstoṣpate dhruvā sthūṇāṁ'satram somyānām.
Drapso bhattā purāṁ śaśvatīnām-indro munīnām
sakhā.*

O lord of human habitations, creator of the cosmic home of life, may the centre column of our house be firm. May the lord be the protective armour of the makers of soma. May Indra, lover of soma to the last drop, be destroyer of the strongholds of evil which nevertheless persist through time, and may the lord be friends with the sages.

पृदाकुसानुर्यजतो गवेषण एकः सन्नभि भूयसः ।

भूर्णिमश्वं नयत्तुजा पुरो गृभेन्द्रं सोमस्य पीतये ॥ १५ ॥

Prḍākusānur-yajato gaveṣaṇa ekaḥ sannabhi bhūyasaḥ. Bhūrṇim-aśvaṁ nayat tujā puro gr̥bhendraṁ somasya pītaye.

Challenger of poisonous negativities, adorable, giver of earthly prosperity and words of vision and wisdom, Indra by himself alone eliminates many evils. Let the devotee with inspired adoration invoke the refulgent omnipresence of Indra before his inner vision to bless his consciousness and to protect and promote it to universal awareness of the divine presence.

Mandala 8/Sukta 18

Adityah (1-3, 5, 10-22), Aditi (4, 6, 7), Ashvinau (8), Agni-Surya-Anilah (9) Devatah, Irimbithi Kanva Rshi

इदं ह नूनमेषां सुम्नं भिक्षेतु मर्त्यैः ।

आदित्यानामपूर्व्यं सवीमनि ॥ १ ॥

1. *Idaṁ ha nūnam-eṣāṁ sumnaṁ bhikṣeta martyāḥ. Ādityānām-apūrvyaṁ savīmani.*

Let mortal humanity ask for unique favours of these Adityas, brilliant children of Mother Nature, that is, nature's powers of light, energy and peace, seek for wealth, honour and excellence of life in a state of peace and progress, and live under the inspiration and guidance of nature, her forces of thought, energy and stability without violating nature's law.

अनुर्वाणो ह्येषां पन्था आदित्यानाम् ।

अदब्धाः सन्ति पायवः सुगेवृधः ॥ २ ॥

2. *Anarvāṇo hyeṣām panthā ādityānām.
Adabdhāḥ santi pāyavaḥ sugēvṛdhaḥ.*

Irresistible are the paths and laws of these brilliant powers of nature, undaunted are they, protectors and promoters, and they increase the peace and prosperity of life (if you presume not to challenge and violate them).

तत्सु नः सविता भगो वरुणो मित्रो अर्यमा ।
शर्मं यच्छन्तु सप्रथो यदीमहे ॥ ३ ॥

3. *Tat su naḥ savitā bhago varuṇo mitro ariyāmā.
Śarma yacchantu sapratho yadīmahe.*

May Savita, life generating sun, Bhaga, inexhaustible wealth and power of divinity, Varuna, oceans of space and divine generosity, Mitra, divine love and warmth of life, and Aryaman, divine laws of the motions of stars, planets and galaxies, guide and lead us to that peace and prosperity which we pray for and which, we wish, may ever increase.

देवेभिर्देव्यदितेऽरिष्टभर्मन्ना गहि ।
स्मत्सूरिभिः पुरुप्रिये सुशर्मभिः ॥ ४ ॥

4. *Devebhir-devyadite'riṣṭabharmannā gahi.
Samt sūribhiḥ purupriye suśarmabhiḥ.*

Imperishable nature, mother Infinity universally loved and adored, self-refulgent divinity, giver of security in prosperity against adversity, pray come and bring us best of life's happiness and well being along with brilliant powers of generosity, intelligence and fearless rectitude.

ते हि पुत्रासो अदितेर्विदुर्द्वेषांसि योतवे ।

अंहोश्चिदुरुचक्रयोऽनेहसः ॥ ५ ॥

5. *Te hi putrāso aditer-vidur-dveṣāṁsi yotave.*
Aṁhościd-urucakrayo'nehasaḥ.

Those children of divinity, sages, scholars and redoubtable warriors, pure at heart and great performers of boundless possibilities, know how to remove jealousies, fight out enmities and eliminate sin and crime.

अदितिर्नो दिवा पशुमदितिर्नक्तमद्वयाः ।

अदितिः पात्वंहसः सदावृधा ॥ ६ ॥

6. *Aditirno divā paśum-aditir-naktamadvayāḥ.*
Aditiḥ pātvamhasaḥ sadāvṛdhā.

May Aditi, Mother Nature, her intelligence, energy and stability, preserve, protect and promote our cattle, property and perception day and night. May the light of divinity, always promotive of positivity, save us from sin.

उत स्या नो दिवा मतिरदितिरूत्या गमत ।

सा शन्ताति मयस्करदप स्त्रिधः ॥ ७ ॥

7. *Uta syā no divā matir-aditir-ūtyā gamat.*
Sā śaṁtāti mayaskaradapa sridhaḥ.

May that beneficent intelligence of the light of divine Mother Nature come to us day by day with her protective faculties, do us good and ward off errors, obstructions, negative values and misbeliefs.

उ॒त त्या दै॒व्या भि॒षजा॒ शं नः॑ क॒रतो अ॒श्विना॑ ।

यु॒युयाता॑मि॒तो रपो॑ अ॒प॒ स्त्रि॒धः ॥ ८ ॥

8. *Uta tyā daivyā bhiṣajā śaṁ naḥ karato aśvinā.*
Yuyuyātāmito rapo apa sridhaḥ.

And may nature's complementary powers of all round protection and growth bring us good and peace and keep off all sin and evil of body and mind from us.

श॒म॒ग्नि॒र॒ग्नि॒भिः क॒र्च्छं न॑स्त॒पतु॑ सूर्यः ।

शं वा॒तो वा॒त्व॒र॒पा अ॒प॒ स्त्रि॒धः ॥ ९ ॥

9. *Śamagniragnibhiḥ karacchaṁ nastapatu sūryaḥ.*
Śaṁ vāto vātvarapā apa sridhaḥ.

May Agni, divine fire of life, with its radiations of heat and light, do us good. May the sun shine warm for the good of all in peace. May the wind blow fragrant and free and bring us the breath of life for all in peace, and may all the divinities of Mother Nature drive away and keep off all negativity and adversities from humanity.

अ॒पामी॑वा॒म॒प॒ स्त्रि॒ध॒म॒प॒ से॒धत॑ दु॒र्म॒तिम् ।

आ॒दि॒त्यासो॑ यु॒योत॑ना नो अ॒हंसः॑ ॥ १० ॥

10. *Apāmīvāmapa sridhamapa sedhata durmatim.*
Ādityāso yuyotanā no anhasaḥ.

May the Adityas, powers of light and life in nature and humanity, drive away all disease of body and mind and keep off negativities of thought and intelligence from us. May the children of imperishable divinity keep us safe, far away from the onslaughts of sin and adversity.

युयोता शरुमस्मदाँ आदित्यास उतामतिम् ।

ऋध्वद्वेषः कृणुत विश्ववेदसः ॥ ११ ॥

11. *Yuyotā śarumasmadāñ ādityāsa utāmatim.*
Ṛdhagdveṣaḥ kṛṇuta viśvavedasaḥ.

May the Adityas, divine harbingers of light and life, drive away from us all forms of violence and enmity. May they ward off all those stupid fools who lack understanding and refuse to think positively. May the pioneers of enlightenment who know the world and all its ways eliminate hate and malignity from the world of humanity.

तत्सु नः शर्म च्छताऽऽदित्यायन्मुमौचति ।

एनस्वन्तं चिदेनसः सुदानवः ॥ १२ ॥

12. *Tat su naḥ śarma yacchatā''dityā yanmumocati.*
Enasvantam cidenasaḥ sudānavaḥ.

O Adityas, children of the light of life eternal, holy givers of the best of life, thought and action, bring us that peace and joy which gives us freedom, that freedom which saves and liberates even the worst of sinners from sin and evil.

यो नः कश्चिद्रिरिक्षति रक्षस्त्वेन मर्त्यः ।

स्वैः ष एवै रिरिषीष्ट युर्जनः ॥ १३ ॥

13. *Yo naḥ kaścid ririkṣati rakṣastvena martyaḥ.*
Svaiḥ ṣa evai ririṣīṣṭa yurjanaḥ.

Let the mortal who of his own evil nature seeks to injure us by his evil design perish in consequence of his own evil actions. Let such a man be off from us.

समित्तमघमश्नवहुःशंसं मर्त्यं रिपुम् ।

यो अस्मत्रा दुर्हणावाँ उप द्वयुः ॥ १४ ॥

14. *Samit tama-ghamaśnavad duḥśamsaṁ martyaṁ ripum. Yo asmatrā durhaṇāvāṅ upa dvayuh.*

Let the sin itself consume and wholly destroy that sinner, evil designer, maligner, mortal enemy of humanity who is a treacherous double dealer and seeks to destroy us.

पाकत्रा स्थन देवा हृत्सु जानीथ मर्त्यम् ।

उप द्वयुं चाद्वयुं च वसवः ॥ १५ ॥

15. *Pākatrā sthana devā hr̥tsu jānītha martyam. Upa dvayum cādvayum ca vasavaḥ.*

O Vasus, brilliant and benevolent providers of peace and settlement for humanity, stand by those who are simple, honest and innocent. In your heart of hearts you know the nature and character of mortal humanity and closely discriminate between the double dealer and the person who is not a double dealer. Stand by the pure at heart, we pray.

आ शर्म पर्वतानामोतापां वृणीमहे ।

द्यावाक्षामारे अस्मद्रपस्कृतम् ॥ १६ ॥

16. *Ā śarma parvatānāmotāpāṁ vṛṇīmahe. Dyāvākṣāmāre asmad rapaskṛtam.*

We pray for the peace and protection of the mountains and the clouds. We pray for the peace and protection of the running waters. May heaven and earth, divine intelligence and holy mother, keep off sin and evil, suffering and disease from us. (Our choice and

prayer is freedom from sin and suffering.)

ते नो भद्रेण शर्मणा युष्माकं नावा वसवः ।

अति विश्वानि दुरिता पिपर्तन ॥ १७ ॥

17. *Te no bhadreṇa śarmaṇa yuṣmākaṁ nāvā vasavaḥ. Ati viśvāni duritā pipartana.*

O Vasus, providers of settlement, peace and joy, Adityas, holy powers of light and life in nature and humanity, we pray, be our guides and pilots and, by your saving ark of life and destiny, lead us over the sins and sufferings of the world with the peace and felicity of the life divine.

तुचे तनाय तत्सु नो द्राघीय आयुर्जीवसे ।

आदित्यासः सुमहसः कृणोतन ॥ १८ ॥

18. *Tuce tanāya tat su no drāghīya āyurjīvase. Ādityāsaḥ sumahasah kṛṇotana.*

O Adityas, refulgent lords of light and mighty masters of life giving energies, for the joyous living and longevity of our children and their off-spring, create and bring the holy gift of good health and long life of peace and felicity.

यज्ञो हीळो वो अन्तर् आदित्या अस्ति मृळत ।

युष्मे इद्धो अपि ष्मसि सजात्ये ॥ १९ ॥

19. *Yajño hīḷo vo antara ādityā asti mṛḷata. Yuṣme id vo api ṣmasi sajātye.*

O Adityas, mighty masters of refulgence and teachers of the secrets of good health and long life of felicity, the yajna, holy act of creativity, is your love

and inward inspiration. That act we have performed close to you. Pray know, appreciate and be kind and happy with us. We are yours, we abide in your light, and we are of the same order of humanity as you, one with you.

बृहद्वरूथं मरुतां देवं त्रातारमश्विना ।

मित्रमीमहे वरुणं स्वस्तये ॥ २० ॥

20. *Bṛhad varūthaṁ marutām devaṁ trātāram-aśvinā. Mitram-īmahe varuṇaṁ svastaye.*

For the sake of a long life of peace and felicity, we approach the brilliant and benevolent lord of the winds of life and life's energy, the protective and saviour forces of life, the Ashvins, complementary forces of the dynamics of development, Mitra, powers of love and friendship, and Varuna, powers of judgement and justice, all in nature as well as in humanity, we pray for inspiration and enact as a holy performance of yajna a vast home of peace and freedom for humanity on the earth and her environment.

अनेहो मित्रार्यमन्नृवद्वरुणं शंस्यम् ।

त्रिवरूथं मरुतो यन्त नश्छर्दिः ॥ २१ ॥

21. *Aneho mitrāryaman nṛvad varuṇa śamsyam. Trivarūthaṁ maruto yanta naśchardīḥ.*

O Mitra, powers of universal love and friendship, Aryaman, guides and pioneers of humanity, and Varuna, powers of universal judgement and justice, and all ye peoples of the world, unite, create and give us a happy home on earth blest with threefold freedom from ignorance and darkness, injustice and violence,

and poverty and inequality, admirable as free from sin and evil and the scourge of fear and terror.

ये चिद्धि मृत्युबन्धव आदित्या मनवः स्मसि ।

प्र सू न आयुर्जीवसे तिरेतन ॥ २२ ॥

22. *Ye ciddhi mṛtyubandhava ādityā manavaḥ smasi.
Pra sū na āyurjīvase tiretana.*

O Adityas, powers of light and life, givers of enlightenment, human as we are, all kindred of the fact of death, pray give us the longest span of life for the joy of living and then help us cross over to the life beyond death.

Mandala 8/Sukta 19

*Agni (1-33), Adityah (34-35), Trasadasyu'sdana-stuti
(36-37) Devatah, Sobhari Kanva Rshi*

तं गूर्धया स्वर्णरं देवासो देवमर्तिं दधन्विरे ।

देवत्रा हव्यमोहिरे ॥ १ ॥

1. *Taṁ gūrdhayā svarṇaraṁ devāso devamartim
dadhanvire. Devatrā havyamohire.*

Praise the self-refulgent lord giver of heavenly bliss whom the divinities of light and enlightenment hold and reflect in all his glory, Agni, the lord adorable, all pervasive yet uninvolved, whom the noble and learned people perceive, realise and worship as the one worthy of worship.

विभूतरतिं विप्र चित्रशोचिषमग्निमीळिष्व यन्तुरम् ।

अस्य मेधस्य सोम्यस्य सोभरे प्रेमध्वराय पूर्वम् ॥ २ ॥

2. *Vibhūtarātiṁ vipra citraśociṣam-agnimīliṣva yanturam. Asya medhasya somyasya sobhare premadhvarāya pūrvyam.*

O vibrant scholar, worship Agni, lord of light and enlightenment, infinitely giving, awfully wondrous and self-refulgent, and the sole leader and controller of the world. Worship Him, the lord eternal, O generous man, in order that you may participate in this yajnic system of the lord's universe which is full of love without violence and overflows with the blissful joy of soma, an inspiring invitation to live and act as the child of divinity.

यजिष्ठं त्वा ववृमहे देवं देवत्रा होतारममर्त्यम् ।

अस्य यज्ञस्य सुक्रतुम् ॥ ३ ॥

3. *Yajīṣṭhaṁ tvā vavr̥mahe devaṁ devatrā hotāram-amartyam. Asya yajñasya sukratum.*

We choose to worship you, Agni, most adorable, worthy of worship, self-refulgent lord over the divinities of existence, imperishable and eternal creator of the yajna of this universal order of the world.

ऊर्जो नपातं सुभगं सुदीदितिमग्निं श्रेष्ठशोचिषम् ।

स नो मित्रस्य वरुणस्य सो अपामा सुम्नं यक्षते दिवि ॥ ४ ॥

4. *Ūrjo napātaṁ subhagaṁ sudīditimagñiṁ śreṣṭhaśociṣam. Sa no mitrasya varuṇasya so apā-mā sumnaṁ yakṣate divi.*

We worship Agni, protector and promoter of energy and men of energy, lord of grandeur and glory and the holy refulgence of nature that shines bright with the highest flames of fire and light. In the light and fire

of cosmic yajna, He is the giver of joy in the light of day and the bliss of peace in the night, and He is the giver of the nectar of pleasure in the liquid flow of water and the dynamics of karmic flow.

यः समिधा य आहुती यो वेदेन ददाश मर्तो अग्रये ।

यो नमसा स्वध्वरः ॥ ५ ॥

5. *Yah samidhā ya āhuṭī yo vedena dadāśa marto agnaye. Yo namasā svadhvarah.*

The mortal man who performs yajna, creative activity without violence, and offers homage by giving in honour of Agni with holy fuel or with havi in ghrta and fragrant materials with the chant of Vedic verses enjoys the peace and bliss of life day and night.

तस्येदर्वन्तो रंहयन्त आशवस्तस्य द्युम्नितमं यशः ।

न तमंहो देवकृतं कुतश्चन न मर्त्यकृतं नशत् ॥ ६ ॥

6. *Tasyedarvanto rañhayanta āśavastasya dyumnitamam yaśah. Na tamarñho devakṛtaṁ kutaścana na martyakṛtaṁ naśat.*

His horses speed on at the fastest and hasten him to victory. His honour and fame shine the brightest. Whatever he does in honour of the divinities or in service to mortal humanity, sin and pride never touch him nor does it pollute his action.

स्वग्रयो वो अग्निभिः स्याम सूनो सहस ऊर्जा पते ।

सुवीरस्त्वमस्मयुः ॥ ७ ॥

7. *Svagnayo vo agnibhiḥ syāma sūno sahasa ūrjāṇ pate. Suvīras-tvam-asmayuh.*

O lord creator of energy and master controller

of strength and power, let us, by yajnic experimentations of various forms of heat and light, all your gifts, be masters of fire energies and light radiations. You are the bravest holy power. Pray be ours, close to us as master giver and power divine.

प्रशंसमानो अतिथिर्न मित्रियोऽग्नी रथो न वेद्यः ।

त्वे क्षेमासो अपि सन्ति साधवस्त्वं राजा रयीणाम् ॥ ८ ॥

8. *Praśamsamāno atithirna mitriyo'gnī ratho na vedyaḥ. Tve kṣemāso api santi sādhas-tvaṁ rājā rayīṇām.*

Agni is worthy of praise and admiration as a friendly guest of honour and worthy to be known as a saviour like a chariot leading to cherished destinations. Abiding in you and strengthened by you, O lord, dedicated practitioners rise to be men of perfect success in peace and bliss since you are the ruler and controller of all forms of the wealth of existence.

सो अद्धा दाश्वध्वरोऽग्ने मर्तः सुभग स प्रशंस्यः ।

स धीभिरस्तु सनिता ॥ ९ ॥

9. *So addhā dāśvadhavaro'gne martaḥ subhaga sa praśamsyaḥ. Sa dhībhirastu sanita.*

O lord of universal wealth and grandeur, Agni, we pray, may the mortal come to sure success and good fortune who gives in charity and performs acts of yajnic creativity with love and without violence. May such a man be worthy of praise and appreciation with holy acts of intelligence and may he be rich in acquisitions and liberal in dispensations of charity.

यस्य त्वमूर्ध्वो अध्वराय तिष्ठसि क्षयद्वीरः स साधते ।
सो अर्वद्भिः सनिता स विपन्युभिः स शूरैः सनिता
कृतम् ॥ १० ॥

10. *Yasya tvamūrdhvo adhvārāya tiṣṭhasi kṣayad-
vīraḥ sa sādhathe. So arvadbhiḥ sanitā sa vipan-
yubhiḥ sa śūraiḥ sanitā kṛtam.*

The man for whose acts of yajna you rise high and stay constant is blest with brave progeny and achieves all round success in life. He is blest with horses and incoming wealth and honour. Surrounded by the wise, he is blest with praise and high appreciation. Supported by the brave, he achieves fulfilment in whatever he does and whatever he wants to do.

यस्याग्निर्वपुर्गृहे स्तोमं चनो दधीत विश्ववार्यः ।
हव्या वा वेविषद्विषः ॥ ११ ॥

11. *Yasyāgnir-vapurgr̥he stomam cano dadhīta
viśvavāryaḥ. Havyā vā veviṣad viṣaḥ.*

Blest is the man in whose house Agni, lord of universal acceptance with faith and reverence, through the divine fire form of yajna, receives oblations of holy food and Vedic songs of praise and the fire sends up yajnic food to nature's divinities. He achieves total fulfilment in every field of life through the bounties of divine nature.

विप्रस्य वा स्तुवतः सहसो यहो मक्षूतमस्य रातिषु ।
अवोदेवमुपरिमर्त्य कृधि वसो विविदुषो वचः ॥ १२ ॥

12. *Viprasya vā stuvataḥ sahaso yaho makṣūt-amasya
rātiṣu. Avo-devam-uparimartyam kṛdhi vaso
vividuṣo vacaḥ.*

And O child of strength born of yajnic endeavour and sustainer of vitality in human affairs, O Vasu, all pervasive divine fire, living shelter of all, convert the song of the vibrant scholar celebrant to super mortal prayer and raise it to reach the heights of divinity.

यो अग्निं हव्यदातिभिर्नमोभिर्वा सुदक्षमाविवासति ।

गिरा वाजिरशोचिषम् ॥ १३ ॥

13. *Yo agniṁ havyadātibhir-namobhir-vā sudakṣam-āvivāsati. Girā vājira-śociṣam.*

One who lights the versatile yajnic fire and thereby whole heartedly serves the fire divine of imperishable flames with oblations of sacred havis, reverence and holy words of prayer never falls, never fails in life.

समिधा यो निशिती दाशददिति धामभिरस्य मर्त्यः । विश्वेत्स
धीभिः सुभगो जनाँ अति द्युमनैरुद्रइव तारिषत् ॥ १४ ॥

14. *Samidhā yo niṣīti dāśadaditiṁ dhāmabhirasya martyaḥ. Viśvet sa dhībhiḥ subhago janāñ ati dyumnairudga iva tāriṣat.*

The mortal who serves Aditi, immortal fire of mother Infinity, with blazing fuel within the radiance of its own laws is blest with the wealth and splendour of all orders of intelligence, honour and fame and surpasses all people of the other order like a captain on the helm crossing the stormy seas.

तदग्रे द्युमना भर यत्सासहत्सदने कं चिदत्रिणम् ।

मन्युं जनस्य दूढ्यः ॥ १५ ॥

15. *Tadagne dyumnamā bhara yat sāhasat sadane kaṁ cidatrinam. Manyuṁ janasya dūḍhyaḥ.*

Agni, lord of light and life, give us that splendour of spirit and intelligence which may challenge and overcome any voracious friend at the door, in the heart and home, and counter the wealth of any evil minded person anywhere in life.

येन चष्टे वरुणो मित्रो अर्यमा येन नासत्या भगः ।

वयं तत्ते शर्वसा गातुवित्तमा इन्द्रत्वोता विधेमहि ॥ १६ ॥

16. *Yena caṣṭe varuṇo mitro aryamā yena nāsatyā bhagaḥ. Vyam tat te śavasā gātuvittamā indra tvotā vidhemahi.*

Agni, lord of light and life, we worship, pray for and try to acquire that light of vision and discrimination of intelligence of yours by which Varuna, man of judgement and justice, Mitra, man of love and friendship, Aryaman, guide and pioneer of society, the Ashvins, complementary agents of development and progress, and Bhaga, man of power, fame and honour, envision things in unison, discriminate right from wrong, and declare for all to see and follow the right so that thereby, O Indra, ruling lord and power version of Agni, we all, most keen to know the paths of progress and follow them, may advance with the power of our will and knowledge under your guidance and protection.

ते घेदग्ने स्वाध्यो ये त्वा विप्र निदधिरे नृचक्षसम् ।

विप्रांसो देव सुक्रतुम् ॥ १७ ॥

17. *Te ghedagne svādhya ye tvā vipra nidadhire nṛcakṣasam. Viprāso deva sukratum.*

Agni, self-refulgent lord of life, vibrant presence of the universe, surely they are the wise and holy men

and they are the blessed men of noble thought and study worthy of reverence who hold on to the light of your presence in the heart and meditate on the presence as the lord observant of humanity and as the high priest of the cosmic yajna.

त इद्वेदिं सुभग त आहुतिं ते सोतुं चिक्रिरे दिवि ।

त इद्वाजेभिर्जिग्युर्महद्भनं ये त्वे कामं न्येरिरे ॥ १८ ॥

18. *Ta id vediṁ subhaga ta āhutiṁ te sotuṁ cakrīre divi. Ta id vājēbyir-jigyur-mahad dhanam ye tve kāmam nyerire.*

Lord of glory and divine grace, Agni, they alone in reality organise the yajna vedi, they really offer the oblations into the sacred fire, they in truth endeavour to distil the soma of joy in the light of divinity, they in ultimate terms win the wealth of life by their struggle of life, who concentrate their hopes and ambitions in you and attribute and dedicate all their success, honour and fame to you.

भद्रो नो अग्निराहुतो भद्रा रतिः सुभग भद्रो अध्वरः ।

भद्रा उत प्रशस्तयः ॥ १९ ॥

19. *Bhadro no agnirāhuto bhadrā rātiḥ subhaga bhadro adhvaraḥ. Bhadrā uta praśastayaḥ.*

Lord of beauty and glory, may the yajna fire with offers of oblations be auspicious for us. May our charity be auspicious. May our yajna and all other acts of kindness and love free from violence be auspicious. And may all the appreciation and praise of our acts and behaviour be auspicious and fruitful.

भ॒द्रं म॒नः कृ॒णुष्व वृ॒त्रतू॒र्ये ये॒ना स॒मत्सु सा॒सहः ।

अव॑ स्त्वि॒रा तनु॑हि भू॒रि श॒र्ध॑तां व॒नेमा॑ ते अ॒भिष्टि॑भिः ॥ २० ॥

20. *Bhadraṁ manah kṛṇuṣva vṛtratūrye yenā samatsu sāsahaḥ. Ava sthirā tanuhi bhūri śardhatām vanemā te abhiṣṭibhiḥ.*

Agni, leading light of life, turn the mind by which you challenge the adversary in battles and win for us to gracious goodness in the victory over the forces of darkness. Reduce the many strongholds of the violent adversaries to nullity so that by your kindness and favours we may win what we desire in peace.

ई॒ळे गि॒रा मनु॑र्हितं यं दे॒वा दू॒तम॑र॒तिं न्ये॑रिरे ।

यजि॑ष्ठं हव्य॒वाह॑नम् ॥ २१ ॥

21. *Īle girā manurhitam yaṁ devā dūtam-aratim nyerire. Yajisṭham havyavāhanam.*

With words of praise I celebrate Agni, sacred fire energy, benefactor of humanity whom brilliant scholars honour and elevate as messenger, speedy ministrant, most valuable and adorable, and bearer of oblations to the divinities of nature.

ति॒ग्मज॑म्भाय॒ तरु॑णाय॒ राज॑ते प्र॒यो गाय॑स्य॒ग्रये॑ ।

यः पि॒ंशते॑ सू॒नृता॑भिः सु॒वीर्य॑म॒ग्निर्घृ॑तेभि॒राहु॑तः ॥ २२ ॥

22. *Tigmajambhāya taruṇāya rājate prayo gāya-syagnaye. Yaḥ piṁśate sūnṛtābhiḥ suvīryam-agnir-ghṛtebhir-āhutaḥ.*

O yajaka, you sing and celebrate Agni and offer libations of holy food to the flaming, ever youthful and brilliant fire of yajna which, when fed on ghrta and sung

in sacred song, gives you strength and vigour in return for the homage.

यदीं घृतेभिराहुतो वाशीमग्निर्भरत उच्चाव च ।
असुर इव निर्णिजम् ॥ २३ ॥

23. *Yadī ghr̥tebhir-āhuto vāśīm-agnir-bharata uccāva ca . Asura iva nirṇijam.*

When the fire of yajna fed on ghr̥ta rises in flames with a crackle up and down, then it displays its form and power like an earthly version of the sun radiating its light.

यो हव्यान्धैरयता मनुर्हितो देव आसा सुगन्धिना ।
विवासते वार्यीणि स्वध्वरो होता देवो अमर्त्यः ॥ २४ ॥

24. *Yo havyānyairayatā manurhito deva āsā sugandhinā. Vivāsate vāryāṇi svadhvaro hotā devo amartyaḥ.*

Agni is the divine power which receives and carries the holy materials to the divinities by its fragrant vedi-mouth of fire. It is the benefactor of humanity and gives the choicest good things to all. It is the agent of good action and illuminator of the paths of piety. It is the high priest of universal yajna and an immortal divine power.

यदग्ने मर्त्यस्त्वं स्यामहं मित्रमहो अमर्त्यः ।
सहसः सूनवाहुत ॥ २५ ॥

Yadagne martyastvaṁ syāmaham mitramaho amartyaḥ. Sahasaḥ sūnavāhuta.

Agni, light and life of the world, child of

omnipotence and creator of the mighty cosmos, mortal as I am, if I could worship you and were to become like you, I too would be an immortal, great adorable friend of the world of existence.

न त्वा रासीयाभिर्शस्तये वसो न पापत्वाय सन्त्य ।

न मे स्तोतामतीवा न दुर्हितः स्यादग्रे न पापया ॥ २६ ॥

26. *Na tvā rāsīyābhiśastaye vaso na pāpatvāya santya. Na me stotāmatīvā na durhitaḥ syādagne na pāpayā.*

Agni, light of life, haven and home of humanity, let me not worship you for the sake of something despicable. Lord adorable, nor must I pray to you for something evil. Let not my own admirer, say my son or my disciple, be stupid and dull, nor malignant, nor sinful.

पितुर्न पुत्रः सुभृतो दुरोण आ देवाँ एतु प्र णो हविः ॥ २७ ॥

27. *Piturna putraḥ subhr̥to duroṇa ā devāñ etu pra ṇo haviḥ.*

Just as the son is cherished in the father's home and then the son looks after the parents, similarly Agni is cherished in the house of yajna and may Agni carry our oblations to the divinities.

तवाहमग्र ऊतिभिर्नेदिष्ठाभिः सचेय जोषमा वसो ।

सदा देवस्य मर्त्यः ॥ २८ ॥

28. *Tavāhamagna ūtibhir-nediṣṭhābhiḥ saceya joṣamā vaso. Sadā devasya martyaḥ.*

Agni, light of life all pervasive, shelter home of humanity, mortal as I am, I pray, may I, by the closest protections of the power divine always enjoy the love

and favour of the lord.

तव॒ क्रत्वा॑ सनेयं॒ तव॑ रा॒तिभि॒रग्ने॑ तव॒ प्रश॑स्तिभिः ।
त्वामिदा॑हुः प्रम॑तिं वसो॒ ममा॑ऽग्ने हर्ष॑स्व दात॒वे ॥ २९ ॥

29. *Tava kratvā saneyam tava rātibhir-agne tava praśastibhiḥ. Tvāmidāhuḥ pramatiṁ vaso mamā'gne harṣasva dātave.*

By virtue of your mercy and grace, let me love you with yajnic life of holy action. By virtue of your acceptance, appreciation and generosity, let me serve you with all that you have given me. The wise say that you are the wisest, most high, and foremost leader and guide, O shelter of humanity. O lord, be pleased and generous to bless me that I may offer and sing praises in honour of your glory.

प्र सो अ॒ग्ने तवो॒तिभिः॑ सु॒वीरा॑भिस्तिर॒ते वा॒ज॒भर्म॑भिः ।
यस्य॒ त्वं सु॒ख्यमा॒वरः॑ ॥ ३० ॥

30. *Pra so agne tavotibhiḥ suvīrābhis-tirate vāja-bharmabhiḥ. Yasya tvam sakhyamāvaraḥ.*

Agni, lord of universal love and friendship, he whose love and friendship, devotion and dedication, you accept into your kind care thrives under your protection and promotion and advances in life with noble and heroic progeny, moving from victory to glory.

तव॒ द्र॒प्सो नील॑वा॒न्वा॒श ऋ॒त्विय॒ इन्धा॑नः सि॒ष्ण॒वा द॑दे ।
त्वं म॒हीना॑मु॒षसा॑मसि प्रि॒यः क्ष॒पो वस्तु॑षु रा॒जसि॑ ॥ ३१ ॥

31. *Tava drapso nīlavān vāśa ṛtviya indhānaḥ siṣṇavā dade. Tvam mahīnām-uṣasām-asi priyaḥ kṣapo vastuṣu rājasi.*

Agni, giver of the showers of joy in life, the world of your creation flows on like drops of soma from the press, colourful, crackling voluble, exciting and fresh through the seasons, bright and beautiful, passionately lovable. You are darling of the glory of dawns and you shine ever in the glimmerings of the dusk and reflect in the ripples of water.

तमार्गन्म सोभरयः सहस्रमुष्कं स्वभिष्टिमवसे ।

सम्राजं त्रासदस्यवम् ॥ ३२ ॥

32. *Tamāganma sobharayaḥ sahasramuṣkaṁ svabhiṣṭim-avase. Samrājam trāsadasyavam.*

Blest with wealth and knowledge and bearing gifts of homage, for ultimate protection and further advancement, we have come to the lord almighty of a thousand forces of light and arms, object of universal love and adoration, blazing ruler of the universe and a scourge of the evil destroyers.

यस्य ते अग्ने अन्ये अग्नय उपक्षितो वयाइव ।

विपो न द्युम्ना नि युवे जनानां तव क्षत्राणि वर्धयन् ॥ ३३ ॥

33. *Yasya te agne anye agnaya upakṣito vayā iva. Vipo na dyumnā ni yuve janānām tava kṣatrāṇi vardhayan.*

Of you, Agni, lord and light of the universe, on whom do other lights such as the sun depend like branches of the tree, I sing like a poet and, celebrating your ruling orders of the people, I enjoy the honour and pleasures of the world of your creation.

यमादित्यासो अद्भुहः पारं नयथ मर्त्यम् ।

मघोनां विश्वेषां सुदानवः ॥ ३४ ॥

33. *Yamādityaso adruhaḥ pāraṁ nayatha martyam. Maghonām viśveṣāṁ sudānavaḥ.*

O Adityas, generous givers of light and life free from malice and jealousy, of all the people of wealth, honour and power, whoever the mortal you guide and lead across the world of karma and consequence, he is the man of good fortune.

यूयं राजानः कं चिच्चर्षणीसहः क्षयन्तं मानुषाँ अनु ।
वयं ते वो वरुण मित्रार्यमन्तस्यामेदृतस्य रथ्यः ॥ ३५ ॥

35. *Yūyaṁ rājānaḥ kaṁ ciccarṣaṇīsahaḥ kṣayantaṁ mānuṣāṁ anu. Vayaṁ te vo varuṇa mitrāryama-nt-syāmed-ṛtasya rathyah.*

Adityas, powers and givers of light and justice, rulers of the bright order over people, punish whoever does evil and violence toward the law abiding citizens. O Vauna, ruling power of judgement and justice, Mitra, men of love and friendship, and Aryaman, guides and pioneers of the nation, let us be cooperative participants to take over the reins of your law and order of the truth and justice of your vision.

अदान्मे पौरुकुत्स्यः पञ्चाशतं त्रसदस्युर्वधूनाम् ।
मंहिष्ठो अर्यः सत्पतिः ॥ ३६ ॥

36. *Adānme paurukutsyaḥ pañcāśataṁ trasadasyur-vadhūnām. Maṁhiṣṭho aryah saptiḥ.*

May the lord sustainer of all life and destroyer of negativities, protector against the wicked, most liberal, most respectable defender of truth and goodness, I pray, bless us with many manly sons in the family and give them all noble wives.

उत मे प्रयियोर्वयियोः सुवास्त्वा अधि तुग्वनि । तिसृणां
संसतीनां श्यावः प्रणेता भुवद्वसुर्दियानां पतिः ॥ ३७ ॥

37. *Uta me prayiyor-vayiyoh suvāstvā adhi tugvani.
Tisṛṇām saptatīnām śyāvaḥ praṇetā bhuvaḍ
vasur-diyānām patiḥ.*

May the lord omnipresent, master ruler of all moving things and the three worlds, supporter of all liberal people, be my ultimate guide, inspiration, and abode at the end of my life of karma, moving as I am towards him with concentration on good things in thought and action.

Mandala 8/Sukta 20

Marutah Devatah, Sobhari Kanva Rshi

आ गन्ता मा रिषण्यत प्रस्थावानो मापं स्थाता समन्यवः ।
स्थिरा चिन्नमयिष्णवः ॥ १ ॥

1. *Ā gantā mā riṣaṇyata prasthāvāno māpa sthātā
samanyavaḥ. Sthirā cinnamayiṣṇavaḥ.*

Come Maruts, warriors of nature and humanity. Do not hurt nor destroy the innocent. Already on the move as ever, pray do not tarry any more far away. Heroes of equal passion, will and desire to accomplish your mission, you can bend even the firmest forces of violence and bring them to reason.

वीळुपविभिर्मरुत ऋभुक्षण आ रुद्रासः सुदीतिभिः ।

इषा नो अद्या गता पुरुस्पृहो यज्ञमा सौभरीयवः ॥ २ ॥

2. *Vīḷupavibhir-maruta ṛbhukṣaṇa ā rudrāsaḥ
sudītibhiḥ. Iṣā no adyā gatā puruspr̥ho yajñamā
sobharīyavaḥ.*

Mighty leaders of will and intelligence, lovers and protectors of the good, destroyers of want and suffering, honoured and invoked by all, come right now at the fastest by blazing chariots of the strongest wheel with forces of thunder and join our yajnic programme of creation and development with abundant food and energy.

विद्वा हि रुद्रियाणां शुष्ममुग्रं मरुतां शिमीवताम् ।
विष्णोरेषस्य मीळहुषाम् ॥ ३ ॥

3. *Vidmā hi rudriyāṇām śuṣmamugraṁ marutāṁ śimīvataṁ. Viṣṇoreṣasya mīlhuṣām.*

We know the virile Maruts dedicated to peace and justice against violence and injustice. They are harbingers of rain showers of plenty as participative agents of the cosmic will working in the dynamics of nature and humanity.

वि द्वीपानि पापतन्तिष्ठदुच्छुनोभे युजन्त रोदसी ।
प्र धन्वान्यैरत शुभ्रखादयो यदेजथ स्वभानवः ॥ ४ ॥

4. *Vi dvīpāni pāpatan tiṣṭhad ducchunobhe yujanta rodaśī. Pra dhanvānyairata śubhrakhādayo yadejatha svabhānavah.*

O self-refulgent Maruts, when you in your blazing armour stir and move, islands sink at their banks, the evil stand still, both heaven and earth shake and the deserts rage with flying sands.

अच्युता चिद्रो अज्मन्ना नानदति पर्वतासो वनस्पतिः ।
भूमिर्यामेषु रेजते ॥ ५ ॥

5. *Acyutā cid vo ajmannā nānadati parvatāso vana-spatiḥ. Bhūmiryāmeṣu rejate.*

At your move to battle, fixed mountains roar, ancient trees crack and crackle, and the earth shakes under the force of your pressure.

अमाय॒ वो मरुतो॑ यात॒वे द्यौर्जिही॑त॒ उत्तरा॑ बृ॒हत् ।

यत्रा॒ नरो॒ देदि॑शते त॒नूष्वा त्वक्षांसि॑ बा॒ह्वोज॑सः ॥ ६ ॥

6. *Amāya vo maruto yātave dyaurjihīta uttarā bṛhat. Yatrā naro dedīṣate tanūṣvā tvakṣāmsi bāhvo-jasaḥ.*

O Maruts, for the expansion of your force and power on the march, the vast skies give way farther and farther as the heroes of mighty arm put on and display their armour on their person.

स्व॒धाम॑नु श्रियं॒ नरो॒ महि॑ त्वे॒षा अम॑वन्तो॒ वृष॑प्सवः ।

वह॑न्ते अ॒हृत॑प्सवः ॥ ७ ॥

7. *Svadhāmanu śriyaṁ naro mahi tveṣā amavanto vṛṣapsavaḥ. Vahante ahrutapsavaḥ.*

These mighty heroes, blazing bright in magnificence, commanding force and power of excellence, generous with moral rectitude, far from crookedness and unshakably upright in conduct, wear and express the grace of culture and behaviour in keeping with their innate merit and dedication to the defence of mother earth and her children.

गोभि॒र्वा॒णो अ॑ज्यते॒ सोभ॑री॒णां रथे॒ कोशे॑ हि॒र॒ण्यये॑ ।

गोब॑न्ध॒वः सु॒जा॒तास॑ इ॒षे भु॒जे म॒हान्तो॑ नः॒ स्पर्से॑ नु ॥ ८ ॥

8. *Gobhirvāṇo ajyate sobharīṇāṁ rathe kośe hiraṇyaye. Gobandhavaḥ sujātāsa iṣe bhuje mahānto naḥ sparase nu.*

The missile of these protectors, sustainers and defenders of the earth is shot by the force of sounds in the golden interior of the carrier chariot. May these heroes, friends of the earth, nobly born and trained, great and glorious, stand for our maintenance, food and energy, comfort, love and cooperation.

प्रति॒ वो वृषदञ्जयो॑ वृष्णे॒ शर्धी॑य॒ मारु॑ताय॒ भरध्व॑म् ।
हव्या॑ वृषप्रयाव्णे ॥ ९ ॥

9. *Prati vo vṛṣadañjayo vṛṣṇe śardhāya mārutāya bharadhvam. Havyā vṛṣaprayāvṇe.*

O generous yajakas, makers of soma, bear and bring homage in thankful response to the generous and mighty force of the Maruts led on the march by a great and formidable generous commander.

वृष॒ण॒श्वेन॑ मरु॒तो वृष॑प्सुना॒ रथे॑न॒ वृष॑नाभिना । आ श्ये॒नासो॑
न प॒क्षि॒णो वृ॒था नरो॑ हव्या॑ नो वी॒तये॑ गत ॥ १० ॥

10. *Vṛṣaṇaśvena maruto vṛṣapsunā rathena vṛṣanā-bhinā. Ā śyenāso na pakṣiṇo vṛthā naro havyā no vītaye gata.*

O Maruts, stormy troops of nature and leading warriors of the human nation, come freely like the mighty high flying eagle birds and bring us holy yajnic inputs for development and human progress for our protection and advancement by your strongly built chariot drawn by mighty forces, bearing loads of riches in generous plenty for our spiritual and material well being.

स॒मान॑म॒ज्येष्ठां॑ वि भ्राज॑न्ते रु॒क्मासो॑ अधि॒ ब॒हुषु॑ ।
दवि॑द्युत॒त्यृष्ट॑यः ॥ ११ ॥

11. *Samānamañjyeṣām vi bhrājante rukmāso adhi bāhuṣu. Davidyutatyrṣṭayah.*

The turn out, uniform and movement of these Maruts is steady and alike. So are their golden badges on the shoulders, and their weapons too shine uniformly in their hands.

त उ॒ग्र॒ासो॒ वृ॒ष॒ण उ॒ग्र॒बा॒हवो॒ नकि॑ष्ट॒नूषु॑ येतिरे ।

स्थि॒रा धन्वा॒न्यायु॑धा रथे॒षु वो॒ऽनी॒केष्व॒धि श्रि॒यः ॥ १२ ॥

12. *Ta ugrāso vṛṣaṇa ugrabāhavo nakiṣṭanūṣu yetire. Sthirā dhanvānyāyudhā ratheṣu vo'nīkeṣvadhi śriyah.*

Bold and fearsome are they, vigorous and generous, strong of arm, so that they don't have to exert to defend their bodies and battle formations. Their arms and ammunitions are safe and strong, ready in position in their chariots, and in their battles they come out victorious with credit and admiration.

येषा॒मर्णो॑ न स॒प्रथो॑ नाम॒ त्वेषं॑ श॒श्वता॒मेक॒मिद्भु॑जे ।

वयो॑ न पि॒त्र्यं स॒हः ॥ १३ ॥

13. *Yeṣāmarṇo na sapratho nāma tveṣaṁ śaśvatāmekamid bhuje. Vayao na pitryaṁ sahaḥ.*

Ever ready and on the move without relent, their name and fame is unique, wide as the sea and expansive. So is their courage and patience to be enjoyed like ancestral heritage.

तान्वा॒न्दस्व॑ म॒रुत॑स्ताँ उप॒ स्तुहि॑ तेषां॒ हि धुनी॑नाम् ।

अ॒राणां॒ न च॑र॒मस्तदे॑षां॒ दा॒ना म॒ह्ना तदे॑षाम् ॥ १४ ॥

14. *Tān vandasva marutastāṃ upa stuhi teṣāṃ hi dhunīnām. Arāṇām na caramastadeṣāṃ dānā mahnā tadeṣāṃ.*

Honour the Maruts, celebrate them all closely and fervently. As the spokes of the wheel are all equal, so all of these shakers of the evil and the wicked are equal, none is the highest, none the lowest. Hence also the gifts of protection and security of all of them are equally great.

सुभगः स व ऊतिष्वासु पूर्वीसु मरुतो व्युष्टिषु ।
यो वा नूनमुतासति ॥ १५ ॥

15. *Subhagaḥ sa va ūtiṣvāsu pūrvāsu maruto vyuṣṭiṣu. Yo vā nūnamutāsati.*

Fortunate is that man, and prospers, O Maruts, who has been under your care and protection since early dawns and who for sure remains under your care for now and all time.

यस्य वा यूयं प्रति वाजिनो नर आ हव्या वीतये गथ ।
अभि ष द्युम्नैरुत वाजसातिभिः सुम्ना वो धूतयो
नशत् ॥ १६ ॥

16. *Yasya vā yūyaṃ prati vājino nara ā havyā vītaye gatha. Abhi ṣa dyumnairuta vājasātibhiḥ sumnā vo dhūtayo naśat.*

O Maruts, leading lights of life, movers and shakers of negativities and opposition, whoever the man with yajnic gift when you approach to protect and partake of his offerings, is blest with peace and comfort and he prospers with honour and fame and wins victories in the battles for food, energy and wealth with prestige.

यथा रुद्रस्य सूनवो दिवो वशन्त्यसुरस्य वेधसः ।

युवानस्तथेदसत् ॥ १७ ॥

17. *Yathā rudrasya sūnavo divo vaśantyasurasya vedhasaḥ. Yuvānastathedasat.*

As the Maruts, youthful children of Rudra, cosmic justice, light divine and universal life-giving intelligence, would wish, so may it be with us and all.

ये चाहँन्ति मरुतः सुदानवः स्मन्मीळुषश्चरन्ति ये ।

अतश्चिदा न उप वस्यसा हृदा युवान आ ववृध्वम् ॥ १८ ॥

18. *Ye cārhamti marutaḥ sudānavaḥ smanmīḷhu-śaścaranti ye. Ataścidā na upa vasyasā hṛdā yuvāna ā vavṛdhvam.*

There are those people who honour the virile and generous Maruts, warriors and rain bearers of the nation. There are also those generous and charitable people who act and conduct themselves according to the Maruts' good wishes. For this reason, O youthful heroes, come and promote us with a very liberal and sympathetic heart as your own.

यून ऊ षु नविष्ठया वृष्णाः पावकाँ अभि सोभरे गिरा ।

गाय गाईव चर्कृषत् ॥ १९ ॥

19. *Yūna ū ṣu naviṣṭhayā vṛṣṇaḥ pāvakāñ abhi sobhare girā. Gāya gā iva carkṛṣat.*

As a farmer yokes and exhorts his bulls while ploughing the land, so should you, O manager of the nation, appreciate and celebrate the youthful, virile, generous and purifying Maruts, exhorting them with exciting words of latest praise and commendation.

साहा ये सन्ति मुष्टिहेव हव्यो विश्वांसु पृत्सु होतृषु ।
वृष्णाश्चन्द्रान्न सुश्रवस्तमान् गिरा वन्दस्व मरुतो अहं ॥ २० ॥

20. *Sāhā ye santi muṣṭiheva havyo viśvāsu pṛtsu hotṛṣu. Vṛṣṇaścandrāṇna suśravastamān girā vandasva maruto aha.*

Those who accept challenges of hostile and formidable forces in battles of the human nation in the world and, like a veteran celebrated boxer, repulse the challengers and win, those virile Maruts, generous as cloud bearing winds, handsome as the golden moon, and most reputed in humanity, O poet, sing and celebrate in spontaneous and most exciting words and voice.

गार्वाश्चिद्धा समन्यवः सजात्येन मरुतः सबन्धवः ।
रिहते ककुभो मिथः ॥ २१ ॥

21. *Gāvaścid ghā samanyavaḥ sajātyena marutaḥ sabandhavaḥ. Rihate kakubho mithaḥ.*

O Maruts, heroes of equal mind bound in brotherhood, even cows, by virtue of the same species sit together and love each other under your kind care even though they may be moving around in different directions.

मर्ताश्चिद्धो नृतवो रुक्मवक्षस उप भ्रातृत्वमायति । अधि
नो गात मरुतः सदा हि व आपित्वमस्ति निध्रुवि ॥ २२ ॥

22. *Martaścid vo nṛtavo rukmavakṣasa upa bhrātr-vamāyati. Adhi no gāta marutaḥ sadā hi va āpitvamasti nidhruvi.*

Mortals too, O Maruts, singing and dancing celebrants of life wearing golden corselet on the chest,

come to realise their kindred unity under your kind care and direction. Sing and speak to us over and above us since our brotherhood with you is always inviolable.

मरुतो मारुतस्य न आ भेषजस्य वहता सुदानवः ।

यूयं सखायः सप्तयः ॥ २३ ॥

23. *Maruto mārutasya na ā bheṣajasya vahatā sudānavaḥ. Yūyaṁ sakhāyaḥ sapṭayaḥ.*

O Maruts, sojourners of lands and skies, moving in formations of seven coursers, noble and generous friends of the community, bring in for us medicaments of the air for our health and environment.

याभिः सिन्धुमवथ याभिस्तूर्वथ याभिर्दशस्यथा क्रिविम् ।

मयो नो भूतोतिभिर्मयोभुवः शिवाभिरसचद्विषः ॥ २४ ॥

24. *Yābhiḥ sindhumavatha yābhistūrvatha yābhir-daśasyathā krivim. Mayo no bhūtotibhirmayo-bhuvaḥ śivābhirasacadviṣaḥ.*

O heroes of lands and seas and skies, free from hate, jealousy and enmity, bring us that tactic and policy and modes of defence and protection by which you guard the sea, repulse encroachment, and dig and construct tanks and wells and give them to people. O heroes of peace and well-being, be good and kind with safeguards of all type, safe guards and defences of auspicious and benevolent kind.

यत्सिन्धौ यदसिक्न्यां यत्समुद्रेषु मरुतः सुबर्हिषः ।

यत्पर्वतेषु भेषजम् ॥ २५ ॥

25. *Yat sindhau yadasiknyām yat samudreṣu marutaḥ subarhiṣaḥ. Yat parvateṣu bheṣajam.*

O Maruts, who sit on the holy seat of yajna, bring us the sanatives and medicaments that are in the rivers and the seas, in the darkness of caves, in the oceans and on the mountains.

विश्वं पश्यन्तो बिभृथा तनूष्वा तेना नो अधि वोचत ।

क्षमा रपो मरुत आतुरस्य न इष्कर्ता विहृतं पुनः ॥ २६ ॥

26. *Viśvaṁ paśyānto bibhṛthā tanūṣvā tenā no adhi vocata. Kṣamā rapo maruta āturasya na iṣkartā vihrutaṁ punaḥ.*

O Maruts, you watch the world and all that it contains. You bear and bring all that knowledge and competence on your person, and with that pray, bless our physical body system and our body politic. By virtue of that knowledge and experience speak to us. O heroes of nature and humanity, cure the weakness, sin and suffering of our sick and restore to full health and efficiency whatever is broken and lost.

Mandala 8/Sukta 21

Indra (1-16), Chitra (17-18) Devate, Sobhari Kanva Rshi

वयमु त्वामपूर्य स्थूरं न कच्चिद्भरन्तोऽ वस्यवः ।

वाजे चित्रं हवामहे ॥ १ ॥

1. *Vayamu tvāmapūrvya sthūrāṁ na kaccid bharanto'vasyavaḥ. Vāje citraṁ havāmahe.*

O lord sublime, eternal, first and most excellent, we, bearing almost nothing substantial but praying for protection and advancement, invoke you in our battle of life for food, energy, knowledge and ultimate victory.

उप॑ त्वा॒ कर्म॑न्वृ॒तये॒ स नो॒ युवो॒ग्रश्च॑क्राम॒ यो धृ॑षत् ।

त्वामि॒द्ध्यवि॒तारं॑ ववृ॒महे॒ सखा॑य इन्द्र॒ सान॑सिम् ॥ २ ॥

2. *Upa tvā karmannūtaye sa no yuvograścakrāma yo dhr̥ṣat. Tvāmiddhyavitāraṁ vavṛmahe sakhāya indra sānasim.*

We approach you for protection and success in every undertaking. O lord youthful and blazing brave who can challenge and subdue any difficulty, pray come to our help. Indra, friends and admirers of yours, we depend on you alone as our sole saviour and victorious lord and choose to pray to you only as the lord supreme.

आ या॑हीम इन्द्र॒वोऽश्व॑पते॒ गोप॑त॒ उर्व॑रापते ।

सोमं॑ सोमपते पिब ॥ ३ ॥

3. *Ā yāhīma indavo'śvapate gopata urvarāpate. Somaṁ somapate piba.*

Come lord of cows, horses and fertile lands, giver and protector of the nation and its glory, knowledge and wisdom and our creative activities, the somas of our success are for you to appreciate. O lord of life and life's joy of soma, come and join the ecstasy of our achievement and its celebration.

वयं॑ हि त्वा॒ बन्धु॑मन्तमबन्ध॒वो वि॒प्रांस॑ इन्द्र॒ येमि॑म । या ते॒ धामा॑नि वृष॒भ तेभि॑रा ग॒हि वि॒श्वेभिः॑ सोम॒पीत॑ये ॥ ४ ॥

4. *Vayaṁ hi tvā bandhumantam-abandhavo viprāsa indra yemima. Yā te dhāmāni vṛṣabha tebhirā gahi viśvabhiḥ somapītaye.*

Bereft of any permanent brotherhood in mortal humanity, we are drawn by ourselves to you, enlightened

as we are and universal brother as you are in kinship divine. O lord of universal vigour and generosity, with all the world regions you command, come with the glory of all those worlds, join our soma celebrations, accept our devotion and protect this social order.

सीदन्तस्ते वयो यथा गोश्रीते मधौ मद्विरे विवक्षणे ।

अभि त्वामिन्द्र नोनुमः ॥ ५ ॥

5. *Sīdantaste vayo yathā gośrīte madhau madire vivakṣaṇe. Abhi tvāmindra nonumaḥ.*

Nestled like birds in the nest, in your exuberant, exciting, honey sweet yajnic world of light and joy overflowing with delicacies of food and drink, we bow to you and worship you in thankfulness.

अच्छा च त्वैना नमसा वदामसि कं मुहुश्चिद्वि दीधयः ।

सन्ति कामासो हरिवो ददिष्ट्वं स्मो वयं सन्ति नो धियः ॥ ६ ॥

6. *Acchā ca tvainā namasā vadāmasi kiṁ muhuścid vi dīdhayaḥ. Santi kāmāso harivo dadiṣṭvaṁ smo vayaṁ santi no dhiyaḥ.*

Profusely with this salutation and homage, we honour and praise you and pray to you again and again. Why do you hesitate, in thought? O lord of the moving world, we have our desires and ambitions. You are the giver of fulfilment. We are here, our prayers are here, and we are yours. We have our thoughts and intelligence too, hence we pray: Grant our prayers without delay.

नूत्ना इदिन्द्र ते वयमूती अभूम नहि नू ते अद्रिवः ।

विद्वा पुरा परीणसः ॥ ७ ॥

7. *Nūtnā idindra te vayamūṭī abhūma nahi nū te adrivaḥ. Vidmā purā parīṇasaḥ.*

O lord of the thunderbolt, mountains and the clouds, ruler of the world, Indra, it is not that we are just new to your beneficence, protection and promotion, we have indeed enjoyed and known your wealth and munificence since time immemorial.

विद्वा सखित्वमुत शूर भोज्यमा ते ता वज्रिन्नीमहे ।

उतो समस्मिन्ना शिशीहि नो वसो वाजे सुशिप्र गोमति ॥ ८ ॥

8. *Vidmā sakhitvamuta śūra bhojyamā te tā vajrinnī-mahe. Uto samasminnā śīśīhi no vaso vāje suśipra gomati.*

O lord of might, wielder of the thunderbolt of justice and power, we know and enjoy your love and friendship and your liberal provisions of life's enjoyment, and the same we solicit of you. And we pray, O lord of the golden helmet, power and knowledge, giver of peace and settlement, establish us in this noble order of lands and cows, food and energy, knowledge and action and the holy life of freedom and happiness.

यो न इदमिदं पुरा प्र वस्य आनिनाय तमु वः स्तुषे ।

सखाय इन्द्रमूतये ॥ ९ ॥

9. *Yo na idamidam purā pra vasya ānināya tamu vah stuṣe. Sakhāya indramūtayē.*

O friends, for the peace, freedom, progress and protection of you all, I pray to the same Indra, lord almighty, who has provided this beautiful world of joy for us since the very time of creation.

हर्यश्वं सत्यतिं चर्षणीसहं स हि ष्मा यो अमन्दत । आ तु नः स वयति गव्यमश्व्यं स्तोतृभ्यो मघवा शतम् ॥ १० ॥

10. *Haryaśvaṁ satpatim carṣaṇīsaḥaṁ sa hi śmā yo amandata. Ā tu naḥ sa vayati gavyamaśvyam stotr̥bhyo maghavā śatam.*

He alone is happy indeed and prospers who glorifies Indra, lord of the moving universe, protector and promoter of truth and reality and ruler and justicier of humanity, who, lord almighty, weaves for us this web of a hundredfold variety of earthly provision and all attainable possibility for the celebrants.

त्वया ह स्विद्युजा वयं प्रति श्वसन्तं वृषभ ब्रुवीमहि ।
संस्थे जनस्य गोमतः ॥ ११ ॥

11. *Tvayā ha svidyujā vyaṁ prati śvasantaṁ vṛṣabha bruvīmahi. Saṁsthe janasya gomataḥ.*

By you alone as our friend and comrade, O lord almighty, generous giver, can we counter a gasping contestant in this settled world order of humanity full of lands and cows, blest as we are with the light of knowledge and culture.

जयेम कारे पुरुहूत कारिणोऽभि तिष्ठेम दूढयः ।
नृभिर्वृत्रं हन्याम शूशुयाम चाऽवेरिन्द्र प्र णो धियः ॥ १२ ॥

12. *Jayema kāre puruhūta kārīṇo'bhi tiṣṭhema dūḍhyaḥ. Nṛbhirvṛtraṁ hanyāma śūśuyāma cā'verindra pra ṇo dhiyaḥ.*

Indra, lord of power and light of life, universally invoked, let us win over the violent in the struggle of life, discipline and subject to rule and order the obstinate and intransigent with reason, dispel darkness and destroy evil with the help of the leading lights of society, and thus grow and march forward and higher. O lord,

protect and guide our thoughts and actions against temptations to go astray.

अ॒भ्रा॒तृ॒व्यो अ॒ना त्वम॑ना॒पिरिन्द्र॑ ज॒नुषा॑ स॒नाद॑सि ।
यु॒धेदा॑पि॒त्वमि॑च्छसे ॥ १३ ॥

13. *Abhrāṭṛvyo anā tvamanāpirindra januṣā sanā-dasi. Yudhedāpitvamicchase.*

Indra, lord of absolute might by nature, since birth of the universe, indeed for eternity, you are without a rival, need no leader, no friend and no comrade, but in the dynamics of human life you do want that the human should be your companion in and for his struggle for self-evolution and social progress.

नकी॑ रे॒वन्तं स॒ख्याय॑ वि॒न्दसे॒ पीय॑न्ति ते सुरा॒श्वः ।
य॒दा कृ॑णोषि॒ नद॑नुं समू॒हस्यादि॑त्पितेव॒ हूय॑से ॥ १४ ॥

14. *Nakī revantaṁ sakhyāya vindase pīyanti te surāśvaḥ. Yadā kṛṇoṣi nadanum samūhasyādīt piteva hūyase.*

You do not just care to choose the rich for companionship, if they are swollen with drink and pride and violate the rules of divine discipline. But when you attend to the poor and alter their fortune for the better, you are invoked like father with gratitude which the voice of thunder acknowledges and approves.

मा ते॑ अमा॒जुरो॑ यथा मू॒रास॑ इन्द्र स॒ख्ये त्वाव॑तः ।
नि ष॑दाम॒ सचा॑ सु॒ते ॥ १५ ॥

15. *Mā te amājuro yathā mūrāsa indra sakhye tvāvataḥ. Ni ṣadāma sacā sute.*

Indra, Lord of yajnic evolution and social

development, let us not like stupid fools sit at home and grow to age in years, but let us, in enlightened friendship with a power like you, sit on the yajna vedi and grow in knowledge and wisdom.

मा ते गोदत्र निरराम् राधस् इन्द्र मा ते गृहामहि ।

दृळ्हा चिदर्यः प्र मृशाभ्या भर न ते दामान् आदभे ॥ १६ ॥

16. *Mā te godatra nirarāma rādhasa indra mā te grhāmahi. Dr̥ḷhā cidaryaḥ pra mṛśābhyā bhara na te dāmāna ādabhe.*

Indra, lord giver of lands and cows, knowledge and enlightened culture, let us never fall from your gifts of divine munificence. Let us never take anything from anyone other than you. O lord of the world's wealth, bear and bring us your gifts of permanent value. No one can ever disturb or stop the flow of your gifts of love and charity to humanity.

इन्द्रो वा घेदियन्मघं सरस्वती वा सुभगा ददिरवसु ।

त्वं वा चित्र दाशुषे ॥ १७ ॥

17. *Indro vā ghediyanmagham sarasvatī vā subhagā dadirvasu. Tvam vā citra dāśuṣe.*

Is it Indra, ruling power of the mortal world, that gives so much wealth to the man of yajnic charity? Or is it Sarasvati, holy speech, abundant stream and dynamics of nature that gives so much wealth to the charitable humanity? Or is it you, Lord Supreme, sublime mystery of the world of existence, who give so much wealth to the liberal donor?

चित्र इद्राजी राजका इदन्यके यके सरस्वतीमनु ।

पर्जन्यइव ततनद्धि वृष्ट्या सहस्रमयुता ददत् ॥ १८ ॥

18. *Citra id rājā rājakā idanyake yake sarasvatīmanu.
Parjanya iva tatanaddhi vṛṣṭyā sahasramayutā
dadat.*

The mysterious divine power immanent and transcendent is the supreme ruler and ultimate giver. Other ruling divinities, human rulers or natural forces, flowing speech or rivers or river benefactors in consonance with Sarasvati, are but subservient to the supreme. Just as the cloud soaks the earth all round and over so does the lord of wonder and sublimity give thousands and tens of thousands of wealth to humanity.

Mandala 8/Sukta 22

Ashvinau Devata, Sobhari Kanva Rshi

ओ त्यमह्व आ रथमद्या दंसिष्ठमूतये ।

यमश्विना सुहवा रुद्रवर्तनी आ सूर्यायै तस्थथुः ॥ १ ॥

1. *O tyamahva ā rathamadyā daṁsiṣṭhamūtayē.
Yamaśvinā suhavā rudravartanī ā sūryayai
tasthathuḥ.*

Ah, on this auspicious day I invoke, imagine and structure that most wonderful and versatile chariot for protection and progress which the Ashvins, twin harbingers of the freshness of a new morning, most welcome invitees, would ascend and come by paths of love and justice free from violence for the advancement of life's light and glory.

पूर्वापुषं सुहवं पुरुस्पृहं भुज्युं वाजेषु पूर्व्यम् ।

सुचनावन्तं सुमतिभिः सोभरे विद्वैषसमनेहसम् ॥ २ ॥

2. *Pūrvāpuṣaṁ sahavaṁ puruspr̥haṁ bhujuṃ
vājeṣu pūrvyam. Sacanāvantam̐ sumatibhiḥ
sobhare vidveṣasam-anehasam.*

O Sobhari, scientist and technologist, with your best of intelligence and intention, design, structure and perfect the chariot which has supported the life of the nation since earliest times, which is welcome and available to all easily, universally acceptable and enjoyable, first and foremost in the battles of life, friend of all on land, sea and sky, inviolable and unchallengeable by the jealous rivals and enemies.

इह त्या पुरुभूतमा देवा नमोभिरश्विना ।

अर्वाचीना स्वर्वसे करामहे गन्तारा दाशुषो गृहम् ॥ ३ ॥

3. *Iha tyā purubhūtāmā devā namobhir-aśvinā.
Arvācīnā svavase karāmahe gantārā dāśuṣo
gr̥ham.*

Here on the earth for the sake of protection and progress of the human nation, with all honours and reverence, we invoke, appoint and consecrate the Ashvins, universally acceptable, brilliant and generous complementary twin powers of the nation such as the ruler and the governing council or ruler and the commander of defence forces, who are harbingers of fresh life, energy and prosperity for humanity, who are latest in knowledge and competence and freely mix with the generous citizens at their homes.

युवो रथस्य परि चक्रमीयत ईर्मान्यद्वामिषण्यति ।

अस्माँ अच्छा सुमतिर्वी शुभस्पती आ धेनुरिव धावतु ॥ ४ ॥

4. *Yuvo rathasya pari cakramīyata īrmānyad vāmi-
ṣaṇyati. Asmāñ acchā sumatirvām śubhaspatī ā
dhenuriva dhāvatu.*

One chariot of yours is ever on the wheel going all round and round, the other serves, inspires and flies you anywhere when you need. O protectors of the auspicious good fortune of the human nation, may your good will and benevolence hasten to reach us like the mother cow rushing to her calf.

रथो यो वां त्रिवन्धुरो हिरण्याभीशुरश्विना ।

परि द्यावापृथिवी भूषति श्रुतस्तेन नासत्या गतम् ॥ ५ ॥

5. *Ratho yo vām tribandhuro hiranyābhīsur-aśvinā.
Pari dyāvāpṛthivī bhūṣati śrutastena nāsatyā
gatam.*

Your famous and celebrated three-stage chariot controlled by golden steers traverses over heaven and earth. O lovers of truth and righteousness, come to us by that glorious chariot.

दशस्यन्ता मनवे पूर्वं दिवि यवं वृकेण कर्षथः ।

ता वामद्य सुमतिभिः शुभस्पती अश्विना प्रस्तुवीमहि ॥ ६ ॥

6. *Daśasyantā manave pūrvyam divi yavam vṛkeṇa
karṣathah. Tā vāmadya sumatibhiḥ śubhaspatī
aśvinā pra stuvīmahi.*

O twin powers of socio-economic complementarities, rulers and protectors of the nation's auspicious good fortune, you till the land with the plough giving the people the gift of barley and setting a generous example of enlightened behaviour of permanent value. O leaders of eminence and splendour, with sincere

thought, intention and action we celebrate you both this holy day of thanks giving for the nation.

उप नो वाजिनीवसू यातमृतस्य पथिभिः ।

येभिस्तृक्षिं वृषणा त्रासदस्यवं महे क्षत्राय जिन्वथः ॥ ७ ॥

7. *Upa no vājinīvasū yātamṛtasya pathibhiḥ. Yebhis-trkṣim vṛṣaṇā trāsadasyavaṁ mahe kṣatrāya jinvathah.*

Generous and victorious lords of strength and progress, come to us by those paths of truth and righteousness by which, O brilliant harbingers of rain showers of prosperity, you strengthen and empower the high command of the nation to maintain the splendour of the nation's social order and keep down the forces of violence and terror in peace and submission.

अयं वामद्रीभिः सुतः सोमो नरा वृषण्वसू ।

आ यातं सोमपीतये पिबतं दाशुषो गृहे ॥ ८ ॥

8. *Āyaṁ vāmadribhiḥ suta somo narā vṛṣaṇvasū. Ā yātaṁ somapītaye pibataṁ daśuṣo grhe.*

O leading lights of humanity, generous harbingers of the showers of prosperity, this soma of pleasure and honour distilled with the complementary forces of our social dynamics is for you. Come to participate in the celebrations of the nation for the taste of glory and ecstasy and drink the soma in the yajnic house of the generous giver and performer of yajna.

आ हि रुहतमश्विना रथे कोशे हिरण्यये वृषण्वसू ।

युञ्जाथां पीवरीरिषः ॥ ९ ॥

9. *Ā hi ruhatamaśvinā rathe kośe hiraṇyaye vṛṣa-ṇvasū. Yuñjāthāṁ pīvarīriṣaḥ.*

Ashvins, harbingers of the showers of prosperity, ascend the chariot, seat yourselves in the golden interior of the chariot, come and settle us into a powerful social order of energy and prosperity.

याभिः पक्थमवथो याभिरध्रिगुं याभिर्बभ्रुं विजोषसम् ।

ताभिर्नो मक्षू तूयमश्विना गतं भिषज्यतं यदातुरम् ॥ १० ॥

10. *Yābhiḥ pakthamavatho yābhiradhrigum yābhir-babhrum vijoṣasam. Tābhirno makṣū tūyamaśvinā gataṁ bhiṣajyataṁ yadāturam.*

Ashvins, rulers and administrators of the social system of health and security, come with those protections and securities by which you protect and maintain the healthy veterans of knowledge and practical action, by which you assist the disabled and help the support system for the weak and the destitute. Come fast without delay to sustain the weak and suffering in a state of emergency and provide them medical aid.

यदध्रिगावो अध्रिगू इदा चिदह्नौ अश्विना हवामहे ।

वयं गीर्भिर्विपन्यवः ॥ ११ ॥

11. *Yadadhrigāvo adhrigū idā cidahno aśvinā havāmahe. Vayaṁ gīrbhirvipanyaḥ.*

We men of the mantra in need, celebrants of the irresistible Ashvins, powers of wind and electric energy, ministrants of succour and security, invoke them with voices of praise at this time of the day to come and help us.

ताभिरा यातं वृषणोप मे हवं विश्वप्सुं विश्ववार्यम् । इषा
मंहिष्ठा पुरुभूतमा नरा याभिः क्रि विं वावृधुस्ताभिरा
गतम् ॥ १२ ॥

12. *Tābhirā yātaṁ vṛṣaṇopa me havam viśvapsuṁ viśvavāryam. Iṣā maṁhiṣṭhā purubhūtamā narā Yābhiḥ kriviṁ vāvṛdhus-tābhirā gatam.*

Ashvins, leading lights of humanity, virile harbingers of showers of health and life's joy, listen to my manifold and persistent invocation expressive of universal love and devotion and come. Most generous and exceedingly rich all round universal presences, come with those foods and medications for recuperative energies by which you revive and strengthen the man fallen into utter depression. With those protective and promotive sanatives, pray, come in response to my call.

ताविदा चिदहानां तावश्विना वन्दमान उप ब्रुवे ।

ता ऊ नमोभिरीमहे ॥ १३ ॥

13. *Tāvidā cidahānām tāvaśvinā vandamāna upa bruve. Tā namobhirīmahe.*

At this time of the day every morning, saluting and celebrating the twin powers of human and natural complementarity, the Ashvins, I speak to them intimately, and this is how with homage and prayer we invoke them to come and bless.

ताविद्दोषा ता उषसि शुभस्पती ता यामनुद्रवर्तनी । मा नो मर्तीय रिपवे वाजिनीवसू परो रुद्रावति ख्यतम् ॥ १४ ॥

14. *Tāvid doṣā tā uṣasi śubhaspatī tā yāman rudra-vartanī. Mā no martāya ripave vājinīvasū paro rudrāvati khyatam.*

Those two lords of auspicious good fortune moving by paths of rectitude, justice and punishment, we invoke and celebrate at night, early morning at dawn

and all times of the day. May they, lord commanders of wealth and victory, scourge of evil and violence, never forsake us to the mortal enemy, never throw us far off to the hungry wolves.

आ सुगम्याय सुगम्यं प्राता रथेनाश्विना वा सुक्षणी ।

हुवे पितेव सोभरी ॥ १५ ॥

15. *Ā sugmyāya sugmyam prātā rathenāśvinā vā sakṣaṇī. Huve piteva sobharī.*

Like my father rich in knowledge and enlightenment, I invoke the Ashvins, twin, inseparable powers of complementarity in unison, in the morning to come by chariot as they please and to bring riches and joy for the devotee praying for riches and joy.

मनोजवसा वृषणा मदच्युता मक्षुंगमाभिरूतिभिः ।

आरात्ताच्चिद्धूतमस्मे अवसे पूर्वीभिः पुरुभोजसा ॥ १६ ॥

16. *Manojavasā vṛṣaṇā madacyutā makṣuṅgamā-bhirūtibhiḥ. Ārāttāccid bhūtamasmē avase pūrvībhiḥ purubhojasā.*

O Ashvins, complementary harbingers of showers of joy, moving at the speed of mind to provide sustenance and pleasures of life for all, come and be at the closest to us for our protection and progress by instant modes of defence and security as you have ever been since the earliest times of creation.

आ नो अश्वावदश्विना वर्तिर्यसिष्टं मधुपातमा नरा ।

गोमदस्त्रा हिरण्यवत् ॥ १७ ॥

17. *Ā no aśvāvadaśvinā vartiryasiṣṭam madhupāt-amā narā. Gomad dasrā hiraṇyavat.*

Ashvins, mighty blissful complementary twin powers of humanity in the social order, leading lights of life, commanding wealth of cows and horses, lands, culture and advancement, givers of success in high attainment, greatest protectors and promoters of the honey sweets of life and golden wealth of the world, come and bless us with the wealth we pray for.

सुप्रावर्ग सुवीर्यं सुष्ठु वार्यमनाधृष्टं रक्षस्विना । अस्मिन्ना
वामायाने वाजिनीवसू विश्वा वामानि धीमहि ॥ १८ ॥

18. *Suprāvargaṃ suvīryaṃ suṣṭhu vāryamanā-dhr̥ṣṭaṃ rakṣasvinā. Asminnā vāmāyāne vājini-vasū viśvā vāmāni dhīmahi.*

Ashvins, lords of wealth, power and victory, may we, upon this happy arrival of yours receive, value and meditate upon all the beauties and treasures of the world of distinguished wealth spontaneously given, creative and energetic, highly lovable and unchallengeable even by the demonic strong as our prize possession.

Mandala 8/Sukta 23

Agni Devata, Vishvamana Vaiyashva Rshi

ईळिष्वा हि प्रतीव्यं॑ यजस्व जातवेदसम् ।

चरिष्णुधूममगृभीतशोचिषम् ॥ १ ॥

1. *Īliṣvā hi pratīvyāṃ yajasva jātavedasam. Carīṣṇudhūmam-agrbhītaśociṣam.*

Study, celebrate and by yajna develop the fire divine, immanent and omnipresent energy, versatile power whose smoke rises freely and whose light of flame no one comprehends, no one can obstruct.

दामानं विश्वचर्षणेऽग्निं विश्वमनो गिरा ।

उत स्तुषे विष्वर्धसो रथानाम् ॥ २ ॥

2. *Dāmānaṁ viśvacarṣaṇe'gñiṁ viśvamano girā.
Uta stuṣe viṣpardhaso rathānām.*

And watching the world of existence and thinking and meditating at heart on its dynamics of evolution, I adore Agni with the holy voice of faith, lord and power, that giver of chariots for onward movement to those who vie with one another for progress in various ways.

येषामाबाध ऋग्मिय इषः पृक्षश्च निग्रभे ।

उपविदा वह्निर्विन्दते वसु ॥ ३ ॥

3. *Yeṣāmābādha ṛgmiya iṣaḥ pṛkṣaśca nigrabhe.
Upavidā vahnir-vindate vasu.*

Those seekers whose inputs of food and energy, the all powerful Agni, adored and served with Vedic formulae, receives, consumes and directs within the dynamic laws of nature, through their investigations receive new wealth and knowledge.

उदस्य शोचिरस्थादीदियुषो व्यजरम् ।

तपुर्जम्भस्य सुद्युतो गणश्रियः ॥ ४ ॥

4. *Udasya śocir-asthādīdīyūṣo vyajaram.
Tapurjambhasya sudyuto gaṇaśriyaḥ.*

And the radiance of this burning, flaming, consuming fire, blazing brilliant, all illuminative, rises high, unaging and imperishable, adding to the wealth and glory of all classes of people.

उदु॒ तिष्ठ॑ स्वध्व॒र् स्त॒र्वा॒नो दे॒व्या कृ॒पा ।

अ॒भि॒ख्या भा॒सा बृ॒ह॒ता शु॒शु॒क्व॒निः ॥ ५ ॥

5. *Udu tiṣṭha svadhvara stavāno devyā kṛpā.
Abhikhyā bhāsā bṛhatā śuśukvaniḥ.*

O Agni, light and fire of life, adored and served with yajnic service of love and non-violence, rise high by the laws and grace of Divinity, shining ever bright with wider and higher light, power and magnificence.

(This mantra may also be interpreted as exhortation to the person dedicated to yajna.)

अ॒ग्ने या॒हि सु॒श॒स्तिभि॑र्ह॒व्या जु॒ह्वान॑ आ॒नु॒षक् ।

यथा॑ दू॒तो ब॒भू॒थ ह॒व्य॒वा॒हनः॑ ॥ ६ ॥

6. *Agne yāhi suśastibhirhavyā juhvāna ānuṣak.
Yathā dūto babhūtha havyavāhanaḥ.*

Go, Agni, with the hymns of adoration, constantly receiving, returning, and transmitting the holy materials of yajna to the divinities as, like a messenger, you are the carrier of fragrance of the havi offered into the vedi.

अ॒ग्निं वः॑ पू॒र्व्यं हु॒वे हो॒तारं॑ च॒र्षणी॑नाम् ।

त॒म॒या वा॒चा गृ॒णे त॒मु वः॑ स्तु॒षे ॥ ७ ॥

7. *Agniṁ vaḥ pūrvyam huve hotāraṁ carṣaṇīnam.
Tamayā vācā gṛṇe tamu vaḥ stuṣe.*

O devoted people, for you I invoke Agni, eternal power and universal high priest of humanity. By this song of adoration, I worship Agni and exhort you too to adore the universal light and power of divinity.

यज्ञेभिरद्भुतक्रतुं यं कृपा सूदयन्त इत् ।
मित्रं न जने सुधितमृतावनि ॥ ८ ॥

8. *Yajñebhir-adbhutakratum yaṁ kṛpā sūdayanta it.
Mitram na jane sudhitam-ṛtāvani.*

Agni showers his love and grace on people who follow the path of rectitude and light, serve and exalt the lord of marvellous action with yajnas as a benevolent friend.

ऋतावानमृतायवो यज्ञस्य साधनं गिरा ।
उपो एनं जुजुषुर्नमसस्पदे ॥ ९ ॥

9. *Ṛtāvānam-ṛtāyavo yajñasya sādhanam girā.
Upo enaṁ jujuṣur-namasaspade.*

O men of yajna and followers of the paths of universal truth, with songs of holiness, in the house of yajna, love, exalt and closely serve this Agni, lord of universal truth and eternal law and the end and aim of the perfection of yajna.

अच्छा नो अङ्गिरस्तमं यज्ञासो यन्तु संयतः ।
होता यो अस्ति विश्वा यशस्तमः ॥ १० ॥

10. *Acchā no aṅgirastamaṁ yajñāso yantu saṁyataḥ.
Hotā yo asti viśvā yaśastamaḥ.*

May all our yajnas and other yajnic actions well conducted, together, reach Agni, supreme, most vital life breath of existence and most honourable high priest of yajna among people, who is the ultimate end and aim of the perfection of yajna.

अग्रे तव त्ये अजरेन्धानासो बृहद्भाः ।
अश्वा इव वृषणस्तविषीयवः ॥ ११ ॥

11. *Agne tava tye ajarendhānāso br̥had bhāḥ.
Aśvā iva vṛṣaṇas-taviṣṭyavaḥ.*

O unaging and imperishable Agni, those blazing flames of expansive brilliance, generous and virile like solar radiations, are reflections of your supreme power and glory.

स त्वं न ऊर्जा पते रयिं रास्व सुवीर्यम् ।
प्राव नस्तोके तनये समत्स्वा ॥ १२ ॥

12. *Sa tvam̐ na ūrjām̐ pate rayim̐ rāsva suvīryam̐.
Prāva nastoke tanaye samatsvā.*

Agni, lord protector of universal energy, pray bear, bring and bless us with manly vigour, and in the battles of life protect us and our children and grand children.

यद्वा उ विश्वपतिः शितः सुप्रीतो मनुषो विशि ।
विश्वेदग्निः प्रति रक्षांसि सेधति ॥ १३ ॥

13. *Yad vā u viśpatiḥ śitaḥ suprīto manuṣo viśi.
Viśvedagniḥ prati rakṣāṁsi sedhati.*

When Agni, presiding spirit of human life, is animated, energised and sharpened by yajna, then, active in the human settlements, it counters and dispels all evil influences and forces of negativity.

श्रुष्ट्यग्ने नवस्य मे स्तोमस्य वीर विश्वपते ।
नि मायिनस्तपुषा रक्षसो दह ॥ १४ ॥

14. *Śruṣṭyagne navasya me stomasya vīra viśpate.
Ni māyinas-tapuṣā rakṣaso daha.*

Mighty brave Agni, lord of the people, saving

spirit of life, hearing my new song of praise and prayer,
burn off the destructive wiles of the evil forces with
your heat.

न तस्य मायया च न रिपुरीशीत मर्त्यः ।

यो अग्नये ददाश हव्यदातिभिः ॥ १५ ॥

15. *Na tasya māyayā cana ripurīśīta martyaḥ.*
Yo agnaye dadāśa havyadātibhiḥ.

Whoever offers homage to Agni with sacred
oblations into the holy fire is safe, no mortal enemy
even with the worst of his fraudulent power or sorcery
can prevail over him or his home.

व्यश्वस्त्वा वसुविदमुक्षण्युरप्रीणादृषिः ।

महो राये तमु त्वा समिधीमहि ॥ १६ ॥

16. *Vyaśvas-tvā vasuvidam-ukṣaṇyur-aprīṇād-ṛṣiḥ.*
Maho rāye tamu tvā samidhīmahi.

The sage in search of dynamic energy and
showers of the wealth of knowledge and bliss adores
and serves you, giver of the world's wealth and
knowledge. We too light you well in the correct manner
for the attainment of the same great wealth of life.

उशना काव्यस्त्वा नि होतारमसादयत् ।

आयजिं त्वा मनवे जातवेदसम् ॥ १७ ॥

17. *Uśanā kāvyastvā ni hotāram-asādayat.*
Āyajim tvā manave jātavedasam.

The lover with passion and the poet with
paternal vision attain to you, Agni, high priest of the
real cosmic yajna and immanent and omniscient

presence in existence for the good of humanity.

विश्वे हि त्वा सजोषसो देवासो दूतमक्रत ।

श्रुष्टी देव प्रथमो यज्ञियो भुवः ॥ १८ ॥

18. *Viśve hi tvā sajoṣaso devāso dūtamakrata.*
Śruṣṭī deva prathamo yajñiyo bhuvah.

All the brilliant sages and scholars of the world in unison with love accept you, Agni, as the messenger of Divinity, and, being the fastest carrier, O brilliant and generous power, you become the first adorable yajaka of existence.

इमं घा वीरो अमृतं दूतं कृण्वीतु मर्त्यः ।

पावकं कृष्णवर्तिनि विहायसम् ॥ १९ ॥

19. *Imaṁ ghā vīro amṛtaṁ dūtaṁ kṛṇvīta martyaḥ.*
Pāvakaṁ kṛṣṇavartaniṁ vihāyasam.

Let the brave mortal accept the imperishable and immortal Agni as the messenger of Divinity and medium of the dynamics of existence, purifier, agent of cosmic gravitation and sustenance and the mightiest natural power.

तं हुवेम यतस्त्रुचः सुभासं शुक्रशोचिषम् ।

विशामग्निमजरं प्रत्नमीड्यम् ॥ २० ॥

20. *Taṁ huvema yatasrucaḥ subhāsaṁ śukraśo-*
ciṣam. Viśām-agnim-ajaraṁ pratnam-īḍyam.

We invoke Agni and, holding ladles of ghrta and havi, feed and serve the divine fire blissfully shining bright in flames, unaging prime power adorable for the people.

यो अस्मै हव्यदातिभिराहुतिं मर्तोऽ विधत् ।

भूरि पोषं स धत्ते वीरवद्यशः ॥ २१ ॥

21. *Yo asmai havyadātibhir-āhutiṁ marto'vidhat.
Bhūri poṣaṁ sa dhatte vīravad yaśaḥ.*

The mortal who, with faith and reverence, dedicates himself to this Agni and offers oblations into the fire divine with holy fragrant materials receives the blessings of ample health and nourishment, honour and fame and the gift of heroic progeny.

प्रथमं जातवेदसमग्निं यज्ञेषु पूर्वम् ।

प्रति स्रुगेति नमसा हविष्मती ॥ २२ ॥

22. *Prathamam jātavedasam-agnim yajñeṣu pūrvyam. Prati srugeti namasā haviṣmatī.*

To Agni, first and prime power immanent in everything born in existence, every ladle full of holy materials moves with chant of faith, reverence and selfless service in yajnas.

आभिर्विधेमाग्रये ज्येष्ठाभिर्व्यश्ववत् ।

मंहिष्ठाभिर्मतिभिः शुक्रशोचिषे ॥ २३ ॥

23. *Ābhir-vidhemāgnaye jyeṣṭhābhir-vyaśvavat.
Mamhiṣṭhābhir-matibhiḥ śukraśociṣe.*

With these oblations and the chant of highest and most powerful hymns, let us, like the sage of perfect discipline of mind and sense, offer service and submission to Agni, yajnic power of purest flame.

नूनमर्चं विहायसे स्तोमैभिः स्थूरयूपवत् ।

ऋषे वैयश्व दम्यायाग्रये ॥ २४ ॥

24. *Nūnamarca vihāyase stomebhiḥ sthūrayūpavat.
Rṣe vaiyaśva damyāyāgnaye.*

Holy sage of mental and moral discipline, like a yajaka of eminence and unshakable faith, offer honour and reverence with songs of adoration and selfless service to Agni, presiding power of the home and infinite presence of the universe.

अतिथिं मानुषाणां सूनुं वनस्पतीनाम् ।
विप्रा अग्निमवसे प्रत्नमीळते ॥ २५ ॥

25. *Atithim mānuṣāṇāṁ sūnuṁ vanaspatīnām.
Viprā agnim-avase pratnam-īlate.*

Sages and scholars worship Agni, primeval presence of the universe, life giver of herbs and trees and honourable like a welcome guest in people's homes for the sake of protection and progress.

महो विश्वाँ अभि षतोऽभि हव्यानि मानुषा ।
अग्ने नि षत्सि नमसाधि बर्हिषि ॥ २६ ॥

26. *Maho viśvāṅ abhi ṣato 'bhi havyāni mānuṣā.
Agne ni ṣatsi namasādhi barhiṣi.*

Great Agni, you pervade everything in existence, you sanctify all yajnic materials of mankind and, honoured with reverence and oblations of havi, you vibrate on the holy grass and illuminate the heart of the yajamana.

वंस्वा नो वार्यी पुरु वंस्व रायः पुरुस्पृहः ।
सुवीर्यस्य प्रजावतो यशस्वतः ॥ २७ ॥

27. *Vamsvā no vāryā puru vaṁsva rāyaḥ puruspr̥haḥ.
Suvīryasya prajāvato yaśasvataḥ.*

Give us the gifts of our choice in abundance.
Give us wealth and honours of the love and desire of all
mankind, give us abundance of brave progeny, honour,
excellence and fame.

त्वं वरो सुषाम्णेऽग्ने जनाय चोदय ।

सदा वसो रातिं यविष्ठ शश्वते ॥ २८ ॥

28. *Tvaṁ varo suṣāṃṇe'gne janāya codaya.*
Sadā vaso rātiṁ yaviṣṭha śaśvate.

Agni, most youthful light and life of existence,
worthy of the first order of love and reverence for us,
pray grant your gracious favours of wealth and
generosity to mankind. Lord giver of wealth and peace
and comfort of a settled life, inspire the celebrants
through continuous generations to sing songs of
gratitude for your generosity.

त्वं हि सुप्रतूरसि त्वं नो गोमतीरिषः ।

महो रायः सातिमग्ने अपा वृद्धि ॥ २९ ॥

29. *Tvaṁ hi supratūrasi tvaṁ no gomatīriṣaḥ.*
Maho rāyaḥ sātimagne apā vṛddhi.

Agni, you are the holy giver, you are the giver
of food, energy and victory, and abundant wealth of
lands and cows, culture and enlightenment. Give us
liberally of our share of wealth and grandeur and
promote our possibilities of progress.

अग्ने त्वं यशा अस्या मित्रावरुणा वह ।

ऋतावाना सम्राजा पूतदक्षसा ॥ ३० ॥

30. *Agne tvaṁ yaśā asyā mitrāvaruṇā vaha.*
Ṛtāvānā samrājā pūதாக্ষসা.

Agni, you are great and glorious. Pray bring us Mitra and Varuna, rule of love and friendship, reason and justice, through scholarly Brahman as and brilliant Kshatriyas, men of rectitude, brilliant will and intellect and purity and excellence of culture and enlightenment in their field.

Mandala 8/Sukta 24

Indra, Danastuti Devata, Vishvamana Vaiyashva Rshi

सखाय॒ आ शिषाम॑हि ब्रह्मेन्द्रा॒य वज्रिणे॑ ।

स्तुष॑ ऊ॒ षु वो॒ नृत्तमा॑य धृ॒ष्णवे॑ ॥ १ ॥

1. *Sakhāya ā śiṣāmahi brahmendrāya vajriṇe.*
Stuṣa ū ṣu vo nṛtamāya dhrṣṇave.

Come friends, let us for your sake sing a song of adoration in honour of Indra, lord of power, wielder of the thunderbolt of justice and punishment in order to glorify the noblest leader of resolute will and inviolable command.

शव॑सा॒ ह्यसि॑ श्रुतो वृ॒त्रह॑त्येन वृ॒त्रहा॑ ।

म॒घैर्म॒घो॒नो अति॑ शूर दा॒शसि॑ ॥ २ ॥

2. *Śavasā hyasi śruto vṛtrahatyena vṛtrahā.*
Maghair-maghono ati śūra daśasi.

O heroic leader and ruler, by virtue of your strength and will you are renowned as the destroyer of evil for having eliminated evil, want and suffering. You are famous as the lord magnanimous of glory for your wealth and generosity because your generosity exceeds the expectations of the richest generous people.

स नः स्तवान् आ भर रयिं चित्रश्रवस्तमम् ।

निरेके चिद्यो हरिवो वसुर्ददिः ॥ ३ ॥

3. *Sa naḥ stavāna ā bhra rayiṁ citraśrvastamam.
Nireke cid yo harivo vasurdadiḥ.*

Such as you are, O lord of glory and magnanimity, sung and celebrated for your munificence, bear and bring us wealth and honour of the highest renowned order of excellence since, O ruler and controller of the dynamics of life, you are the sole giver of wealth and peace and prosperity in a state of good life beyond all doubt and question, suspicion and fear.

आ निरेकमुत प्रियमिन्द्र दर्शि जनानाम् ।

धृषता धृष्णो स्तवमान आ भर ॥ ४ ॥

4. *Ā nirekamuta priyamindra darṣi janānām.
Dhr̥ṣatā dhr̥ṣṇo stavamāna ā bhara.*

Indra, lord of glory, give us a vision of the commonwealth of humanity of the dearest and most eminent order and, O lord of resolute will and action, sung and celebrated as such, bring us that wealth and order with the spirit of your will and resolution beyond doubt and question, fear and suspicion.

न ते सव्यं न दक्षिणं हस्तं वरन्त आमुरः ।

न परिबाधो हरिवो गविष्टिषु ॥ ५ ॥

5. *Na te savyam na dakṣiṇam hastam varanta
āmuraḥ. Na paribādho harivo gaviṣṭiṣu.*

The forces of negativity and destruction cannot stay your left hand of generosity nor can they resist your right hand. Nor do preventive forces stand in the ways

of your progress and evolution, O lord controller of the dynamics of existence.

आ त्वा गोभिरिव व्रजं गीर्भिर्ऋणोम्यद्रिवः ।

आ स्मा कामं जरितुरा मनः पृण ॥ ६ ॥

6. *Ā tvā gobhiriva vrajaṁ gīrbhir-ṛṇomyadrivah.
Ā smā kāmam jariturā manaḥ pṛṇa.*

O lord of clouds and mountains, wielder of the thunderbolt, like a cowherd reaching the stalls along with the cows do I come to you with my songs of adoration. O lord, fulfil the desire and prayer of the celebrant and bless my mind with peace and divine love.

विश्वानि विश्वमनसो धिया नो वृत्रहन्तम ।

उग्रं प्रणेतारधि षू वसो गहि ॥ ७ ॥

7. *Viśvāni viśvamanaso dhiyā no vṛtrahantama.
Ugra praṇetaradhi ṣū vaso gahi.*

O greatest destroyer of evil and darkness, blazing bold and irresistible leader of the world, lord giver of wealth and peaceful settlement, pray sanctify all our thoughts and acts, well wishers of the world of humanity as we are, and inspire us with divine wisdom.

वयं ते अस्य वृत्रहन्विद्याम शूर नव्यसः ।

वसोः स्पर्हस्य पुरुहूत राधसः ॥ ८ ॥

8. *Vayaṁ te asya vṛtrahan vidyāma śūra navyasaḥ.
Vasoḥ spārhasya puruhūta rādhasaḥ.*

O destroyer of evil and darkness, bold and resolute hero universally invoked and adored, pray let us know and obtain the latest, most lovable and effective

forms of your wealth and honour, peace and progressive modes of life.

इन्द्र यथा ह्यस्ति तेऽ परीतं नृतो शवः ।

अमृक्ता रातिः पुरुहूत दाशुषे ॥ ९ ॥

98. *Indra yathā hyasti te'parītaṁ nṛto śavaḥ.*
Amṛktā rātiḥ puruhūta dāśuṣe.

Indra, lord and leader of humanity, just as your power and force is irresistible and indestructible, O lord universally invoked and adored, so is your charity and magnanimity to the generous devotee unrestricted and inviolable.

आ वृषस्व महामह महे नृतम् राधसे ।

दृळ्हश्चिद् दृह्य मघवन्मघत्तये ॥ १० ॥

10. *Ā vṛṣasva mahāmaha mahe nṛtama rādhase.*
Dr̥ḷhaścid dr̥hya maghavan maghattaye.

O greatest of the great, supreme guide and leader of life, for the greatness and glory of humanity on earth, shower your munificence of knowledge, will and action on us and, O lord of honour and grandeur, for our honour and progress break down the strongholds of evil, darkness, ignorance and inertness.

नू अन्यत्रा चिदद्रिवस्त्वन्नो जग्मुराशसः ।

मघवञ्छग्धि तव तन्न ऊतिभिः ॥ ११ ॥

11. *Nū anyatrā cidadrivas-tvanṇo jagmurāśasaḥ.*
Maghavañchagdhi tava tanna ūtibhiḥ.

O lord of glory, wielder of the thunderbolt of justice and retribution, our hopes and prayers have never

wandered elsewhere, to anyone other than you. Pray strengthen our will and action with your modes of protection and promotion for advancement.

न॒ह्य॑ङ् नृ॒तो त्वद॒न्यं वि॒न्दामि॑ रा॒धसे॑ ।

रा॒ये द्यु॒म्नाय॑ शर्व॒से च गि॒र्वणः॑ ॥ १२ ॥

12. *Nahyaṅga nṛto tvadanyaṁ vindāmi rādhase.*
Rāye dyumnāya śavase ca girvaṇaḥ.

O lord watcher and controller of the dance of creation, dear as breath of life sung and celebrated in songs of adoration, I find none else other than you for inspiration and action for the sake of competence and success, wealth and power, honour and excellence, and strength and moral courage.

ए॒न्दुमि॒न्द्राय॑ सि॒ञ्चत॑ पि॒बति॑ सो॒म्यं मधु॑ ।

प्र रा॒धसा॑ चोदया॒ते महि॑त्व॒ना ॥ १३ ॥

13. *Endumindrāya siñcata pibāti somyaṁ madhu.*
Pra rādhasā codayāte mahitvanā.

Prepare, offer and regale Indra with the nectar drink of faith and performance. He values, enjoys and promotes the honey sweets of peace, pleasure and progress and inspires the people with will and competence and ambition for progress and excellence.

उपो॑ हरी॒णां पति॑ दक्षं॑ पृ॒ञ्चन्त॑म॒ब्रवम्॑ ।

नू॒नं श्रु॒धि स्तुव॑तो अ॒श्व्यस्य॑ ॥ १४ ॥

14. *Upo harīṇāṁ patiṁ dakṣaṁ prñcantam-abravam.*
Nūnaṁ śrudhi stuvato aśvyasya.

I reach the lord protector and controller of the

moving worlds, the omnipotent who enjoins the soul with the world of nature, and I closely whisper in prayer: Listen to the celebrant devotee who is keen to move from humanity to divinity and deserves to be accepted.

न॒ह्यङ्ग॑ पुरा च॒न ज॒ज्ञे वी॒रतर॑स्त्वत् ।

नकी॑ रा॒या नैव॒था न भ॒न्दना॑ ॥ १५ ॥

15. *Nahyaṅga purā cana jajñe vīratarastvat.*
Nakī rāyā naivathā na bhandanā.

Pray listen, Indra, dearest lord of life, true it is that no one born ever before or after was greater or mightier than you, none by wealth and power, none by competence and advancement, none by songs of prayer and adoration, none like you.

ए॒दु म॒ध्वो म॒दिन्तरं॑ सि॒ञ्च वा॑ध्व॒र्यो अ॒न्धसः॑ ।

ए॒वा हि वी॒रः स्त॒वते॑ स॒दावृ॑धः ॥ १६ ॥

16. *Edu madhvo madintaram siñca vādhvaryo andhasaḥ. Evā hi vīraḥ stavate sadāvṛdhaḥ.*

And O high priest of the creative yajna of love and non-violence, offer the most delightful and ever exhilarating of honey sweets of the soma of faith and devotion to Indra, since thus is how the mighty hero is served and worshipped.

इन्द्र॑ स्थात॒र्हरीणां॑ नकि॒ष्टे पू॒र्व्यस्तु॑तिम् ।

उ॒दानं॑श् श॒वसा॑ न भ॒न्दना॑ ॥ १७ ॥

17. *Indra sthātarharīṇām nakiṣṭe pūrvyastutim.*
Udānaṁśa śavasā na bhandanā.

Indra, glorious lord president of the moving

worlds of existence, no one ever by might or by commanding adoration has been able to equal, much less excel, the prime worship offered to you.

तं वो वाजानां पतिमहू महि श्रवस्यवः ।

अप्रायुभिर्यज्ञेभिर्वावृधेन्यम् ॥ १८ ॥

*Tam vo vājānām patim-ahūmahī śravasyavaḥ.
Aprāyubhir-yajñebhir-vāvṛdhenyam.*

O people we, seekers of honour and fame, invoke and adore the protector and promoter of your food, energies and victories, by assiduous congregations of yajna and thereby exalt the splendour and glory of the lord supreme.

एतो न्विन्द्रं स्तवाम सखायः स्तोम्यं नरम् ।

कृष्टीर्यो विश्वा अभ्यस्त्येक इत् ॥ १९ ॥

19. *Eto nvidraṁ stavāma sakhāyaḥ stomyaṁ naram.
Kṛṣṭīryo viśvā abhyastyeka it.*

Come friends all together and let us adore Indra, lord and leader worthy of joint worship and exaltation, who, by himself alone, rules over all peoples of the world.

अगौरुधाय गविषे द्युक्षाय दस्म्यं वचः ।

घृतात्स्वादीयो मधुनश्च वोचत ॥ २० ॥

20. *Agorudhāya gaviṣe dyukṣāya dasmyaṁ vacaḥ.
Ghṛtāt svādīyo madhunaśca vocata.*

Sing delightful songs of adoration in words more delicious than the taste of ghrta and sweetness of honey in honour of Indra, heavenly lord of light, who loves

sweet speech and never feels satiated with songs of exaltation.

यस्यामितानि वीर्या॑ न राधः पर्येतवे ।

ज्योतिर्न विश्वमभ्यस्ति दक्षिणा ॥ २१ ॥

21. *Yasyāmitāni vīryā na rādhaḥ paryetave.*
Jyotirna viśvamabhyasti dakṣiṇā.

Let us sing in adoration of Indra whose wondrous deeds of divinity are unbounded, whose potential is unrestricted, and whose generosity radiates over the world like the light of the sun.

स्तुहीन्द्रं व्यश्वदनूर्मिं वाजिनं यमम् ।

अर्यो गयं मंहमानं वि दाशुषे ॥ २२ ॥

22. *Stuhīndraṁ vyaśva-danūrmim vājinam yamam.*
Aryo gayam maṁhamānaṁ vi dāśuṣe.

Like the sage of perfect mental and moral discipline, worship Indra, constant lord of eternity without fluctuation, omnipresent power over universal energy, controller and guide of the evolution of the universe, omnificent lord giver of a prosperous household to the generous devotees of yajna.

एवा नूनमुप स्तुहि वैर्यश्व दशमं नवम् ।

सुविद्वांसं चर्कृत्यं चरणीनाम् ॥ २३ ॥

23. *Evā nūnamupa stuhi vaiyaśva daśamaṁ navam.*
Suvidvāṁsaṁ carṣṛtyaṁ caraṇīnām.

O child of the holy sage of mental and moral discipline, verily worship Indra only, the lord ever new though eternal, worshipped as the tenth supreme over

all among humans, lord omniscient solely worthy of the worship of dynamic humanity.

वेत्था॒ हि नि॒र्ऋ॑तीनां॒ वज्र॑हस्त॒ परि॒वृज॑म् ।

अ॒हर॑हः शु॒न्ध्युः॒ परि॒पदा॑मिव ॥ २४ ॥

24. *Vetthā hi nirṛtīnām vajrahasta parivrjam.*
Aharahaḥ śundhyuḥ paripadāmiva.

O lord of the thunderbolt of justice and right action, you know and wield the counter-active measures against adversities just as the sun, purifier of nature's impurities, has the capacity to counter them day by day.

तदिन्द्रा॒व आ भ॑र॒ येना॑ दंसिष्ट॒ कृत्व॑ने ।

द्वि॒ता कु॒त्सा॒य शि॒श्नथो॑ नि चो॒दय ॥ २५ ॥

25. *Tadindrāva ā bhara yenā daṁsiṣṭha kṛtvane.*
dvitā kutsāya śiśnatho ni codaya.

Indra, wondrous lord of beauty and glory, bring us that protection and immunity by which you protect the active sage of holy action against negativities and destroy the twofold mental and physical ailments of humanity. We pray, O lord, inspire and activate those internal and natural defences of good health.

तमु॑ त्वा नू॒नमी॑महे नव्यं दंसिष्ट॒ सन्य॑से ।

स त्वं नो॒ विश्वा॑ अ॒भिमा॑तीः स॒क्षणिः॑ ॥ २६ ॥

26. *Tamu tvā nūnamīmahe navyaṁ daṁsiṣṭha sanyase.*
Sa tvaṁ no viśvā abhimātīḥ sakṣaṇiḥ.

O lord of highest beauty and sublimity, for our acquisitions as well as for our freedom from acquisition we worship you only, the same lord of protection and

defence, ever new though constant and eternal. You as the same lord are our friend and protector, and the destroyer of all our enemies of the world.

य ऋक्षादंहसो मुचद्यो वार्यात्सप्त सिन्धुषु ।

वधर्दासस्य तुविनृम्णा नीनमः ॥ २७ ॥

27. *Ya ṛksādāṁhaso mucad yo vāryāt sapta sindhuṣu.*
Vadhar-dāsasya tuvinṛmṇa nīnamah.

To Indra, who saves from sin and violence, and releases the waters of life into the seven seas of existence, we bow and pray: O lord of the world's wealth and power, honour and glory, strike down the fatal weapon of the saboteur and the destroyer.

यथा वरो सुषाम्णो सनिभ्य आवहो रयिम् ।

व्यश्वेभ्यः सुभगे वाजिनीवति ॥ २८ ॥

28. *Yatha varo suṣāmṇe sanibhya āvaho rayim.*
Vyaśvebhyaḥ subhage vājīnīvati.

Just as the lord supreme, choice of the wise for worship and service, brings wealth and honour to the Sama celebrants and supplicants, so may you, O lady of good fortune possessed of food, energy prosperity of life, and divine intelligence, bring wealth of honour and knowledge to the sages of mental and moral discipline.

आ नार्यस्य दक्षिणा व्यश्वान् एतु सोमिनः ।

स्थूरं च राधः शतवत्सहस्रवत् ॥ २९ ॥

29. *Ā nāryasya dakṣiṇā vyaśvāñ etu sominaḥ.*
Sthūraṁ ca rādhaḥ śatavat sahasravat.

May the gifts of soma celebrants and generous

lovers of mankind reach the dynamic sages of mental and moral discipline who may also get gifts of permanent assets in hundreds and thousands.

यत्त्वा पृच्छादीजानः कुहया कुहयाकृते ।

एषो अपश्रितो वलो गोमतीमव तिष्ठति ॥ ३० ॥

30. *Yat tvā prcchādījānaḥ kuhayā kuhayākṛte.
Eṣo apaśrito valo gomatīmava tiṣṭhati.*

O seeker of the where and why of active life, if someone were to ask you where the yajaka of love and non-violence is, then say: This man of yajnic dynamism is gone and lives in the region of lands and cows, culture and enlightenment.

Mandala 8/Sukta 25

*Mitravarunau (1-9, 13-24), Vishvedeva Devatah,
Vishvamana Vaiyashva Rshi*

ता वां विश्वस्य गोपा देवा देवेषु यज्ञिया ।

ऋतावाना यजसे पूतदक्षसा ॥ १ ॥

1. *Tā vāṁ viśvasya gopā devā deveṣu yajñiyā.
Ṛtāvānā yajase pūtadakṣasā.*

I join you and adore you both, Mitra and Varuna, protectors of the world, brilliant and generous divinities of sacred power, adorable among the adorable divines and observers of the paths of rectitude and universal law.

(In Swami Dayanand's tradition, Mitra and Varuna in this Sukta are interpreted as Brahmanas, intellectuals, teachers and researchers, and as Kshatriyas, rulers, administrators and the defence

forces.)

मित्रा तना न रथ्या३ वरुणो यश्च सुक्रतुः ।
सनात्सुजाता तनया धृतव्रता ॥ २ ॥

2. *Mitrā tanā na rathyā varuṇo yaśca sukratuḥ.*
Sanāt sujātā tanayā dhṛtavratā.

Mitra of the noble chariot, and Varuna who too is a noble performer of yajnic actions, both are leaders like charioteers of the nation who develop and expand the socio-cultural wealth and vision of humanity. They are nobly born and brought up and trained, children of humanity for all time dedicated to the sacred laws and discipline of life.

ता माता विश्ववेदसाऽसुरीय प्रमहसा ।
मही जजानादितिऋतावरी ॥ ३ ॥

3. *Tā mātā viśvavedasā'suryāya pramahasā.*
Mahī jajānāditir-ṛtāvarī.

Great mother Aditi, inviolable Nature, concrete embodiment of infinite divinity and divine law operative in existence, brought forth these two mighty refulgent pioneers of life, knowing and commanding the world for the realisation of their innate vision and power.

महान्ता मित्रावरुणा सम्राजा देवावसुरा ।
ऋतावानावृतमा घोषतो बृहत् ॥ ४ ॥

4. *Mahāntā mitrāvaruṇā samrājā devāvasurā.*
Ṛtāvānāvṛtamā ghoṣato bṛhat.

The great Mitra and Varuna, mighty refulgent rulers, are generous and divine, commanding the vision

and vitality of spiritual life and vigour. Dedicated to the law of eternity, in their life they define and proclaim that universal law in the living form of yajnic action.

नपाता शवसो महः सूनू दक्षस्य सुक्रतू ।

सृप्रदानू इषो वास्त्वधि क्षितः ॥ ५ ॥

5. *Napātā śavaso mahah sūnū dakṣasya sukratū. Sṛpradānū iṣo vāstvadhi kṣitaḥ.*

Protectors and supporters of great strength, they never allow a break down of the strength of law and order. Being products of strength and efficiency themselves, they are protectors of the same strength and efficiency. Dedicated to holy action, creation, production and expansive generosity, they live in the very house of plenty and prosperity of food, energy and advancement.

सं या दानूनि येमथुर्दिव्याः पार्थिवीरिषः ।

नभस्वतीरा वां चरन्तु वृष्टयः ॥ ६ ॥

6. *Sam yā dānūni yemathurdivyāḥ pāṛthivīriṣaḥ. Nabhasvatīrā vāṁ canantu vṛṣṭayaḥ.*

You hold, control, expand and direct the generous gifts of earthly and heavenly foods, energies and nourishments, so we pray that your showers laden with vapours from the sky may serve you, rain down and bless us.

अधि या बृहतो दिवोऽभि यूथेव पश्यतः ।

ऋतावाना सम्राजा नमसे हिता ॥ ७ ॥

7. *Adhi yā bṛhato divo'bhi yūtheva paśyataḥ. Ṛtāvānā samrājā namase hitā.*

You who observe the life below on earth from

the vast skies, life like hosts of people and herds of cattle, then you, brilliant generous rulers who maintain the laws of eternity, are invoked and invited for the presentation of homage and yajnic service.

ऋतावानां नि षेदतुः साम्राज्याय सुक्रतू ।

धृतव्रता क्षत्रिया क्षत्रमाशतुः ॥ ८ ॥

8. *Rtāvānā ni ṣedatuḥ sāmrajyāya sukratū.*
Dhṛtavratā kṣatriyā kṣatramāśatuḥ.

Committed to the universal law of eternal truth, dedicated to the laws and discipline of governance, performing every action from the yajnic point of view of social value, the Kshatriyas, rulers, administrators and commanders of the defence forces, ought to take on to the sovereign social order and occupy the seat of governance for the glory of self-governing humanity in the spirit of Mitra and Varuna, that is, universal love and justice.

अक्ष्णश्चिद्रातुवित्तराऽनुल्बणेन चक्षसा ।

नि चिन्मिषन्ता निचिरा नि चिक्व्यतुः ॥ ९ ॥

9. *Akṣnaścid gātuvittarā'nulvaṇena cakṣasā.*
Ni cinmiṣantā nicirā ni cikyatuḥ.

With open eyes and distant vision, they know and watch the paths of social development better than the eye itself and, ever alert and vigilant, they can perceive, judge and decide things in the twinkling of an eye.

उत नो देव्यदितिरुष्यतां नासत्या ।

उरुष्यन्तु मरुतो वृद्धशिवसः ॥ १० ॥

10. *Uta no devyaditir-uruṣyatām nāsatyā.
Uruṣyantu maruto vṛddhaśavaśaḥ.*

May Mother Nature divine and the mother power of humanity of inviolable strength protect and promote us. May the Ashvins, ever true, complementary powers of natural and social dynamics protect and promote us. May the Maruts, distinguished people of veteran strength and power protect and promote us.

ते नो न॒वमु॑रुष्य॒त दि॒वा न॑क्तं सु॒दान॑वः ।
अरि॑ष्यन्तो॒ नि पा॒युभिः॑ स॒चेम॑हि ॥ ११ ॥

11. *Te no nāvamuruṣyata divā naktam sudānavah.
Ariṣyanto ni pāyubhiḥ sacemahi.*

May they all, nobly generous and giving, protect our ships day and night, and may we all, unhurt and unviolated, ally and cooperate with our protectors.

अघ्न॑ते वि॒ष्णवे॒ वय॑मरि॑ष्यन्तः सु॒दान॑वे ।
श्रु॒धि स्व॑यावन्ति॒सिन्धो॑ पू॒र्वचि॑त्तये ॥ १२ ॥

12. *Aghnate viṣṇave vayam-ariṣyantaḥ sudānave.
Śrudhi svayāvant-sindho pūrvacittaye.*

Let us all, unhurt and unviolated, work for the unassailable and generous Vishnu, universal ruling spirit of the nation of humanity, who knows everything in advance. O lord of self-judgement and independent action, generous as the sea, pray listen to our prayer and protect us.

तद्वा॒र्यं वृ॑णीम॒हे वरि॑ष्ठं गो॒पय॑त्य॒म् ।
मि॒त्रो य॑त्पा॒न्ति वरु॑णो॒ यद॑र्य॒मा ॥ १३ ॥

13. *Tad vāryaṁ vṛṇīmahe variṣṭhaṁ gopayatyam.
Mitro yat pānti varuṇo yadaryamā.*

We elect to choose that wealth and protection which is the best and most promotive and which Mitra, Varuna and Aryama, Brahmana, Kshatriya and Vaishya, communities of vision, judgement and determination, and positive creativity, value and secure for us.

उत नः सिन्धुरपां तन्मरुतस्तदश्विना ।

इन्द्रो विष्णुर्मिद्वान्सः सजोषसः ॥ १४ ॥

14. *Uta naḥ sindhur-apāṁ tanmarutas-tadaśvinā.
Indro viṣṇur-mīdhvāṁsaḥ sajoṣasaḥ.*

And that wealth and security, we pray, may the ocean of waters and vapours, Maruts, winds and the stormy troops of the nation, Ashvins, complementary forces of nature and humanity, sun and moon, and Indra and Vishnu, universal energy and omnipresent divinity, all loving, cooperative and generous, protect and promote for us.

ते हि ष्मा वनुषो नरोऽभिमतिं कयस्य चित् ।

तिग्मं न क्षोदः प्रतिघ्नन्ति भूर्णयः ॥ १५ ॥

15. *Te hi śmā vanuṣo naro'bhimātiṁ kayasya cit.
Tigmaṁ na kṣodaḥ pratighnanti bhūrṇayaḥ.*

All of them, adorable leaders of life, blazing brilliant and irresistible, counter and shatter any enemy as a mighty flood shatters and washes off the firmest obstacles.

अयमेक इत्था पुरुरु चष्टे वि विस्पतिः ।

तस्य व्रतान्यनु वश्चरामसि ॥ १६ ॥

16. *Ayameka itthā purūru caṣṭe vi viśpatiḥ.
Tasya vratānyanu vaścārāmasi.*

O people of the world, this one Integrity of the two, Mitra and Varuna, lord ruler and promoter of the people, thus watches the vast and various wealths of the world for protection, and for your sake we observe and follow his rules and laws of discipline.

अनु पूर्वीण्योक्त्या साम्राज्यस्य सञ्चिम ।
मित्रस्य व्रता वरुणस्य दीर्घश्रुत् ॥ १७ ॥

17. *Anu pūrvāṇyokyā sāmrajyasya saścima.
Mitrasya vratā varuṇasya dīrghaśrut.*

We observe and follow the rules and laws of the discipline of Mitra and Varuna, lord of universal glory, in accordance with the internal statutes and ancient traditions of the sovereign social order.

परि यो रश्मिना दिवोऽन्तान्ममे पृथिव्याः ।
उभे आ पप्रौ रोदसी महित्वा ॥ १८ ॥

18. *Pari yo raśminā divo'ntān mame prthivyāḥ.
Ubhe ā paprau rodasī mahitvā.*

Mitra, Brahmana, is the brilliant scholar who, like the sun, with his vision reaches and measures the bounds of heaven and earth and with his knowledge and grandeur traverses both earth and heaven.

उदु ष्य शरणे दिवो ज्योतिरयंस्त सूर्यः ।
अग्निर्न शुक्रः समिधान आहुतः ॥ १९ ॥

19. *Udu śya śaraṇe divo jyotirayaṁsta sūryaḥ.
Agnirna śukraḥ samidhāna āhutaḥ.*

19. And that sun upto the regions of heaven radiates the light and, shining pure and bright, is invoked, invited and honoured as the holy fire.

वचो दीर्घप्रसद्मानीशे वाजस्य गोमतः ।

ईशे हि पित्वोऽ विषस्य दावने ॥ २० ॥

20. *Vaco dīrghaprasadmanīśe vājasya gomataḥ.*
Īśe hi pitvo'viṣasya dāvane.

Mitra, the Brahmana, rules the Word in the vast house of yajna, and the yajamana who is master of the wealth of lands and cows and prospers in food, energy and social achievement, as he also, rules over the food which is pure and poisonless and which is meant for gifting away.

तत्सूर्य रोदसी उभे दोषा वस्तोरुप ब्रुवे ।

भोजेष्वस्माँ अभ्युच्चरा सदा ॥ २१ ॥

21. *Tat sūryaṁ rodasī ubhe doṣā vastorupa bruve.*
Bhojeṣvasmāñ abhyuccarā sadā.

That sun of light and knowledge and both heaven and earth, I adore day and night and pray that the lord may establish us in a prosperous state of food and enjoyment.

ऋज्रमुक्षण्यायने रजतं हरयाणे ।

रथं युक्तमसनाम सुषामणि ॥ २२ ॥

22. *Rjramukṣaṇyāyane rajataṁ harayāṇe.*
Rathaṁ yuktamasanāma suṣāmaṇi.

Blest with the grace of the lord of mercy, we receive the gift of efficient mind and senses, from the

lord destroyer of darkness and suffering, we receive the light of knowledge, and from the lord of celestial Samans, we receive the versatile chariot of the human body.

ता मे अश्व्यानां हरीणां नितोशना ।

उतो नु कृत्व्यानां नृवाहसा ॥ २३ ॥

23. *Tā me aśvyānām harīṇām nitośanā.
Uto nu kṛtvānām nṛvāhasā.*

Among the gifts of dynamic achievables, let the mind, senses and knowledge be destroyers of darkness and suffering, and among the organs of will and action, let the human body be the chariot of passage to salvation across the world.

स्मदभीशू कशावन्ता विप्रा नविष्ठया मती ।

महो वाजिनावर्वन्ता सचासनम् ॥ २४ ॥

24. *Smadabhīśū kaśāvantā viprā naviṣṭhayā matī.
Maho vājīnāvarvantā sacāsanam.*

From the highest lord of glory I have achieved, by grace, the gift of twin faculties of vibrant senses and mind for thought and will, equipped with the latest knowledge and intelligence, fast and achieving, spurred by enthusiasm and controlled and directed by discrimination.

Mandala 8/Sukta 26

*Ashvinau (1-19), Vayu (20-25) Devate, Vishvamana
Vaiyashva or Vyashva Angirasa Rshi*

युवोरु षू रथं हुवे सधस्तुत्याय सूरिषु ।

अतूर्तदक्षा वृषणा वृषण्वसू ॥ १ ॥

1. *Yuvoru ṣū ratham huve sadhastutyāya sūriṣu.
Atūrtadakṣā vṛṣaṇā vṛṣaṇvasū.*

O generous and virile Ashvins, commanders of inviolable power and dexterity, harbingers of a new day of showers of bounteous wealth, I call for your noble chariot to bring you hither for your joint felicitation among distinguished men of knowledge and power.

(In Swami Dayananda's tradition, Ashvins, twin divines who drive in the dawn of a new day, are interpreted as the ruler and the ministers council who are supposed to bring in a new day of freshness, light and prosperity in the corporate life of the social order.)

युवं वरो सुषाम्णे महे तने नासत्या ।
अवौभिर्यथो वृषणा वृषण्वसू ॥ २ ॥

2. *Yuvam varo suṣāmṇe mahe tane nāsatyā.
Avobhiryātho vṛṣaṇā vṛṣaṇvasū.*

O virile and generous Ashvins, harbingers of showers of wealth and enlightenment, ever true and far from untruth, you go forward with your protections and promotions for the good and exhortation of the Sama celebrants and men of great and expansive philanthropy (who work for the advancement of society).

ता वामद्य हवामहे हव्येभिर्वाजिनीवसू ।
पूर्वीरिष इषयन्तावति क्षपः ॥ ३ ॥

3. *Tā vāmadya havāmahe havyebhir-vājinīvasū.
Pūrvīriṣa iṣayantāvati kṣapaḥ.*

Ashvins, lovers of food and energy and total well being of a life of universal values, harbingers of

new victories in the advancement of power and prosperity, at this hour of the dawn when the night is gone, we invoke you with offers of the sweetest fragrances of homage and yajnic service.

आ वां वाहिष्ठो अश्विना रथो यातु श्रुतो नरा ।

उप स्तोमान्तरस्य दर्शथः श्रिये ॥ ४ ॥

4. *Ā vām vāhiṣṭho aśvinā ratho yātu śruto narā.*
Upa stomān turasya darṣathaḥ śriye.

Ashvins, harbingers of light and grace, let your strongest chariot of renown come and transport you here to us where you may, we pray, listen and appreciate the ardent devotee's songs of adoration and bless them with the honour and dignity of life.

जुहुराणा चिदश्विनाऽऽ मन्येथां वृषण्वसू ।

युवं हि रुद्रा पर्षथो अति द्विषः ॥ ५ ॥

5. *Juhurāṇā cidaśvinā''manyethām vṛṣaṇvasū.*
Yuvaṁ hi rudrā parṣatho ati dviṣaḥ.

And Ashvins, harbingers of generous showers of prosperity, know, examine, understand and fix the crooked antisocial elements. You are the Rudras, agents of justice and award. Cleanse the jealous and punish the enemies.

दस्त्रा हि विश्वमानुषङ् मक्षूभिः परिदीयथः ।

धियंजिन्वा मधुवर्णा शुभस्पती ॥ ६ ॥

6. *Dasrā hi viśvamānuṣaṅ makṣūbhiḥ paridīya-thaḥ.*
Dhiyaṁjinvā madhuvarṇā śaubhaspatī.

Wonderful in person and marvellous in deeds,

promoters of men of action and intelligence, sweet of disposition, protectors of all that is good, you always fly all over the world by the fastest modes with prompt forces and safeguard the safety and security of the people.

उप॑ नो या॒तम॑श्वि॒ना रा॒या वि॒श्व॒पु॒षा स॒ह ।

म॒घवा॑ना सु॒वीरा॒वन॑पच्यु॒ता ॥ ७ ॥

7. *Upa no yātamaśvinā rāyā viśvapuṣā saha.*
Maghavānā suvīrāvanapacyutā.

Noble Ashvins, mighty brave and infallible heroes, come close to us with wealth and nourishments for the health and advancement of all people of the world, powerful and munificent as you are.

आ मे॑ अ॒स्य प्र॒तीव्य॑मि॒न्द्रना॑सत्या ग॒तम् ।

दे॒वा दे॒वेभि॑र॒द्य स॒चन॑स्त॒मा ॥ ८ ॥

8. *Ā me asya pratīvyamindra nāsatyā gatam.*
Devā devebhiradya sacanastamā.

Ashvins, lords of power who shun untruth, come in response to my prayer and adoration, O brilliant and generous companions in utmost harmony, come with other divinities and protect and promote the thoughts and actions of devotees.

व॒यं हि वा॑ ह॒वाम॑ह उ॒क्ष॒ण्यन्तो॑ व्य॒श्व॒वत् ।

सु॒म॒तिभि॑रु॒प वि॒प्रावि॒हा ग॑तम् ॥ ९ ॥

9. *Vayaṁ hi vām havāmaha ukṣaṇyanto vyaśvavat.*
Sumatibhirupa viprāvihā gatam.

Like the holy sage of mental and moral

discipline, we invoke and invite you, lords of the showers of generosity. Come to us, O vibrant powers, with holy thoughts and intentions and with the sages of noble mind.

अश्विना स्वृषे स्तुहि कुवित्ते श्रवतो हवम् ।

नेदीयसः कूळयातः पुर्णीरुत ॥ १० ॥

10. *Aśvinā svṛṣe stuhi kuvit te śravato havam.*
Nedīyasah kūḷayātaḥ pañīruta.

O sage, celebrate the Ashvins in profuse numbers, they would listen to your eulogy, come closest and punish and eliminate the niggards and evaders of yajnic homage.

वैयश्वस्य श्रुतं नरोतो मे अस्य वेदथः ।

सजोषसा वरुणो मित्रो अर्यमा ॥ ११ ॥

11. *Vaiyaśvasya śrutam naroto me asya vedathaḥ.*
Sajoṣasā varuṇo mitro aryamā.

O leaders of the nation, listen to the song of the holy sage and acknowledge and respond to this song of mine. O Varuna, Kshatriya dispenser of justice, Mitra, loving and friendly Brahmana, and Aryama, Vaishya producer and distributor pursuing the path of rectitude, all together in unison and cooperation, listen to me.

युवादत्तस्य धिष्यया युवानीतस्य सूरिभिः ।

अहरहर्वृषणा मह्यं शिक्षतम् ॥ १२ ॥

12. *Yuvādattasya dhiṣṇyā yuvānītasya sūribhiḥ.*
Aharaharvṛṣaṇā mahyam śikṣatam.

O devout and benevolent harbingers of the

showers of prosperity, of that which you have created and given to the nation and that what you have brought in, let me learn day by day and share through the wise and brave leaders.

यो वां यज्ञेभिरावृतोऽधिवस्त्रा वधूरिव ।
सुपर्यन्ता शुभे चक्राते अश्विना ॥ १३ ॥

13. *Yo vām yajñebhirāvṛto' dhivastrā vadhūriva.*
Saparyantā śubhe cakrāte aśvinā.

Ashvins, like a bride covered in sacramental robes, one who is robed in the fragrance of yajna performed in your honour, him you requite with fulfilment and establish him in the good life.

यो वामुरुव्यचस्तमं चिकेतति नृपाय्यम् ।
वर्तिरश्विना परि यातमस्मयू ॥ १४ ॥

14. *Yo vām-uruvyacastamaṁ ciketati nṛpāyyam.*
Vartiraśvinā pari yātamasmayū.

Ashvins, lovers and benefactors of ours, one who reserves and assigns a spacious hall comfortably good for distinguished congregations of yajna in your honour, you oblige and visit his home in recognition.

अस्मभ्यं सु वृषण्वसू यातं वर्तिर्नृपाय्यम् ।
विषुद्रुहेव यज्ञमूहथुर्गिरा ॥ १५ ॥

15. *Asmabhyam su vṛṣaṇvasū yātaṁ vartinṛpāyyam.*
Viṣudruheva yajñam-ūhathur-girā.

Lords of the yajnic showers of prosperity, come straight like an arrow, visit our hall of yajna dedicated to the good of humanity and guide and upraise our yajna

with the holy chant of Vedic voice.

वाहिष्ठो वां हवानां स्तोमो दूतो हुवन्नरा ।

युवाभ्यां भूत्वश्विना ॥ १६ ॥

16. *Vāhiṣṭho vām havānām stomo dūto huvannarā.
Yuvābhyām bhūtvashvinā.*

Ashvins, rulers and leading lights of the nation, may the song of our invocation to you be the instant and most effective messenger to you and bring you here to the yajnic hall.

यददो दिवो अर्णव इषो वा मदथो ग्रहे ।

श्रुतमिन्मे अमर्त्या ॥ १७ ॥

17. *Yadado divo arṇava iṣo vā madatho grhe.
Śrutaminme amatryā.*

Whether you are up above in the region of light or surfing in the sea or enjoying yourselves in the house of entertainment, listen to my call and come, immortal ones.

उत स्या श्वेतयावरी वाहिष्ठा वां नदीनाम् ।

सिन्धुर्हिरण्यवर्तनिः ॥ १८ ॥

18. *Uta syā śvetayāvarī vāhiṣṭhā vām nadīnām.
Sindhurhiranyavartaniḥ.*

And of the fluent media of communication, the most effective is that transparent, unpolluted, stream of thought, discrimination and judgement, the intelligence, Buddhi, golden stream of the speed of mind.

स्मदेतया सुकीर्त्याऽश्विना श्वेतया धिया ।

वहेथे शुभ्रयावाना ॥ १९ ॥

19. *Smadetayā sukīrtyā'śvinā śvetayā dhiyā.*
Vahethe śubhrayāvānā.

And well by this glorious and highly reputed transparent stream of intelligence, Ashvins, travellers of holy paths, you move and conduct the business of the nation of humanity.

युक्ष्वा हि त्वं रथासहा युवस्व पोष्या वसो ।

आन्नो वायो मधु पिबाऽस्माकं सवना गहि ॥ २० ॥

20. *Yukṣvā hi tvam rathāsahā yuvasva poṣyā vaso.*
Ānno vāyo madhu pibā'smākaṁ savanā gahi.

O Vayu, vibrant motive power of nature and humanity, harness your strong chariot horses and, O Vasu, giver of peaceful home and settlement with security, yoke them to social good. Come, join our corporate yajna of social development, taste and celebrate the joy of our achievement.

(This mantra may be applied to the head of the forces of law and order for internal security and the commander of defence forces for security against external forces.)

तव वायवृतस्पते त्वष्टृर्जामातरद्भुत ।

अवांस्या वृणीमहे ॥ २१ ॥

21. *Tava vāyavṛtaspate tvaṣṭur-jāmātar-adbhuta.*
Avāmsyā vṛṇīmahe.

O Vayu, protector and keeper of the universal law of truth and wonderful valuer and refiner of the creations of Tvashta, maker of all fine and gross things of life and destroyer of dangers internal and external,

we opt for and choose all your plans and modes of peace, defence and security.

त्वष्टुर्जामातरं वयमीशानं राय ईमहे ।

सुतावन्तो वायुं द्युम्ना जनांसः ॥ २२ ॥

22. *Tvaṣṭur-jāmātaram vayam-īśānam rāya īmahe.*
Sutāvanto vāyuṁ dyumnā janāsaḥ.

For the achievement of wealth, honour and excellence, we, the people dedicated to yajna and the soma of life, adore Vayu, ruler of the world of existence and protector and refiner of things made by the universal maker.

वायौ याहि शिवा दिवो वहस्वा सु स्वश्व्यम् ।

वहस्व महः पृथुपक्षसा रथे ॥ २३ ॥

23. *Vāyo yāhi śivā divo vahasvā su svaśvyam.*
Vahasva mahāḥ prthupakṣasā rathe.

Vayu, blissful power of defence, security and refinement, come from the regions of light, yoke the great transportive forces to your chariot and bring us the best things we ought to obtain.

त्वां हि सुप्सरस्तमं नृषदनेषु हूमहे ।

ग्रावाणं नाश्वपृष्ठं मंहना ॥ २४ ॥

24. *Tvām hi supsarastamaṁ nṛṣadaneṣu hūmahe.*
Grāvāṇaṁ nāśvapṛṣṭhaṁ maṁhanā.

Vayu, blissful of form, strong and renowned all round by your own strength and grandeur, we invoke and invite you to people's halls of yajna, power adorable as a rock in its place, position and function.

स त्वं नो देव मनसा वायौ मन्दानो अग्रियः ।

कृधि वाजाँ अपो धियः ॥ २५ ॥

25. *Sa tvam no deva manasā vāyo mandāno agriyaḥ.
Kṛdhi vājāñ apo dhiyaḥ.*

O Vayu, such as you are, brilliant and generous, happy and joyous at heart, always in the forefront of defence and advancement, pray develop our resources of food and water, energy, power and progress, and extend the possibilities of the reach of our science and intelligence.

Mandala 8/Sukta 27

Vishvedeva Devata, Manu Vaivasvata Rshi

अग्रिरुक्थे पुरोहितो ग्रावाणो बर्हिरध्वरे ।

ऋचा यामि मरुतो ब्रह्मणस्पतिं देवाँ अवो वरेण्यम् ॥ १ ॥

1. *Agnirukthe purohito grāvāṇo barhiradhvare.
Rcā yāmi maruto brahmaṇaspatiṁ devāñ avo
vareṇyam.*

In the yajna of love and non-violence, Agni, prime light of life, is the first adorable, then the holy fire, the priest, the soma stone and the holy grass are cherished. Therefore with the chants of Rks I invoke the Maruts, cosmic energies, Brahmanaspati, giver of the Veda and the vedic scholar, and other venerable divinities for protection and promotion of our choice.

आ पशुं गंसि पृथिवीं वनस्पतीनुषासा नक्तमोषधीः ।

विश्वे च नो वसवो विश्ववेदसो धीनां भूत प्रावितारः ॥ २ ॥

2. *Ā paśuṁ gāsi pṛthivīm vanaspatīnuṣāsā naktamo-
ṣadhīḥ. Viśve ca no vasavo viśvavedaso dhīnāṁ
bhūta prāvitārah.*

O yajaka, you sing of animals, the earth, herbs and trees, day and night. And may all the powers which provide us with shelter and comfort, present all over the world, be the protectors and promoters of our thoughts and actions.

प्र सू न एत्वध्वरोऽग्रा देवेषु पूर्व्यः ।

अदित्येषु प्र वरुणे धृतव्रते मरुत्सु विश्वभानुषु ॥ ३ ॥

3. *Pra sū na etvadhvaro'gnā deveṣu pūrvyaḥ. Ādityeṣu pra varuṇe dhṛtavrate marutsu viśva-bhānuṣu.*

May our yajna of universal order join the fire and rise to the divinities of nature, the sun in progressive Zodiacs, the oceans of earth and space in the fixed order of cosmic law, and all the light radiations of the universe across the suns.

विश्वे हि ष्मा मनवे विश्ववेदसो भुवन्वृधे रिशादसः ।

अरिष्टेभिः पायुभिर्विश्ववेदसो यन्ता नोऽ वृकं छुर्दिः ॥ ४ ॥

4. *Viśve hi śmā manave viśvavedaso bhuvan vṛdhe riśādasah. Ariṣṭebhiḥ pāyubhir-viśvavedaso yantā no'vṛkaṁ chardih.*

May all the divine powers of the universe, destroyers of negativities, be for the protection and progress of mankind. May all the divinities of the universe in possession of wealth, power and knowledge along with modes of protection free from hurt and injury bring us a peaceful home on earth free from sin and crime.

आ नो अद्य समनसो गन्ता विश्वे सजोषसः ।

ऋचा गिरा मरुतो देव्यदिते सदने पस्त्ये महि ॥ ५ ॥

5. *Ā no adya samanso gantā viśve sajoṣasaḥ.
Rcā girā maruto devyadite sadane pastye mahi.*

All powers of love and friendship of the world with equal mind may come in to us in our great halls and homes in response to our Rks, hymns of adoration, come all Maruts, friends and brave associates, great inviolable Aditi, motherly figures, come today.

अ॒भि प्रि॒या म॑रु॒तो या वो॒ अश्व्या॑ ह॒व्या मि॑त्र प्रया॒थन॑ ।

आ ब॒र्हि॒रिन्द्रो॑ वरु॒णस्तु॑रा नर॑ आदि॒त्यासः॑ सदन्तु नः ॥ ६ ॥

6. *Abhi priyā maruto yā vo aśvyā havyā mitra prayāthana. Ā barhirindro varuṇasturā nara ādityāsaḥ sadantu naḥ.*

O Mitra, O Maruts, sun and winds, friends and brave associates, come and bring us all your dear and lovely gifts worthy of presentation and prize possession. O Indra, lord of power, thunder, lightning and rain, Varuna, waves of cosmic energy and justice in human affairs, and Adityas, solar radiations of the universe, all leading lights of nature and humanity, come fast and bless our homes and seats of yajna.

व॒यं वो॑ वृ॒क्तब॑र्हिषो ह॒तिप्र॑यस आनु॒षक् ।

सु॒तसौ॑मासो वरु॒ण ह॒वाम॑हे मनु॒ष्वदि॒द्धाग्र॑यः ॥ ७ ॥

7. *Vayaṁ vo vṛktabarhiṣo hataprayasa ānuṣak. Sutasomāso varuṇa havāmahe manuṣvadiddhāgnayaḥ.*

O Varuna, lord of light and justice, day and night, and other divine powers of nature and humanity, like men of love and faith we invoke and adore you now as ever. The grass carpets are spread and occupied, the

sacred fires are lit, the fragrant havis is ready for offering, and the soma is pressed and distilled for the oblation.

आ प्र यातु मरुतो विष्णो अश्विना पूषन्माकीनया धिया ।
इन्द्र आ यातु प्रथमः सनिष्युभिर्वृषा यो वृत्रहा गृणे ॥ ८ ॥

8. *Ā pra yāta maruto viṣṇo aśvinā pūṣan mākīnayā dhiyā. Indra ā yātu prathamah saniṣyubhir-vṛṣā yo vṛtrahā grṇe.*

Come forth to us, O Maruts, stormy forces of nature and humanity, Vishnu, all pervasive ruling power, Ashvins, complementary powers of natural and social dynamics, and Pushan, powers of health, nourishment and growth, come in response to my prayers and acts of yajna. Indra, lord of showers who are destroyer of evil and darkness, first and foremost power, come with the first and best associate powers, I adore you and pray.

वि नो देवासो अद्रुहोऽच्छिद्रं शर्म यच्छत ।
न यद्दुराद्रसवो नू चिदन्तितो वरूथमादधर्षति ॥ ९ ॥

9. *Vi no devāso adruho' cchidraṁ śarma yacchata. Na yad dūrād vasavo nū cidantito-varūthamā-dadharṣati.*

O brilliant and generous divinities of nature and humanity, Vasus, lord of wealth and providers of home and security, free from jealousy and enmity, pray give us a faultless home, a place of security which no power from far or near might dare to violate or attack and hurt.

अस्ति हि वः सजात्यं रिशादसो देवासो अस्त्याप्यम् ।
प्र णः पूर्वस्मै सुविताय वोचत मक्षू सुम्नाय नव्यसे ॥ १० ॥

10. *Asti hi vaḥ sajātyaṁ riśādaso devāso astyāpyam.
Pra ṇaḥ pūrvasmai suvitāya vocata makṣū
sumnāya navyase.*

O divinities of nature and humanity, destroyers of negativities and enmities, there is a kinship among yourselves and between you and ourselves. There is a natural affinity too among yourselves and between you and ourselves, a friendship and alliance. Pray enlighten us about our ancient welfare and prosperity and lead us as ever to a new phase of prosperity and well being, the latest way.

इ॒दा हि व॒ उप॑स्तुतिमि॒दा वाम॑स्य॒ भ॒क्तये॑ ।
उप॑ वो वि॒श्ववे॑दसो नम॒स्युराँ असृ॑क्ष्यन्यामिव ॥ ११ ॥

11. *Idā hi va upastutimidā vāmasya bhaktaye.
Upa vo viśvavedaso nasasyurāṇ asṛkṣyanyāmiva.*

O divinities of the world who know and command all wealth and honours of life, just now I, searching for new attainments and cherished joys of life with all reverence and humility, compose and offer to you this sincere song of latest adoration like a new stream of spontaneous creation.

उ॒दु ष्य वः॑ सवि॒ता सु॒प्रणी॑तयोऽ स्था॒दूर्ध्वो वरे॑ण्यः ।
नि द्वि॒पाद॑श्चतु॒ष्पादो अ॒र्थिनोऽ वि॒श्रन्प॑तयि॒ष्णवः॑ ॥ १२ ॥

12. *Udu śya vaḥ savitā supraṇītayō 'sthādūrdhvo
vareṇyaḥ. Ni dvipādaścatuspādo arthino
'viśran patayiṣṇavaḥ.*

O noble divinities of holy thought, intention and policy, when the lord of light and life, the sun, which is the love and choice of all, rises high up in heaven, then

the humans, animals and birds all go about in pursuit of their daily business.

देवदेवं वोऽ वसे देवदेवमभिष्टये ।

देवदेवं हुवेम वाजसातये गृणन्तो देव्या धिया ॥ १३ ॥

13. *Devāṁdevaṁ vo'vase devāṁdevamabhiṣṭaye. Devāṁdevaṁ huvema vājasātaye gṛṇanto devyā dhiyā.*

Every one of you, divines, for the sake of protection, every one of you, holy ones, for our cherished aims and objects of well being, every one of you, divinities, for advancement and victory in life, we invoke and adore, singing and praising with holy thoughts, words and actions.

देवासो हि ष्मा मनवे समन्यवो विश्वे साकं सरातयः ।

ते नो अद्य ते अपरं तुचे तु नो भवन्तु वरिवोविदः ॥ १४ ॥

14. *Devāso hi śmā manave samanyavo viśve sākam sarātayaḥ. Te no adya te aparaṁ tuce tu no bhavantu varivovidah.*

All divinities of the world in nature and humanity, all together with gifts of wealth, knowledge and excellence, with equal mind and intention, have been generous to men of holy thought and noble purpose in search of divinity. May they be, today and ever in future, givers of the best of life's wealth for us and our future generations in peace and plenty.

प्र वः शंसाम्यद्गुहः संस्थ उपस्तुतीनाम् ।

न तं धूर्तिर्वीरुण मित्र मर्त्यो यो वो धामभ्योऽविधत् ॥ १५ ॥

15. *Pra vaḥ śamsāmyadruhaḥ saṁstha upastutī-nām.
Na taṁ dhūrtir-varuṇa mitra martyaṁ yo vo
dhāmabhyo'vidhat.*

In the house of prayer and adoration, I exalt you, Vishvedevas, free from jealousy and enmity. O Mitra, loving friend, O Varuna, lord of judgement and wisdom, no fraud, no mischief, no damage can be done to the mortal who dedicates himself with the strength of his body, mind and soul to your light and grace.

प्र स क्षयं तिरते वि महीरिषो यो वो वराय दाशति ।

प्र प्रजाभिर्जायते धर्मणस्पर्यरिष्टः सर्व एधते ॥ १६ ॥

16. *Pra sa kṣayaṁ tirate vi mahīriṣo yo vo varāya
dāśati. Pra prajābhirjāyate dharmaṇasparya-
riṣṭaḥ srava edhate.*

He thrives in his home and abounds in plenty of wealth, honour and excellence, who gives in charity in obedience to you, Vishvedevas, for the sake of progress. He rises higher and higher with his progeny and friends in Dharma and, unhurt by sin and violence, grows stronger and higher in life.

ऋते स विन्दते युधः सुगेभिर्यात्यध्वनः ।

अर्यमा मित्रो वरुणः सरातयो यं त्रायन्ते सजोषसः ॥ १७ ॥

17. *Ṛte sa vindate yudhaḥ sugebhir-yātyadhvanah.
Aryamā mitro varuṇaḥ sarātayo yaṁ trāyante
sajośasaḥ.*

Without fight and struggle, he achieves, he wins everything, and he goes further forward by simple and straight paths of honesty without obstruction whom Aryama, guide and pioneer of the ways of life, Mitra,

enlightened friend, and Varuna, lord of judgement and wisdom, all generous and affluent, in love and unison together, favour protect and exhort to rise and advance.

अत्रे चिदस्मै कृणुथा न्यञ्जनं दुर्गे चिदा सुसर्णम् ।

एषा चिदस्मादशनिः परो नु सास्त्रेधन्ती वि नश्यतु ॥ १८ ॥

18. *Ajre cidasmai kṛṇuthā nyañcanam durge cidā susaraṇam. Eṣā cidasmādaśaniḥ paro nu śasre-dhantī vi naśyatu.*

Even the simple path you make simpler for him, and the difficult one, easy to follow and cross over. Let the thunder arm go far off from him and fall away ineffective and be destroyed.

यदद्य सूर्य उद्यति प्रियक्षत्रा ऋतं दध ।

यन्निम्रुचि प्रबुधि विश्ववेदसो यद्वा मध्यन्दिने दिवः ॥ १९ ॥

19. *Yadadya sūrya udyati priyakṣatrā ṛtaṁ dadha. Yannimruci prabudhi viśvavedaso yad vā madhyandine divaḥ.*

Omnipresent Vishvedevas in command of the world's wealth, honour and knowledge, whether it is the time of sun-rise or sunset or the early dawn or middle of the day, hold on to the law of universal truth. You are the committed lovers of strength.

यद्वाभिपित्वे असुरा ऋतं यते छर्दिर्येम वि दाशुषे ।

वयं तद्वा वसवो विश्ववेदस उप स्थेयाम् मध्य आ ॥ २० ॥

20. *Yad vābhipitve asurā ṛtaṁ yate chardiryema vi daśuṣe. Vayaṁ tad vo vasavo viśvavedasa upa stheyāma madhya ā.*

The devotee having offered service in worship of truth and divine law, morning, evening or any time, you bless the man of charity with a peaceful home, then, O harbingers of pranic energy, and commanders of the world's wealth and givers of peace and shelter, pray may we too abide in your midst close to you under your protection and care.

यद्दद्य सूर उदिते यन्मध्यन्दिन आतुचि ।

वामं धत्थ मनवे विश्ववेदसो जुह्वानाय प्रचेतसे ॥ २१ ॥

21. *Yadadya sūra udite yanmadhyāndina ātuci. Vāmaṁ dhattha manave viśvavedaso juhvānāya pracetase.*

Since at sun-rise or at mid-day or in the evening, that is, any time, O powers of world knowledge and world's wealth, you bear and bring cherished wealth and fulfilment to the man of holy karma, knowledge, wisdom and discrimination, we pray to be in your company under your kind protection.

वयं तद्वः सम्राज आ वृणीमहे पुत्रो न बहुपाय्यम् ।

अश्याम तदादित्या जुह्वतो हविर्येन वस्योऽ नशामहे ॥ २२ ॥

22. *Vayaṁ tad vaḥ samrāja ā vṛṇīmahe putro na bahupāyyam. Aśyāma tadādityā juhvato havi-ryena vasyo'naśāmahai.*

Just as a child asks the father for manifold gifts of food and joy, so we choose to ask of you, O brilliant and generous rulers, the same boon of versatile nature: We who offer yajnic service pray, O lords of light and grace, Adityas, let us obtain that holy gift of favour by which we may realise whatever wealth, honour and

excellence we cherish in life.

Mandala 8/Sukta 28

Vishvedeva Devata, Manu Vaivasvata Rshi

ये त्रिंशति त्रयस्पुरो देवासो ब॒र्हिरास॑दन् ।

विद॑न्न॒हं द्वि॒तास॑नन् ॥ १ ॥

1. *Ye trimśati trayasparo devāso barhirāsadan.
Vidannaha dvitāsanam.*

May thirty three divine powers come and sit on the holy grass of yajna vedi to join my yajna, know and secure for me twofold gifts of material and spiritual fulfilment.

(Thirty three divine powers or divinities or 'gods' are eight Vasus, eleven Rudras, twelve Adityas, Indra and Prajapati. Swami Dayanand enumerates and describes these as follows:

8 Vasus: earth, water, fire, air, space, sun, moon, and the stars. They are Vasus because they are the abodes and sustainers of life.

11 Rudras: ten pranic energies and the soul.

12 Adityas: twelve phases of the sun in the zodiacs.

One Indra, cosmic energy, and one Prajapati, creative energy of nature which creates life and its supports.

वरु॑णो मि॒त्रो अ॒र्य॒मा स्म॒द्रा॒ति॒षा॒चो अ॒ग्र॒यः ।

प॒त्नी॒वन्तो॒ वर्ष॑द्कृ॒ताः ॥ २ ॥

2. *Varuṇo mitro aryamā smadrātiṣāco agnayaḥ.
Patnīvanto vaṣaṭkṛtāḥ.*

May Varuna, the ocean, Mitra, the sun, Aryama, the cosmic law, and the vital fires with their creative energies for life sustenance, all givers of the cosmic wealth of life energy, invoked and served with yajnic food, arise, join the yajna and help us with material and spiritual fulfilment.

(At the individual level, we may interpret Varuna as our sense of justice, Mitra as our sense of love and friendship, Aryama as our sense of judgment and will, and fires as our vitalities working with our will to live.)

ते नो गोपा अपाच्यास्त उदुक्त इत्था न्यक् ।
पुरस्तात्सर्व्या विशा ॥ ३ ॥

3. *Te no gopā apācyāsta udakta itthā nyak.
Purastāt sarvayā viśā.*

Be they our protectors with all their vital powers from the west, north, south, east, above and below.

यथा वशन्ति देवास्तथेदसत्तदेषां नकिरा मिनत् ।
अरावा चन मर्त्यः ॥ ४ ॥

4. *Yathā vaśanti devāstathedasat tadeṣāṃ nakirā
minat. Arāvā cana martyaḥ.*

Whatever these bounties of divine nature wish and desire, the same does come about. No one can resist them, no uncharitable person can move them either.

समानां सप्त ऋष्टयः सप्त द्युम्नान्येषाम् ।
सप्तो अधि श्रियो धिरे ॥ ५ ॥

5. *Saptānām sapta ṛṣṭayah sapta dyumnānyeṣām.
Sapto adhi śriyo dhire.*

Seven are the potencies of seven, seven are their glories and over and above, seven are the graces they command.

(These seven may be interpreted as the five senses, mind (mana) and intelligence, (buddhi). They may also be interpreted as seven Maruts, nature's stormy forces.)

Mandala 8/Sukta 29

*Vishvedeva Devata, Manu Vaivasvata or Kashyapa
Maricha Rshi*

बभ्रुरेको विषुणः सूनरो युवाञ्ज्यङ्गे हिरण्ययम् ॥ १ ॥

1. *Babhrureko viṣuṇaḥ sūnaro-yuvāñjyaṅkte hiraṇ-
yayam.*

One is alert and active, all inspiring and versatile, youthful leader, joyous and true, wrapped in golden hue. (The one is interpreted as Soma, moon, and the mind.)

योनिमेक आ संसाद द्योतनोऽन्तर्देवेषु मेधिरः ॥ २ ॥

2. *Yonimeka ā sasāda dyotano'ntardeveṣu medhirah.*

Another, seated in its own place, wise and illuminant is venerable among the divinities. (This divinity is interpreted as Agni, the eye, and truth.)

वाशीमेको बिभर्ति हस्त आयसीमन्तर्देवेषु निध्रुविः ॥ ३ ॥

3. *Vāśīmeko bibharti hasta-āyasīm-antardeveṣu
nidhruviḥ.*

Another, constant and unshakable among the divinities holds an iron axe, shaper of things. (This has been interpreted as Tvashta, divine shaper, maker and refiner of things, or the ear or Kratu, performer of holy acts.)

वज्रमेकौ बिभर्ति हस्त आहितं तेन वृत्राणि जिघ्रते ॥ ४ ॥

4. *Vajrameko bibharti hasta āhitam tena vṛtrāṇi jighnate.*

Another holds the thunderbolt, wielded firmly, by which he destroys evil and dark forces of ignorance, want and suffering. (This is Indra, cosmic energy, or soul, or Daksha, omnipotent will and action.)

तिग्ममेकौ बिभर्ति हस्त आयुधं शुचिरुग्रो
जलाष-भेषजः ॥ ५ ॥

5. *Tigmameko bibharti hasta āyudham śucirugro jalāṣa-bheṣajaḥ.*

Another holds a razor edge weapon in hand, being pure, brilliant and terrible, and controls healing powers of medicine and immunity. (This is Rudra, also inner happiness, which is the essential and primary force of good health.)

पथ एकः पीपाय तस्करो यथाँ एष वेद निधीनाम् ॥ ६ ॥

6. *Patha ekaḥ pīpāya taskaro yathāñ eṣa veda dhidhīnām.*

Another watches and guards the paths of life like a sensitive watchman as it knows the secrets of the sources of life's wealth. (This is Pushan, health energy, or the protective arm of the individual and society.)

त्रीण्येकं उरुगायो वि चक्रमे यत्र देवासो मदन्ति ॥ ७ ॥

7. *Trīṇyeka urugāyo vi cakrame yatra devāso madanti.*

And one of universal fame worthy of homage pervades and covers all three regions of space whereon all the divinities rejoice. (This is Vishnu, omnipresent dynamic spirit of life which wards off stagnation in the living world.)

विभिर्द्वा चरतु एकया सह प्र प्रवासेव वसतः ॥ ८ ॥

8. *Vibhirdvā carata ekayā saha pra pravāseva vasataḥ.*

Two with flights like desire and ambition move around with one, intelligence, and reach wherever they choose to distant places like travellers. (These are the Ashvins, twin divinities of nature's dynamics, or, at the individual's level, ambition and ego which fly on the wings of imagination.)

सदो द्वा चक्राते उपमा दिवि सम्राजा सर्पिरासुती ॥ ९ ॥

9. *Sado dvā cakrāte upamā divi samrājā sarpirāsutī.*

And two of royal magnificence in closest proximity receive and enjoy oblations of ghrta and take their position in the regions of heavenly light. (These are Mitra and Varuna, sun and ocean, heat and cool of nature, or love and judgement, or sunlight and air in human life.)

अर्चन्त एके महि सामं मन्वत तेन सूर्यमरोचयन् ॥ १० ॥

10. *Arcanta eke mahi sāmā manvata tena sūrya-marocayan.*

Some of them sing great hymns of Sama and glorify their lord and thereby light the sun. (These are the Adityas or universal powers free from threefold suffering, or the ten pranas which strengthen the soul for worship of the supreme lord of life and thereby enlighten the soul.)

Mandala 8/Sukta 30

Vishvedeva Devata, Manu Vaivasvata Rshi

न॒हि वो॒ अस्त्य॑र्भ॒को दे॒वांसो॒ न कु॑मा॒रकः॑ ।

वि॒श्वे स॒तोम॑हान्त॒ इत् ॥ १ ॥

1. *Nahi vo astyarthako devāso na kumārakah.
Viśve sato mahānta it.*

O Vishvedevas, divinities of nature and humanity, none of you is a child, none an adolescent. All of you are equal and great.

इति॑ स्तु॒तासो॑ अ॒स॒था रि॒शाद॒सो ये स्थ॑ त्रय॒श्च त्रि॑ंश॒च्च ।

म॒नोर्दे॒वा यजि॑यासः ॥ २ ॥

2. *Iti stutāso vasathā riśādaso ye stha trayaśca trimśacca. Manordevā yajñiyāsaḥ.*

Three and thirty Vishvedevas thus sung and adored are destroyers of sin and suffering, and therefore you are lovable and adorable by humanity in all their yajnic acts.

ते न॒स्त्राध्वं॑ तेऽ व॒त् त उ॑ नो॒ अधि॑ वोच॒त ।

मा नः॑ प॒थः पि॒त्र्यान्मा॒न॒वा॒दधि॑ दूरं॒ नैष्ट॑ प॒रा॒वतः॑ ॥ ३ ॥

3. *Te nastrādhvaṁ te'vatata u no adhi vocata. Mā naḥ pathaḥ pitryān-mānavādadhi dūraṁ naiṣṭa parāvataḥ.*

Such as you are, pray save us, protect and promote us, speak to us and enlighten us. Let us not stray out far from the right path of our ancestors or the right path of humanity.

ये देवास इह स्थन् विश्वे वैश्वानरा उत ।
अस्मभ्यं शर्म सप्रथो गवेऽश्वाय यच्छत ॥ ४ ॥

4. *Ye devāsa iha sthana viśve vaiśvānarā uta. Asma-bhyam śarma sapratho gave'śvāya yacchata.*

All the divinities of nature and humanity who are here or who are anywhere in the world as leading lights of humanity may, we pray, give us a spacious and comfortable home for the advancement of our knowledge and culture and for our working potential, success and progress.

Mandala 8/Sukta 31

Yajna Yajamana (1-4), Dampati (5-9), and Dampatyashisha (10-18) Devatah, Manu Vaivasvata Rshi

यो यजाति यजात इत्सुनवच्च पचाति च ।
ब्रह्मेदिन्द्रस्य चाकनत् ॥ १ ॥

1. *Yo yajāti yajāta it sunavacca pacāti ca. Brahmedindrasya cākanat.*

The yajamana who performs yajna himself or has yajna performed by a priest, presses and prepares the soma himself or has it prepared through a priest pleases Indra and obtains the knowledge of Divinity and Veda.

पुरोळाशं यो अस्मै सोमं ररत आशिरम् ।
पादित्तं शक्रो अंहसः ॥ २ ॥

2. *Puroḷāśam yo asmai somam rarata āśiram.
Pādīt tam śakro amhasaḥ.*

Whoever offers food to the fire and to the deserving poor in honour of this omnipresent lord, Indra, and offers him oblations of soma mixed with fragrant havis, the lord almighty saves him from sin and evil.

तस्य द्युमाँ असद्रथो देवजूतः स शूशुवत् ।
विश्वा वन्वन्नमित्रिया ॥ ३ ॥

3. *Tasya dyumāñ asad ratho devajūtaḥ sa śūśuvat.
Viśvā vanvannamitriyā.*

His chariot would shine with wealth and lustre and he, inspired by divinity, would rise in life with wealth and knowledge, honour and social prestige, removing obstructive difficulties and adversities from his path of progress.

अस्य प्रजावती गृहेऽसंचन्ती दिवेदिवे ।
इळा धेनुमती दुहे ॥ ४ ॥

4. *Asya prajāvatī grhe'saścantī divedive.
Ilā dhenumatī duhe.*

Ila, constant mother stream of total prosperity, flows inexhaustible into his home, blessing him with progeny, cows, culture and enlightenment, honour and excellence, day in and day out.

या दंपती समनसा सुनुत आ च धावतः ।
देवासो नित्ययाशिरा ॥ ५ ॥

5. *Yā daṃpatī samanāsā sunuta ā ca dhāvataḥ.
Devāso nityayāśirā.*

The couple who, with dedicated mind, perform yajna in unison, give in charity, and thus cleanse themselves and their soul, the divinities always bless them with sweets of milk and honey.

प्रति प्राश्व्याँ इतः सम्यज्वा बर्हिरीशाते ।

न ता वाजेषु वायतः ॥ ६ ॥

6. *Prati prāśavyāñ itaḥ samyañcā barhirāśāte.*
Na tā vājeṣu vāyataḥ.

Together in love and respect they sit on the holy grass, perform yajna and receive divine gifts of delicious food and drink in plenty, and never do they fail in their battles of life for progress.

न देवानामपि हुतः सुमतिं न जुगुक्षतः ।

श्रवौ बृहद्विवासतः ॥ ७ ॥

7. *Na devānāmapi hnutaḥ sumatiṁ na jugukṣataḥ.*
Śravo brhad vivāsataḥ.

Never do they neglect the divinities nor do they minimize the gifts of their favour and good will, and thus indeed do they shine bright in glory and exalt the gifts of divinity.

पुत्रिणा ता कुमरिणा विश्वमायुर्व्यश्नुतः ।

उभा हिरण्यपेशसा ॥ ८ ॥

8. *Putriṇā tā kumāriṇā viśvamāyur-vyaśnutaḥ.*
Ubhā hiraṇyapeśasā.

They live a full happy life blest with sons and daughters and golden means of living in prosperity and decency.

वी॒ति॒हो॒त्रा कृ॒त॒द्व॒सू द॒श॒स्य॒न्ता॒मृ॒ता॒य॒ क॒म् ।
स॒मू॒धो रो॒म॒शं ह॒तो दे॒वेषु॑ कृ॒णु॒तो दु॒वः ॥ ९ ॥

9. *Vitihotrā kṛtadvasū daśasyantāmṛtāya kam.
Smūdho romaśam hato deveṣu kṛṇuto duvaḥ.*

Performing yajna with generous hospitality, creating wealth and giving in charity, contributing to the peace and comfort of all in general for the sake of divine gifts of immortality, blest with milch cows and woolly sheep and goats, they live the good life doing reverence to the divines and enjoying the liberal gifts of divinity.

आ श॒र्म॒ प॒र्व॒ता॒नां वृ॒णी॒म॒हे न॒दी॒ना॒म् ।
आ वि॒ष्णोः स॒चा॒भु॒वः ॥ १० ॥

10. *Ā śarma parvatānām vṛṇīmahe nadīnām.
Ā viṣṇoḥ sacābhuvah.*

Living in the presence of Vishnu, all pervasive and protective Spirit divine and universal friend of all life, we pray for the Lord's gift of the peace, protection, freedom and comfort of the rivers, mountains and the clouds.

ऐ॒तु पू॒षा र॒यि॒र्भ॒गः स्व॒स्ति स॒र्व॒धा॒त॒मः ।
उ॒रु॒र॒ध्वा स्व॒स्तये॑ ॥ ११ ॥

11. *Aitu pūṣā rayirbhagaḥ svasti sarvadhātamaḥ.
Ururadhvā svastaye.*

Come Pusha, lord of health and nurture, Bhaga, gracious lord of wealth and power, wielder and controller of all power and prosperity for happiness and well being, and may our path of progress be wide open

for all round happiness and well being.

अ॒रम॑तिरन॒र्वणो॑ वि॒श्वो दे॒वस्य॑ म॒नसा॑ ।

आ॒दि॒त्याना॑म॒नेह॑ इत् ॥ १२ ॥

12. *Aramatir-anarvaṇo viśvo devasya manasā.
Ādityānām-aneha it.*

The world's obedience and service to irresistible divinity rendered sincerely with mind and soul and the grace of the Adityas gives freedom from sin and selfishness.

यथा॑ नो मि॒त्रो अ॒र्यमा॑ वरु॒णः सन्ति॑ गो॒पाः ।

सु॒गा ऋ॒तस्य॑ प॒न्थाः ॥ १३ ॥

13. *Yathā no mitro aryamā varuṇaḥ santi gopāḥ.
Sugā ṛtasya panthāḥ.*

Since Mitra, lord of love, light and friendship, Aryama, universal guide and path maker, and Varuna, lord of judgement and justice, are our protectors, may our paths of advancement and rectitude be simple, straight and easy.

अ॒ग्निं वः॑ पू॒र्व्य गि॒रा दे॒वमी॑ळे वसू॒नाम् ।

स॒प॒र्यन्तः॑ पु॒रुप्रि॒यं मि॒त्रं न क्षे॑त्र॒साध॑सम् ॥ १४ ॥

14. *Agniṁ vaḥ pūrvyam girā devamīḷe vasūnām.
Saparyantaḥ purupriyam mitram na kṣetrasā-*
dhasam.

With sincere word and thought I serve and adore Agni, eternal and gracious lord of wealth and prosperity. You too serve the same lord of universal love as a friend, the lord giver of fulfilment to us in our existential state

of being.

मक्षू देववतो रथः शूरो वा पृत्सु कासु चित् । देवानां य
इन्मनो यजमान इयक्षत्यभीदयज्वनो भुवत् ॥ १५ ॥

15. *Makṣū devavato rathaḥ śūro vā pṛtsu kāsū cit.*
Devānām ya inmano yajamāna iyakṣatyabhīd-
ayajvano bhuvat.

The chariot of the man of reverence to divinities moves fast forward, and the hero himself, who, with sincere mind and action, performs yajna and offers service to the divinities, goes far forward in the battles of life and surpasses the uncharitables who perform no yajna in the service of humanity and divinity.

न यजमान रिष्यसि न सुन्वान् न देवयो । देवानां य इन्मनो
यजमान इयक्षत्यभीदयज्वनो भुवत् ॥ १६ ॥

16. *Na yajamāna riṣyasi na sunvāna na devayo.*
Devānām ya inmano yajamāna iyakṣatyabhīd-
ayajvano bhuvat.

O man of charity and yajnic service to humanity and divinity, you will never suffer wrong or damage, O creator of soma dedicated to yajna to the divinities, you will never be hurt and never fail in your life's mission. The yajamana who, with sincere mind and actions, performs yajna in service to the divinities of nature and humanity surpasses the uncharitables who never perform yajnic service in the field of creative fellowship and cooperation with others, human and divine.

नक्लिष्टं कर्मणा नशन्न प्र योषन्न योषति । देवानां य इन्मनो
यजमान इयक्षत्यभीदयज्वनो भुवत् ॥ १७ ॥

17. *Nakṣṭarṁ karmanā naśanna pra yoṣanna yoṣati.
Devānām ya inmano yajamāna iyakṣatyabhīd-
ayajvano bhuvat.*

The yajamana who with sincere mind and action, serves the divinities, no one can equal by action, much less destroy. Nor does he forsake his own path, nor can anyone else lead him astray. Indeed he surpasses all those who are uncharitable and perform no yajnic service to divinity and humanity.

अस॒द॒त्र सु॒वीर्य॑मु॒त् त्यदा॑श्व॒श्व्यम् । दे॒वानां॑ य इ॒न्मनो॑
यज॑मान॒ इय॑क्ष॒त्य॒भीद॑य॒ज्वनो॑ भुवत् ॥ १८ ॥

18. *Asadatra suvīryamuta tyadāśvaśvyam. Devānām
ya inmano yajamāna iyakṣatyabhīdayajvano
bhuvat.*

May there be heroic power and prowess, fast victory and life's fulfilment for him who performs yajna in service to the divinities of nature and humanity with truth of mind and action, and may he surpass all those uncharitables who perform no selfless service in creative action to divinity and humanity.

Mandala 8/Sukta 32

Indra Devata, Medhatithi Kanva Rshi

प्र कृ॒तान्यृ॑जी॒षिणः॑ कण्वा॒ इन्द्र॑स्य॒ गाथ॑या ।
मदे॒ सोम॑स्य वोचत ॥ १ ॥

1. *Pra kṛtānyrjīṣiṇaḥ kaṇvā indrasya gāthayā.
Made somasya vocata.*

O poets of wisdom and imagination, joyous lovers of life and action, in the soma ecstasy of the

beauty and grandeur of life, sing and celebrate the wondrous works of Indra, ruler, power, energy and inspirer of life in nature and humanity in the world.

यः सृबिन्दमनर्शनिं पिप्रुं दासमहीशुवम् ।

वधीदुगो रिणन्नपः ॥ २ ॥

2. *Yaḥ sṛbindam-anarśaniṁ pipruṁ dāsam-ahīśuvam. Vadhīdugro riṇannapah.*

The awful lord of might and action stems the rising wicked, subdues the bullying exploiter, restrains the greedy devourer, cracks the senseless saboteur and the crooked deceiver, and having destroyed the negative forces, releases the free flow of waters and freedom of action, development and progress.

न्यर्बुदस्य विष्टपं वर्ष्माणं बृहतस्तिर ।

कृषे तदिन्द्र पौंस्यम् ॥ ३ ॥

3. *Nyarbudasya viṣṭapaṁ varṣmāṇaṁ brhatastira. Kṛṣe tadindra pauṁsyam.*

Indra, cosmic power of nature, you break the stronghold of the cloud of showers from the tip of vast heaven and thus accomplish that wondrous feat of divine power.

प्रति श्रुताय वो धृषत्तूर्णांशं न गिरेरधि ।

हुवे सुशिप्रमृतये ॥ ४ ॥

4. *Prati śrutāya vo dhṛṣat tūrṇāśaṁ na gireradhi. Huve suśipramūtaye.*

O people, for your protection and promotion, I invoke and call upon the victorious Indra of the glorious

helmet who brings a flood of waters from the heights of the cloud in response to prayer and promise.

स गोरश्वस्य वि व्रजं मन्दानः सोम्येभ्यः ।

पुरं न शूर दर्शसि ॥ ५ ॥

5. *Sa goraśvasya vi vrajaṁ mandānaḥ somyebhyaḥ.
puraṁ na śūra darśasi.*

Indra of such fame and prowess, heroic leader, happy and joyous, you open the gates of knowledge and victory in action and attainment, as you open the stalls of cows and horses and the gates of a fortress for the performers of soma yajna.

यदि मे रारणः सुत उक्थे वा दधसे चनः ।

आरादुप स्वधा गहि ॥ ६ ॥

6. *Yadi me rāraṇaḥ suta ukthe vā dadhase canaḥ.
Ārādupa svadhā gahi.*

If you take delight in the soma distilled by me and feel the ecstasy of my song of homage, then come from far and come from near and, by your own divine nature, take me on for the food of life you hold for me.

वयं घा ते अपि षसि स्तोतारं इन्द्र गिर्वणः ।

त्वं नो जिन्व सोमपाः ॥ ७ ॥

7. *Vayaṁ ghā te api ṣmasi stotāra indra girvaṇaḥ.
Tvaṁ no jinva somapāḥ.*

Indra, lord celebrated in song, your devoted celebrants as we are, O lord protector and promoter of the beauty, honour and excellence of life, pray give us the food and fulfilment of life we love and aspire for.

उत नः पितुमा भर संरराणो अविक्षितम् ।

मघवन्भूरि ते वसु ॥ ८ ॥

8. *Uta naḥ pitumā bhara saṁrarāṇo avikṣitam.*
Maghavan bhūri te vasu.

And, O lord of the power, honour and glory of the world, all joyous and generous, bring us the food of life inexhaustible. Infinite is your wealth and boundless your munificence.

उत नो गोमतस्कृद्धि हिरण्यवतो अश्विनः ।

इळाभिः सं रभेमहि ॥ ९ ॥

9. *Uta no gomataśkr̥dhi hiraṇyavato aśvinah.*
Ilābhiḥ saṁ rabhemahi.

And make us rich in lands and cows, knowledge and culture, make us masters of the golden glories of life. Advance us with horses and victories of high and higher attainments in honour and excellence. And lead us to exert ourselves in unison with songs of adoration and libations of homage and gratitude with holy words of joy.

बृबदुक्थं हवामहे सुप्रकरस्त्रमृतये ।

साधु कृण्वन्तमवसे ॥ १० ॥

10. *Bṛbadukthaṁ havāmahe śuprakarasnam-ūtaye.*
Sādhu kṛṇvantam-avase.

We invoke the lord divine and master ruler who is highly adorable, of long and supple arms of generosity, and always does good for the protection and promotion of all.

यः संस्थे चिच्छतक्रतुरादीं कृणोति वृत्रहा ।

जरितृभ्यः पुरुवसुः ॥ ११ ॥

11. *Yah samsthe cicchatakratur-ādīm kṛṇoti vṛtrahā.
Jaritr̥bhyah purūvasuh.*

We invoke the lord adorable who does a hundred great favours to the man at peace and, dispelling the darkness in the mind and heart, sublimates the soul too with the spirit of a hundred good works of piety. Indeed, the lord is of infinite wealth, honour and bliss for all his devotees and destroys their evil and ignorance.

स नः शक्रश्चिदा शकृद्दानवाँ अन्तराभूरः ।

इन्द्रो विश्वाभिरूतिभिः ॥ १२ ॥

12. *Sa nah śakraścidā śakad-dānavāñ antarā-bharah.
Indro viśvābhir-ūtibhiḥ.*

The Lord Almighty strengthens us, is generous, and enriches our inner self with vision and love and with all strength and modes of protection and progress.

यो रायोऽवनिर्महान्तसुपारः सुन्वतः सखा ।

तमिन्द्रमभि गायत ॥ १३ ॥

13. *Yo rāyo'vanirmahānt-supārah sunvataḥ sakhā.
Tam-indram-abhi gāyata.*

Sing in honour of Indra, that mighty lord and ruler who commands the wealth, honour and excellence of the world, is universal protector and preserver, saviour of his devotees and friend of the lovers of soma and yajna.

आयन्तारं महि स्थिरं पृतनासु श्रवोजितम् ।

भूरेरीशानमोजसा ॥ १४ ॥

14. *Āyantāraṁ mahi sthiraṁ pṛtanāsu śravojitam.
Bhūrer-īśānam-ojasā.*

Honour and adore the lord and ruler who is great, controller of the world and its law, constant in the dynamics of existence wherein he is the sole conqueror of honour and glory and who, with his power and grandeur, is the ruler of the vast riches of the world.

नकिरस्य शचीनां नियन्ता सूनृतानाम् ।
नकिर्वक्ता न दादिति ॥ १५ ॥

15. *Nakirasya śacīnāṁ niyantā sūnṛtānām.
Nakirvaktā na dāditi.*

None is the controller of his mighty acts and powers universally pleasant and true, and there is none who can ever say: He has failed to give and bless.

न नूनं ब्रह्मणामृणं प्राशूनामस्ति सुन्वताम् ।
न सोमो अप्रता पपे ॥ १६ ॥

16. *Na nūnaṁ brahmaṇāmṛṇaṁ prāśūnāmasti
sunvatām. Na somo apratā pape.*

There is no recompense due from men of divinity, from the guests and those actively working for yajna and the extraction of soma. The creator of soma, the giver of knowledge and the social worker do not drink for nothing (they pay with service).

पन्य इदुप गायत पन्य उक्थानि शंसत ।
ब्रह्मा कृणोत पन्य इत् ॥ १७ ॥

17. *Panya idupa gāyata panya ukthāni śamsata.
Brahmā kṛṇota panya it.*

Sing in honour of adorable Indra, recite your hymns of praise in honour of admirable Indra, create your orations to celebrate the glorious Indra.

प॒न्य आ द॑र्दि॒रच्छ॒ता स॒हस्रा॑ वा॒ज्यवृ॑तः ।

इन्द्रो॒ यो यज्व॑नो वृ॒धः ॥ १८ ॥

18. *Panya ā dardiracchatā sahasrā vājyavṛtaḥ.*
Indro yo yajvano vṛdhaḥ.

Indra, potent lord who commands supreme power and, unobstructed, breaks down a hundred and a thousand adversaries, strengthens and exalts the devotees of yajna.

वि षू च॑र स्व॒धा अनु॑ कृ॒ष्टीना॑मन्वा॒हुवः॑ ।

इन्द्र॑ पिब॑ सु॒ताना॑म् ॥ १९ ॥

19. *Vi śū cara svadhā anu kṛṣṭīnāmanvāhuvāḥ.*
Indra piba sutānām.

Go forward, Indra, in response to the invitation to yajna of the people and drink of the soma extracted, distilled and offered by them.

पिब॑ स्व॒धैन॑वा॒नामु॑त यस्तु॒ग्रे स॒चा ।

उ॒ताय॑मिन्द्र॑ यस्त॒व ॥ २० ॥

20. *Piba svadhainavānāmuta yastugrye sacā.*
Utāyamindra yastava.

Drink of the joy and exhilaration of your powers and perceptions which is all associated with your own performance, the super-power that's you and yours. Indeed, it is all your own power and glory.

अतीहि मन्युषाविणं सुषुवांसमुपारणे ।

इमं रातं सुतं पिब ॥ २१ ॥

21. *Atīhi manyuṣāviṇaṁ suṣuvāṁsam-upāraṇe.
Imaṁ rātaṁ sutaṁ piba.*

Ignore the man who offers yajnic soma in a mood of anger, frustration and protest. Ignore the man who offers yajna and soma but in a joyless and conflictive mood. Accept this soma of homage distilled and offered in a state of delight, love and faith.

इहि तिस्रः परावत इहि पञ्च जनाँ अति ।

धेना इन्द्रावचाकशत् ॥ २२ ॥

22. *Ihi tisraḥ parāvata ihi pañca janāñ ati.
Dhenā indrāvacākaśat.*

Indra, come from far, cross over the five classes of people to exhaust the possibilities of their life, transcend the three versions of knowledge, action and prayer, and listen with love and approval the sole one voice of my soul.

सूर्यो रश्मिं यथा सृजाऽऽ त्वा यच्छन्तु मे गिरः ।

निम्नमापो न सद्ध्यक् ॥ २३ ॥

23. *Sūryo raśmiṁ yathā sṛjā' tvā yacchantu me girah.
Nimnamāpo na sadhryak.*

Just as the sun radiates the rays of light over space, just as waters flow down swift and straight, so may the voice of my soul reach you.

अध्वर्यवा तु हि षिञ्च सोमं वीराय शिप्रिणे ।

भरा सुतस्य पीतये ॥ २४ ॥

24. *Adhvaryavā tu hi ṣiñca somam vīrāya śipriṇe.
Bharā sutasya pītaye.*

O organiser and performer of yajna, offer the soma of devotion profusely to Indra, mighty lord of the helmet, and fill the vessel of your heart with divine love and pranic energy to enjoy life to the full.

य उ॒दनः फ॒लि॒गं भि॒नन्न्य॑^१॒क्सिन्धू॑र॒वासृ॑जत् ।
यो गो॒षु प॒क्वं धा॒रय॑त् ॥ २५ ॥

25. *Ya udnaḥ phaligaṁ bhinannnyak sindhuñra-
vāsṛjat. Yo goṣu pakvaṁ dhārayat.*

Indra breaks the clouds of rain, releases the waters for the rivers to flow down to the sea, and provides mature milk in the cows, knowledge and wisdom in the words of language and ripe grain in the fields of earth.

अह॑न्वृ॒त्रमृ॑ची॒षम औ॑र्णवा॒भर्म॑ही॒शुव॑म् ।
हि॒मेना॑वि॒ध्यद॒र्बुद॑म् ॥ २६ ॥

26. *Ahan vrtramarciṣama aurṇavābham-ahīśuvam.
Himenāvidhyad-arbudam.*

The refulgent sun breaks the heavy cloud of vapours moving around like a crooked snake, in the middle regions of space.

प्र व उ॒ग्राय॑ नि॒ष्टुरेऽ॑ षाळ॒हाय॑ प्रस॒क्षिणे॑ ।
दे॒वत्तं॑ ब्र॒ह्म गा॑यत ॥ २७ ॥

27. *Pra va ugrāya niṣṭure'ṣālḥāya prasakṣiṇe.
Devattam brahma gāyata.*

O celebrants and yajakas, sing the most heavenly

song of praise worthy of divinity in honour of refulgent, impetuous, invincible and ever enduring friend, Indra, leader and commander of the ruling and defensive forces of nature and humanity.

यो विश्वान्यभि व्रता सोमस्य मदे अन्धसः ।

इन्द्रो देवेषु चेतति ॥ २८ ॥

28. *Yo viśvānyabhi vratā somasya made andhasaḥ.*
Indro deveṣu cetati.

Celebrate Indra, soul and ruling spirit in nature and humanity, who, in the excitement and ecstasy of the taste of food and soma, awakens in humans and divines the awareness of all the rules and laws of discipline and commitment to the vows of discipline in life.

इह त्या सधमाद्या हरी हिरण्यकेश्या ।

वोळ्हामभि प्रयो हितम् ॥ २९ ॥

29. *Iha tyā sadhamādyā harī hiraṇyakeśyā.*
Voḷhāmabhi prayo hitam.

Here in life on earth, those two golden and refulgent motive powers of nature's circuitous energy, jubilant and festive co-workers for the chariot of Indra, lord ruler of nature and humanity, may, we pray, bring in holy food for health and energy for the good of all living beings.

अर्वाञ्चं त्वा पुरुष्टुत प्रियमेधस्तुता हरी ।

सोमपेयाय वक्षतः ॥ ३० ॥

30. *Arvāñcam tvā puruṣṭuta priyamedhastutā harī.*
Somapeyāya vakṣataḥ.

Indra, lord universally sung and celebrated, may the two motive powers of your chariot, loved and adored by scholars dedicated to yajnic pursuit of knowledge and wisdom, bring you here to join us and share the ecstasy of soma celebration with humanity.

Mandala 8/Sukta 33

Indra Devata, Medhatithi Kanva Rshi

वयं घ त्वा सुतावन्त आपो न वृक्तबर्हिषः ।

पवित्रस्य प्रस्रवणेषु वृत्रहन्परि स्तोतार आसते ॥ १ ॥

1. *Vayaṁ gha tvā sutāvanta āpo na vṛktabarhiṣaḥ. Pavitrasya prasravaṇeṣu vṛtrahan pari stotāra āsate.*

Indra, destroyer of evil, darkness and suffering, we, your celebrants, having distilled the soma, spread and occupied the holy grass, we, sit and wait on the vedi for your presence in the flux of life as holy performers, while the flow of pure immortality continues all round in the dynamics of existence.

स्वरन्ति त्वा सुते नरो वसो निरेक उक्थिनः ।

कदा सुतं तृषाण ओक आ गम इन्द्र स्वब्दीव वंसगः ॥ २ ॥

2. *Svaranti tvā sute naro vaso nireka ukthinaḥ. Kadā sutam tṛṣāṇa oka ā gama indra svabdīva vaṁsagaḥ.*

Indra, Vasu, giver of peace and security in self-settlement, while the soma of faith and love has been distilled in the heart and the devotees sing and celebrate your honour in hymns of praise, when would you, keen to join us at the celebration, come to the yajnic hall

thirsting to meet the people you love and admire.

कण्वेभिर्धृष्णावा धृषद्वाजं दर्शि सहस्रिणम् ।

पिशाङ्गरूपं मघवन्विचर्षणे मक्षू गोमन्तमीमहे ॥ ३ ॥

3. *Kaṇvebhir-dhr̥ṣṇavā dhr̥ṣad vājam darṣi sahasrīṇam. Piśaṅgarūpaṁ maghavan vicarṣaṇe makṣū gomantam-īmahe.*

Indra, lord of universal vision, resolute will and irresistible action, ruler and commander of the world's wealth, power and force, we pray, conceive, plan and bring about for the intelligent people of action and ambition a social order of golden beauty and progressive achievement, full of a hundred-fold prosperity of lands and cows, education and culture, and invincible will, strength and advancement free from indecision and delay in action.

पाहि गायान्धसो मदु इन्द्राय मेध्यातिथे ।

यः संमिश्लो हयोर्यः सुते सचा वज्री रथो हिरण्ययः ॥ ४ ॥

4. *Pāhi gāyāndhaso mada indrāya medhyātithē. Yaḥ saṁmiślo haryoryaḥ sute sacā vajrī ratho hiranyayaḥ.*

O man, you are a visitor and respectable guest on this earth of a golden order of beauty, prosperity and culture. Observe the rules of this order, advance the beauty and prosperity of it, and in the pleasure and ecstasy of its plenty of soma hospitality, sing and celebrate the glory of Indra, lord ruler of vision and action united, commander of the nation's forces, dynamic and creative, friendly and cooperative, wielder of the thunderbolt of justice and retribution, burden

bearer and pilot of the golden chariot of humanity.

यः सुषव्यः सुदक्षिण इनो यः सुक्रतुर्गृणे ।

य आकरः सहस्रा यः शतामघ इन्द्रो यः पृर्भिदरितः ॥ ५ ॥

5. *Yah suṣavyah sudakṣiṇa ino yah sukraturgr̥ṇe. Ya ākaraḥ sahasrā yah śatāmagha indro yah pūrbhidāritah.*

I sing and celebrate the glory of Indra who is generous with both hands right and left, magnificent, holy in action, treasure home of a thousandfold riches, who commands a hundredfold power, honour and excellence and who breaks down the strongholds of evil, darkness and suffering. Indeed he is glorious and adorable.

यो धृषितो योऽवृतो यो अस्ति श्मश्रुषु श्रितः ।

विभूतद्युमृश्च्यवनः पुरुष्टुतः क्रत्वा गौरिव शाकिनः ॥ ६ ॥

6. *Yo dhr̥ṣito yo'vr̥to yo asti śmaśruṣu śritah. Vibhūtadyumnaścyavanaḥ puruṣṭutaḥ krtvā gauriva śākinah.*

I celebrate the glory of Indra who is bold and resolute, unbounded irresistible, wears the marks of manly vigour, commands honour and excellence, is an inspirer, mover and shaker, universally respected for his acts of piety, and who for the men of mighty dynamism is generous as earth, gracious as holy speech and loving as mother cow.

क ईं वेद सुते सचा पिबन्तं कद्वयो दधे ।

अयं यः पुरो विभिनत्योर्जसा मन्दानः शिष्यन्धसः ॥ ७ ॥

7. *Ka īm veda sute sacā pibantam kad vayo dadhe.
Ayam yah puro bibhinattyojasā mandānaḥ
śipryandhasaḥ.*

Who would for certain know Indra in this created world of beauty and glory, how much power and force he wields while he rules and sustains it, Indra who wears the helmet and breaks down the strongholds of negativities with his lustrous might, the lord who shares and enjoys the soma of his own creation?

दाना मृगो न वारुणः पुरुत्रा चरथं दधे ।

नकिष्ट्वा नि यमदा सुते गमो महौश्चरस्योजसा ॥ ८ ॥

8. *Dānā mṛgo na vāraṇaḥ purutrā caratham dadhe.
Nakiṣtvā ni yamadā sute gamo mahāñścara-
syojasā.*

Indra is generously giving, preventive, counter-active and invincible like a lion, and holds and rules the world of immense variety in motion. O lord of grandeur and majesty, as you move around everywhere by your might and lustre, pray come, bless our yajna and taste the soma of our creation. No one can restrain you, no one counter your will.

य उग्रः सन्ननिष्टृतः स्थिरो रणाय संस्कृतः ।

यदि स्तोतुर्मधवा शृणवद्भवं नेन्द्रो योषत्या गमत् ॥ ९ ॥

9. *Ya ugraḥ sann-anīṣṭṛtaḥ sthīro raṇāya saṁskṛtaḥ.
Yadi stotur-maghavā śṛṇavaddha-vam nendro
yoṣatyā gamat.*

Indra who is blazing strong, uncountered and irresistible, constant and unshakable, is ever in perfect harness for the human's battle of existence, and if he

hears the call of the celebrant, the lord of might and majesty never forsakes him, he comes, he saves, he blesses.

स॒त्यमि॒त्था वृ॒षेद॑सि॒ वृष॑जूति॒र्नोऽ वृ॒तः ।

वृ॒षा ह्यु॒ग्र शृ॒ण्विषे॑ प॒राव॑ति॒ वृषो॑ अ॒र्वाव॑ति॒ श्रु॒तः ॥ १० ॥

10. *Satyamitthā vṛṣedasi vṛṣajūtir-no'vṛtaḥ. Vṛṣā hyugra śṛṇviṣe parāvati vṛṣo arvāvati śrutaḥ.*

True it is thus you are virile and generous yourself and an inspiration and driving force for the virile and the brave, unbound, uncountered, brave and illustrious, harbinger of the showers of peace and joy and known as omnificent and sublime all over the world far and near.

वृ॒षण॑स्ते अ॒भीश॑वो॒ वृषा॑ क॒शा हि॒र॒ण्ययी॑ ।

वृ॒षा रथो॑ म॒घव॑न्वृ॒षणा॑ ह॒री वृ॒षा त्वं श॑त॒क्रतो॑ ॥ ११ ॥

11. *Vṛṣaṇaste abhīśavo vṛṣā kaśā hiraṇyayī. Vṛṣā ratho maghavan vṛṣaṇā harī vṛṣā tvam śatakrato.*

Indra, lord of the power, wealth and glory of the universe, agent of infinite acts of creation in the world of existence, strong and golden are the reins of your cosmic chariot, golden is the goad that maintains and controls the speed of its motion, strong and laden with riches is your chariot, strong and virile the motive powers, and you yourself are all potent and generous.

(This mantra may be interpreted as a description of the human soul in its own individual sphere provided that it is self-controlled and free from external forces which bind it in the fetters of worldly interests of a selfish and transitory nature.)

वृषा सोता सुनोतु ते वृषन्नृजीषिन्ना भर ।

वृषा दधन्वे वृषणं नदीष्वा तुभ्यं स्थातर्हरीणाम् ॥ १२ ॥

12. *Vṛṣā sotā sunotu te vṛṣann-rjīṣinnā bhara. Vṛṣā dadhanve vṛṣaṇaṁ nadīṣvā tubhyaṁ sthātarharīṇām.*

O lord of omnipotence and omnificence, may the brave and generous yajaka prepare the soma juice of devotion for you. O lord of the law of truth and lover of the rules of rectitude, bring us the showers of peace and prosperity in rectitude. O lord controller and keeper of world forces in order, the generous yajaka receives the showers of your blessings and holds them in trust actively in the streams of existence for yajnic offers to your honour for your service.

एन्द्र याहि पीतये मधु शविष्ठ सोम्यम् ।

नायमच्छा मघवा शृणवद्गिरो ब्रह्मोक्था च सुक्रतुः ॥ १३ ॥

13. *Endra yāhi pītaye madhu śaviṣṭha somyam. Nāyamacchā maghavā śṛṇavad giro brahmokthā ca sukratuḥ.*

Indra, lord most potent, come to taste the honey sweets of soma. Unless you come and bless with grace, this man of power and earthly honour, though devoted to good actions, would not well listen otherwise to songs of devotion and the voice of Veda.

वहन्तु त्वा रथेष्ठामा हरयो रथयुजः ।

तिरश्चिदुर्य सर्वनानि वृत्रहन्नन्येषां या शतक्रतो ॥ १४ ॥

14. *Vahantu tvā ratheṣṭhāmā harayo rathayujah. Tiraściduryaṁ savaṇāni vṛtrahann-anyeṣāṁ yā śatakrato.*

May the motive forces which power and drive your chariot, we pray, bring you hither, O lord of infinite acts of grace, destroyer of evil and dispeller of darkness, past the acts and voices of others without faith in divinity and prayer.

अस्माकमद्यान्तमं स्तोमं धिष्व महामह ।

अस्माकं ते सर्वना सन्तु शन्तमा मदाय द्युक्ष सोमपा ॥ १५ ॥

15. *Asmākamadyāntamaṁ stomam dhiṣva mahā-maha. Asmākaṁ te savanā santu śāntamā madāya dyukṣa somapāḥ.*

O lord of heavenly light, greatest of the great, lover and protector of the soma pleasure and grandeur of life, accept our most intimate prayer and praise today and grant that all our acts of homage in your honour and service be for the peace and dignity of the life we live.

नहि षस्तव नो मम शास्त्रे अन्यस्य रण्यति ।

यो अस्मान्वीर आनयत् ॥ १६ ॥

16. *Nahi ṣastava no mama śāstre anyasya raṇyati. Yo asmān vīra ānayat.*

The mighty one who has brought us under his order of law does not accept with delight your decree nor mine nor anyone else's.

(Indra, the soul, is the ruler and controller of the mind and senses. It is not ruled and controlled by the mind or the senses or anyone else.)

इन्द्रश्चिद्धा तदब्रवीत्त्रिया अशास्यं मनः ।

उतो अह क्रतुं रघुम् ॥ १७ ॥

17. *Indraścid ghā tadabravīt striyā aśāsyam manah.
Uto aha kṛatūṁ raghum.*

If Indra, the husband, were to say: “The mind of woman is not controllable” and, also, “that her thought and intellect too is inferior”, (then it is less than half the truth).

ससीं चिद्धा मदच्युता मिथुना वहतो रथम् ।
एवेद्धूर्वृष्णा उत्तरा ॥ १८ ॥

18. *Saptī cidgha madacyutā mithunā vahato ratham.
Eved dhūrvṛṣṇa uttarā.*

If the two ardent horses of Indra's chariot together draw the burden of the home-state, then the shaft of the chariot is better and stronger.

अधः पश्यस्व मोपरि सन्तरां पादकौ हर ।
मा ते कशप्लुकौ दृशन्तस्त्री हि ब्रह्मा बभूविथ ॥ १९ ॥

19. *Adhaḥ paśyasva mopari saṁtarām pādakau hara.
Mā te kaśaplakau dṛśantstrī hi brahmā babhū-
vitha.*

O man, O woman: Keep your eyes down on the earth, not up on the sky. Walk on with both the feet together (as the two wheels and the two horses draw the chariot together), Let your lower feet be not bare and exposed (cover them). Let woman be the high priest of the home yajna.

(The last three mantras describe the home-state of the social order. The husband and the wife together run the home. The husband is, or may be, the greater burden bearer, still the wife is the chief home

minister, and the husband ought to realise this in love, in courtesy, in chivalry, or at least in practical wisdom. Arrogance, pride, anger, passion, all this on either's part must be subjected to reason and respectful cooperation with mutual recognition.)

Mandala 8/Sukta 34

*Indra Devata, Nipatithi Kanva (1-15) and Sahasram
Vasurochisha Angirasa (16-18) Rshis*

एन्द्र॑ याहि॒ हरि॑भिरुप॒ कण्व॑स्य सुष्टुतिम् ।
दिवो॑ अ॒मुष्य॒ शास॑तो दिवं य॒य दि॑वावसो ॥ १ ॥

1. *Endra yāhi haribhirupa kaṇvasya suṣṭutim. Divo amuṣya śāsato divaṁ yaya divāvaso.*

Indra, ruler of the world, come with all your powers and perceptions to the sage's adoration and instruction, and from the light and exhortation of the elevating sage, O seeker of enlightenment, go and rise to the heights of divinity.

आ त्वा॑ ग्रा॒वा वद॑न्नि॒ह सो॒मी घो॑षेण यच्छतु ।
दिवो॑ अ॒मुष्य॒ शास॑तो दिवं य॒य दि॑वावसो ॥ २ ॥

2. *Ā tvā grāvā vadanniha somī ghoṣeṇa yacchatu. Divo amuṣya śāsato divaṁ yaya divāvaso.*

The maker of soma, creator of the joy of a new life, would welcome you here with a loud proclamation and exalt you with the voice of thunder, and from the light and power of the sage's revelation, O lover of light, go and rise to your own essential heaven of freedom.

अत्रा॑ वि ने॒मिरे॑षामु॒रां न धू॑नुते वृ॒कः ।
दिवो॑ अ॒मुष्य॒ शास॑तो दिवं य॒य दि॑वावसो ॥ ३ ॥

3. *Atrā vi nemir-eṣām-urām na dhūnute vṛkaḥ.
Divo amuṣya śāsato divaṁ yaya divāvaso.*

Here the very edge and foundation of these sages of knowledge and wisdom would shake you and reveal you to yourself as thunder shakes the earth and lightning lights it up all over. And then from the light and thunder of these commanders you would rise, liberated, to your own heights of heaven, O lover and ruler of the light of day.

आ त्वा कण्वो इहावसे हवन्ते वाजसातये ।

दिवो अमुष्य शासतो दिवं यय दिवावसो ॥ ४ ॥

4. *Ā tva kaṇvā ihāvase havante vājasātaye.
Divo amuṣya śāsato divaṁ yaya divāvaso.*

The sages call you here for the art and science of defence and protection and for the victories of peace and progress. And from the light and wisdom of the enlightening sages, O lover and ruler of the light of day, rise to the light and heaven of your own imagination.

दधामि ते सुतानां वृष्णे न पूर्वपाय्यम् ।

दिवो अमुष्य शासतो दिवं यय दिवावसो ॥ ५ ॥

5. *Dadhāmi te sutānām vṛṣṇe na pūrvapāyyam.
Divo amuṣya śāsato divaṁ yaya divāvaso.*

As the sun vests vapours of rain in the cloud of showers, so do I vest in you the first, original and eternal knowledge, protected, protective and enjoyable, of the prime order distilled by sages from experience and vision. Then from the light of this knowledge of the sages of universal law and command, O lover of light, rise to the heaven of light on earth.

स्मत्पु॒रन्धि॒र्न आ ग॒हि वि॒श्वतो॑धी॒र्न ऊ॒तये॑ ।

दि॒वो अ॒मुष्य॑ शा॒सतो॑ दि॒वं य॒य दि॒वाव॑सो ॥ ६ ॥

6. *Smatpurandirna ā gahi viśvato dhīrna ūtaye.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

Indra, enlightened with the thought and wisdom of universal order, equipped with the power and competence of a ruler of cities, come and take over the reins of government for our protection and advancement, and from the light and wisdom of the sages of vision and command, O lover and giver of a rule of peace and enlightenment, rise to the light and heaven of your imagination.

आ नो॑ या॒हि म॒हेम॑ते स॒हस्रो॑ते श॒ताम॑घ ।

दि॒वो अ॒मुष्य॑ शा॒सतो॑ दि॒वं य॒य दि॒वाव॑सो ॥ ७ ॥

7. *Ā no yāhi mahemate sahasrote śatāmagha.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

Come to us Indra, lord wise and great, commander of a thousand forces of protection and progress, ruler of a hundredfold wealth and power of the world, and from the light of the ruling master of this world of knowledge and wisdom, O lover of the light of heaven, rise to the supreme light of existence.

आ त्वा॑ हो॒ता म॒नुर्हि॑तो दे॒वत्रा॑ व॒क्षदी॑ड्यः ।

दि॒वो अ॒मुष्य॑ शा॒सतो॑ दि॒वं य॒य दि॒वाव॑सो ॥ ८ ॥

8. *Ā tvā hotā manurhito devatrā vakṣadīḍyaḥ.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

The host yajaka, yajamana, well wisher of humanity, respectable among the noble and generous,

worthy of reverence, invites, exhorts and exalts you. Come, and from the light of the world of rule and order here, O lover of light and wisdom in peace, rise to the heights of heaven.

आ त्वा मद्च्युता हरीं श्येनं पक्षेव वक्षतः ।

दिवो अमुष्य शासतो दिवं यय दिवावसो ॥ ९ ॥

9. *Ā tvā madacyutā harī śyenam pakṣeva vakṣataḥ.
Divo amuṣya śāsato divaṁ yaya divāvaso.*

And may the mighty transportive powers stronger than all obstructive forces of pride and arrogance, transport you here to us like the powerful wings of the eagle flying the king of birds to his destination, and may you, from the light and power of this world of rule and order, O lover of light and peace, rise to the light and peace of heaven.

आ याह्यर्य आ परि स्वाहा सोमस्य पीतये ।

दिवो अमुष्य शासतो दिवं यय दिवावसो ॥ १० ॥

10. *Ā yāhyarya ā pari svāhā somasya pītaye.
Divo amuṣya śāsato divaṁ yaya divāvaso.*

O lord ruler of the world, come to us to join the soma celebration of this social order offered with sincerity of thought and word in action, and from the light and joy of this world of rule and order, O lover of light and peace, rise to the light and peace of heaven.

आ नो याह्युपश्रुत्युक्थेषु रणया इह ।

दिवो अमुष्य शासतो दिवं यय दिवावसो ॥ ११ ॥

11. *Ā no yāhyupaśrutyuktheṣu raṇayā iha.
Divo amuṣya śāsato divaṁ yaya divāvaso.*

Come close to us, listen to our songs of adoration of divinity, and enjoy the holy celebrations, and from the light and joy of the earthly world of rule and order, O lover of the light of divinity, rise to the light of heavenly peace and freedom.

सरूपैरा सु नो गहि संभृतैः संभृताश्वः ।

दिवो अमुष्य शासतो दिवं यय दिवावसो ॥ १२ ॥

12. *Sarūpairā su no gahi sambhṛtaiḥ sambh-ṛtāśvaḥ.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

Vested with the fullness of a dynamic personality with sensitive perceptions, conceptions and apprehensions, come to us with colleagues and companions of equal calibre and take over the reins of leadership, and from the light and wisdom of the earthly order, O lover of light and heaven, rise to the heavenly light of love and benediction.

आ याहि पर्वतेभ्यः समुद्रस्याधि विष्टपः ।

दिवो अमुष्य शासतो दिवं यय दिवावसो ॥ १३ ॥

13. *Ā yāhi parvatebhyaḥ samudrasyādhi viṣṭapaḥ.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

Come from the mountains and the clouds, come over the seas and hasten from the farthest regions of the globe, rule, and from the light of this order of rule, O lover of light and giver of peace and settlement, rise to the light of heaven.

आ नो गव्यान्यश्व्या सहस्रा शूर ददृहि ।

दिवो अमुष्य शासतो दिवं यय दिवावसो ॥ १४ ॥

14. *Ā no gavyānyaśvyā sahasrā śūra dardṛhi.
Divo amuṣya śāsato divaṁ yaya divāvaso.*

Give us a thousand riches of lands and cows, culture and enlightenment, O brave ruler, give us and develop communications and transport, and from the light and rule of this earthly order, O lover of heavenly light, rise to the light of heaven and eternal joy.

आ नः सहस्रशो भराज्युतानि शतानि च ।

दिवो अमुष्य शासतो दिवं यय दिवावसो ॥ १५ ॥

15. *Ā naḥ sahasraśo bharā'yutāni śatāni ca.
Divo amuṣya śāsato divaṁ yaya divāvaso.*

Bring us, give us, riches, powers and excellences in hundreds, thousands and lacs, even more, unbounded all, and from the light and culture of this order of earthly rule, O lover of peace and light of heaven, rise to heavenly light and eternal joy.

आ यदिन्द्रश्च दद्वहे सहस्रं वसुरोचिषः ।

ओजिष्ठमश्व्यं पशुम् ॥ १६ ॥

16. *Ā yadindraśca dadvahe sahasraṁ vasurociṣaḥ.
Ojīṣṭham-aśvyam paśum.*

Let us all, and Indra too, lovers of peace, wealth, honour, power and excellence, win a thousandfold wealth of brilliant progress and advancement.

य ऋत्रा वातरंहसोऽरुषासौ रघुष्यदः ।

भ्राजन्ते सूर्याइव ॥ १७ ॥

17. *Ya ṛjṛā vātaramhaso 'ruṣāso raghusyadaḥ.
Bhrājante sūryā iva.*

Those who follow straight paths of truth and rectitude, advance vibrant like the winds, love brilliance without violence and move forward at the shortest wave length of speed, shine like stars.

पारावतस्य रातिषु द्रवच्चक्रेष्वाशुषु ।

तिष्ठं वनस्य मध्य आ ॥ १८ ॥

18. *Pārāvatasya rātiṣu dravaccakreṣvāśuṣu.*
Tiṣṭhaṁ vanasya madhya ā.

O lord of light and power, let me be established among the generous and profuse gifts of the farthest spaces, moving at the fastest in the dynamics of the whirling wheels of time, ultimately at peace somewhere at the centre of eternal truth, goodness and beauty of divinity.

Mandala 8/Sukta 35

Ashvinau Devate, Shyavashva Atreya Rshi

अग्निनेन्द्रेण वरुणेन विष्णुनाऽऽदित्यै रुद्रैर्वसुभिः सचा-
भुवा । सजोषसा उषसा सूर्येण च सोमं पिबतमश्विना ॥ १ ॥

1. *Agninendreṇa varuṇena viṣṇunā''dityai rudrair-vasubhiḥ sacābhuvā. Sajoṣasā uṣasā sūryeṇa ca somam pibatam-aśvinā.*

Ashvins, complementary powers and forces of nature and humanity working in circuit, associated with Agni, fire energy, Indra, electric energy, Varuna, water energy, Vishnu, solar energy, Adityas, seasonal energies, Rudras, pranic energies, and Vasus, earth energies, in union with the dawn and the sun, absorb, protect, promote and bring the soma joy of life for the benefit

of humanity.

विश्वाभिर्धीभिर्भुवनेन वाजिना दिवा पृथिव्याद्रिभिः
सचाभुवा । सजोषसा उषसा सूर्येण च सोमं पिबत-
मश्विना ॥ २ ॥

2. *Viśvābhir-dhībhir-bhuvanena vājinā divā
pṛthivyā-dribhiḥ sacābhuvā. Sajoṣasā uṣasā
sūryeṇa ca somam pibatamaśvinā.*

Mighty and dynamic Ashvins, complementary powers of humanity, associated with the twin forces of attraction and repulsion of nature and the world, the regions of light in space, the earth, clouds and mountains, and united with the sun and dawn, receive, protect, promote and bring the soma energy and joy for the benefit of humanity.

विश्वैर्देवैस्त्रिभिरेकादशैरिहाऽद्धिर्मरुद्धिर्भृगुभिः सचाभुवा ।
सजोषसा उषसा सूर्येण च सोमं पिबतमश्विना ॥ ३ ॥

3. *Viśvair-devais-tribhir-ekādaśair-ihā'dbhirma-
rudbhir-bhṛgubhiḥ sacābhuvā. Sajoṣasā uṣasā
sūryeṇa ca somam pibatam-aśvinā.*

Ashvins, associated with all the thirty three brilliant, plentiful and generous divine powers of nature and humanity, scientifically energised liquids, vibrant pilots and controlled winds, intellectuals and scientists who dispel the darkness and ignorance of society, and in union with the dawn of a new sun in life, receive, preserve, develop and bring the soma energy for the peace and joy of humanity here and now.

जुषेथां यज्ञं बोधतं हवस्य मे विश्वेह देवौ सवनाव गच्छतम् ।
सजोषसा उषसा सूर्येण चेषं नो वोळ्हमश्विना ॥ ४ ॥

4. *Juṣethāṁ yajñam bodhatam havasya me viśveha devau savanāva gacchatam. Sajoṣasā uṣasā sūryeṇa ceṣam no volham-aśvinā.*

Divine Ashvins, twin harbingers of nature and humanity, listen to our call, know our purpose, come and join all our sessions of yajnic creation and, equally in tune with the soothing glory of the dawn and blazing intensity of the sun, bring us food and energy here and now.

स्तोमं जुषेथां युवशेव कन्यनां विश्वेह देवौ सवनाव
गच्छतम् । सजोषसा उषसा सूर्येण चेषं नो वोळ्हम-
श्विना ॥ ५ ॥

5. *Stomam juṣethām yuvaśeva kanyanām viśveha devau savanāva gacchatam. Sajoṣasā uṣasā sūryeṇa ceṣam no volham-aśvinā.*

Divine Ashvins, twin complementarities of nature and humanity, generous brilliancies, listen and cherish our song of adoration as youthful lovers listen to a lovely brilliant maiden's, come to our sessions, understand our purpose, and united with the dawn and the sun, transmit to us food and energy in plenty here and now.

गिरो जुषेथामध्वरं जुषेथां विश्वेह देवौ सवनाव गच्छतम् ।
सजोषसा उषसा सूर्येण चेषं नो वोळ्हमश्विना ॥ ६ ॥

6. *Giro juṣethām-adhvaram juṣethām viśveha devau savanāva gacchatam. Sajoṣasā uṣasā sūryeṇa ceṣam no volham-aśvinā.*

Divine Ashvins, listen to our song and understand, join and cherish our yajnic project of non-

violent creation, come to all our sessions, O generous harbingers of food, energy and wealth and, united with the dawn and the sun, bring us plenty of food, energy and all round advancement to our heart's desire here and now.

ह॒रि॒द्र॒वे॒व॒ प॒त॒थो॒ व॒ने॒दु॒प॒ सो॒मं॒ सु॒तं॒ म॒हि॒षे॒वा॒व॒ ग॒च्छ॒थः ।

स॒जो॒ष॒सा॒ उ॒ष॒सा॒ सूर्ये॑ण॒ च॒ त्रि॒र्व॒ति॒र्यी॑तम॒श्वि॒ना ॥ ७ ॥

7. *Hāridraveva patatho vanedupa somam sutam mahiṣevāva gacchathaḥ. Sajoṣasā uṣasā sūryeṇa ca trir-vartir-yātam-aśvinā.*

Ashvins, you reach our yajna eagerly as a thirsty bird flies to water and, like a veteran scholar, you understand and recognise the nectar sweet soma that we have distilled from our yajnic project and you anticipate the future possibilities too. O divine twin powers of the circuitous energy of natural and social dynamics, in unison with the sun and dawn, come to our project thrice a day.

हं॒सा॒वि॒व॒ प॒त॒थो॒ अध्व॒गा॒वि॒व॒ सो॒मं॒ सु॒तं॒ म॒हि॒षे॒वा॒व॒ ग॒च्छ॒थः ।

स॒जो॒ष॒सा॒ उ॒ष॒सा॒ सूर्ये॑ण॒ च॒ त्रि॒र्व॒ति॒र्यी॑तम॒श्वि॒ना ॥ ८ ॥

8. *Haṁsāviva patatho adhvagāviva somam sutam mahiṣevāva gacchathaḥ. Sajoṣasā uṣasā sūryeṇa ca trir-vartir-yātam-aśvinā.*

Ashvins, just as two hansa birds fly to water and as two thirsty travellers rush for a drink, so do you two like veteran scholars fly to our soma results of yajnic projects, understand and assess the positives and negatives of merits and anticipate the possibilities. O twin divines, in unison with the sun and the dawn, come

thrice in the day and help us advance forward.

श्येनाविव पतथो हव्यदातये सोमं सुतं महिषेवाव गच्छथः ।
सृजोषसा उषसा सूर्येण च त्रिवृत्तिर्यीतमश्विना ॥ ९ ॥

9. *Śyenāviva patatho havyadātaye somam sutam mahiṣevāva gacchathah. Sajoṣasā uṣasā sūryeṇa ca trirvartiryātamaśvinā.*

Like falcons you fly carrying holy gifts to the generous yajaka. Like veteran scholars you fly to assess the merit of our soma distilled in yajnic experiments and to anticipate its future possibilities. O twin divines united with the sun and the dawn, come thrice in the day, visit our sessions and help us to advance.

पिबतं च तृष्णुतं चा च गच्छतं प्रजां च धत्तं द्रविणं च
धत्तम् । सृजोषसा उषसा सूर्येण चोर्जं नो धत्तमश्विना ॥ १० ॥

10. *Pibatam ca tṛṣṇutam cā ca gacchataṁ prajāṁ ca dhattam draviṇam ca dhattam. Sajoṣasā uṣasā sūryeṇa corjam no dhattam-aśvinā.*

Ashvins, come, drink the soma, satisfy yourselves about the taste and value of it. Go to the people and carry wealth, strength and power for them. O twin divines, come, bring us energy and advancement in unison with the sun and the dawn of a new day.

जयतं च प्र स्तुतं च प्र चावतं प्रजां च धत्तं द्रविणं च
धत्तम् । सृजोषसा उषसा सूर्येण चोर्जं नो धत्तमश्विना ॥ ११ ॥

11. *Jayataṁ ca pra stutam ca pra cāvataṁ prajāṁ ca dhattam draviṇam ca dhattam. Sajoṣasā uṣasā sūryeṇa corjam no dhattam-aśvinā.*

Win the victories of life, O divinities of the

nation's morning, thank and adore the Lord Supreme, protect the people, bear and bring wealth, strength and power for them and hold it too. O twin divines, come and bring us energy and advancement in unison with the sun and the dawn of a new day and hold on.

हतं च शत्रून्यततं च मित्रिणः प्रजां च धत्तं द्रविणं च
धत्तम् । सजोषसा उषसा सूर्येण चोर्जं नो धत्तमश्विना ॥ १२ ॥

12. *Hataṁ ca śatrūn yatataṁ ca mitriṇaḥ prajāṁ ca dhataṁ draviṇaṁ ca dhattam. Sajoṣasā uṣasā sūryeṇa corjaṁ no dhattam-aśvinā.*

Eliminate the adversaries, adversities and the negativities, exercise and advance the friendly forces with love for cooperation, sustain and maintain the people in a state of happiness, bear, bring and hold wealth and power with assets for the nation. O twin divines, come and bring us energy and advancement in unison with the sun and the dawn of a new day, hold on and relent not.

मित्रावरुणवन्ता उत धर्मवन्ता मरुत्वन्ता जरितुर्गच्छथो
हवम् । सजोषसा उषसा सूर्येण चाऽऽदित्यैर्यीतम-
श्विना ॥ १३ ॥

13. *Mitrāvaruṇavantā uta dharmavantā marutvantā jaritur-gacchatho havam. Sajoṣasā uṣasā sūryeṇa cā''dityair-yātam-aśvinā.*

Ashvins, complementary powers of the nation's social dynamics in balance for the march ahead, blest with Mitra, people of love and friendship, Varuna, distinguished people of judgement and discrimination, Maruts, vibrant youth and pilots of the nation, all

holding on to Dharma, duty in the law of universal truth, listen and rise to the call of the celebrant. O twin divines, come with the Adityas, the sun in progressive zodiacs, and in unison with the sun and the dawn of every new day.

अङ्गिरस्वन्ता उत विष्णुवन्ता मरुत्वन्ता जरितुर्गच्छथो
हवम् । सजोषसा उषसा सूर्येण चाऽऽदित्यैर्यीतम-
श्विना ॥ १४ ॥

14. *Angirasvantā uta viṣṇuvantā marutvantā jariturgacchatho havam. Sajoṣasā uṣasā sūryeṇa cā''dityair-yātam-aśvinā.*

Blest with Angirasas, continuous freshness of life breath and vital energy, Vishnu, omnipresent vision and power of divinity, Maruts, vibrant force and velocity of the winds, rise instantly to the call of the celebrant, Ashvins, and come with the Adityas in progression like the sun's in the zodiacs and in unison with the sun and the dawn at the rise of every new day.

ऋभुमन्ता वृषणा वाजवन्ता मरुत्वन्ता जरितुर्गच्छथो
हवम् । सजोषसा उषसा सूर्येण चाऽऽदित्यैर्यीतम-
श्विना ॥ १५ ॥

15. *Rbhumantā vṛṣaṇā vājavantā marutvantā jariturgacchatho havam. Sajoṣasā uṣasā sūryeṇa cā''dityair-yātam-aśvinā.*

Ashvins, generous divinities of humanity, blest with the Rbhus, engineers, technicians and craftsmen, Vajins, pioneers moving forward at top speed, Maruts, vibrant forces of defence and protection, rise to the call of the celebrant and go forward with the Adityas,

visionaries of the nation, children of mother earth, in unison with the sun and the dawn of every new day.

ब्रह्म जिन्वतमुत जिन्वतं धियो हतं रक्षांसि सेधतममीवाः ।
सजोषसा उषसा सूर्येण च सोमं सुन्वतो अश्विना ॥ १६ ॥

16. *Brahma jinvatamuta jinvatam dhiyo hataṁ rakṣāṁsi sedhatam-amīvāḥ. Sajoṣasā uṣasā sūryeṇa ca somam sunvato aśvinā.*

Animate and energise the visionaries of universal values, animate and energise the intellectuals, animate and energise the people in general, destroy the evil and destructive forces, fight out diseases and create the soma of good health and joy in unison with the sun and the dawn of every new day.

क्षत्रं जिन्वतमुत जिन्वतं नृहृतं रक्षांसि सेधतममीवाः ।
सजोषसा उषसा सूर्येण च सोमं सुन्वतो अश्विना ॥ १७ ॥

17. *Kṣatram jinvatamuta jinvatam nṛṇ hataṁ rakṣāṁsi sedhatam-amīvāḥ. Sajoṣasā uṣasā sūryeṇa ca somam sunvato aśvinā.*

Animate, energise and develop the defence and administrative forces, sustain and inspire the people in general whosoever they are, destroy the evil and the violent, eliminate ill-health and disease and in unison with the sun and the dawn of every new day create new soma of joy and life's excitement.

धेनूर्जिन्वतमुत जिन्वतं विशो हतं रक्षांसि सेधतममीवाः ।
सजोषसा उषसा सूर्येण च सोमं सुन्वतो अश्विना ॥ १८ ॥

18. *Dhenūrjinvatamuta jianatam viśo hataṁ rakṣāṁsi sedhatamamīvāḥ. Sajoṣasā uṣasā sūryeṇa ca somam sunvato aśvinā.*

Ashvins, complementary powers of the nation's development and progress, develop the animal wealth for milk, develop and energise the agricultural, industrial and commercial classes, destroy evil and the saboteurs, eliminate all negativities and, in unison with the sun and the rise of every new day, create and recreate the soma of new joy and enthusiasm for life.

अत्रैरिव शृणुतं पूर्व्यस्तुतिं श्यावाश्वस्य सुन्वतो मदच्युता ।
सजोषसा उषसा सूर्येण चाऽश्विना तिरोअह्नयम् ॥ १९ ॥

19. *Atreriva śṛṇutam pūrvyastutiṁ śyāvāśvasya sunvato madacyutā. Sajoṣasā uṣasā sūryeṇa cā 'śvinā tiroahnyam.*

Ashvins, who humble the arrogance of the proud, just as you listen to the universal adorations of the sage of threefold freedom of body, mind and soul, so pray listen to the appeal and adorations of the scholar of solar energy, and, in unison with the sun and the dawn of every new day, provide for the people's security for the night at the close of the day, and thus create another new joy for the people.

सर्गाँ इव सृजतं सुष्टुतीरुप श्यावाश्वस्य सुन्वतो मदच्युता ।
सजोषसा उषसा सूर्येण चाऽश्विना तिरोअह्नयम् ॥ २० ॥

20. *Sargāṇ iva sṛjataṁ suṣṭutīrupa śyāvāśvasya sunvato madacyutā. Sajoṣasā uṣasā sūryeṇa cā 'śvinā tiro-ahnyam.*

Ashvins, breakers of pride and arrogance, listen to the prayer and exhortation of the scholar of solar rays who creates something new toward the improvement of life and, in unison with the sun and the dawn, support

and augment his invention like a new creation completed the day before.

र॒श्मी॑रिव॒ यच्छ॑तमध्व॒राँ उप॑ श्या॒वाश्व॑स्य सु॒न्वतो॑ म॒द-
च्यु॑ता । स॒जोष॑सा उ॒षसा॒ सूर्ये॑ण॒ चाऽश्वि॑ना ति॒रोअ-
ह्य॑म् ॥ २१ ॥

21. *Raśmīñriva yacchatamadhvarāñ upa śyāvāśvasya sunvato madacyutā. Sajoṣasā uṣasā sūryeṇa cā'śvinā tiro-ahnyam.*

Ashvins who shatter the pride and arrogance of evil forces, take over the yajnic programmes of the scholar of solar science and promote them like radiations of the sun and steer them by controls in unison with the sun and the dawn to advance them further than the last stage completed till the last day.

अ॒र्वाग्र॑थं नि यच्छ॑तं पिब॑तं सो॒म्यं मधु॑ । आ या॑तमश्वि॒ना
ग॑तमव॒स्युर्वी॑म॒हं हु॒वे ध॒त्तं रत्ना॑नि दा॒शुषे॑ ॥ २२ ॥

22. *Arvāg ratham ni yacchataṁ pibataṁ somyaṁ madhu. Ā yātam-aśvinā gatam-avasyur-vāmahaṁ huve dhattaṁ ratnāni dāśuṣe.*

Ashvins, divine twin powers of the social order, direct the chariot hitherward, drink the honey sweets of soma distilled by us. Come, go round and come again. Praying for protection and support for advancement, I call upon you: Come and bring the jewel gifts of life for the generous yajaka.

नु॒मोवा॑के प्र॒स्थिते॑ अ॒ध्वरे॑ न॒रा वि॒वक्ष॑णस्य पी॒तये॑ । आ
या॑तमश्वि॒ना ग॑तमव॒स्युर्वी॑म॒हं हु॒वे ध॒त्तं रत्ना॑नि दा॒शुषे॑ ॥ २३ ॥

23. *Namovāke prasthite adhware narā vivakṣaṇasya pītaye. Ā yātamaśvinā gatam-avasyur-vāmahaṁ huve dhattaṁ ratnāni dāśuṣe.*

Ashvins, complementary leading powers of humanity, the yajna of love and non-violence with words of reverence and homage is begun, the soma is refreshing and overflowing, pray come to drink the soma and join the celebration. Come and come again. Praying for protection and promotion, I call upon you to come and bless the generous yajaka with the jewels of life.

स्वाहाकृतस्य तृम्पतं सुतस्य देवावन्धसः । आ यातमश्विना
गतमवस्युर्वीमहं हुवे धत्तं रत्नानि दाशुषे ॥ २४ ॥

24. *Svāhākṛtasya tṛmpataṁ sutasya-devāvan-dhasaḥ. Ā yātam-aśvinā gatam-avasyur-vāmahaṁ huve dhattaṁ ratnāni dāśuṣe.*

Ashvins, twin and complementary divinities of nature and humanity, come, drink of the soma offered with selfless homage and reverence to your satisfaction. Praying for protection and promotion I call upon you to come and bless the generous yajaka with the jewels of life.

Mandala 8/Sukta 36

Indra Devata, Shyavashva Atreya Rshi

अवितासि सुन्वतो वृक्तबर्हिषः पिबा सोमं मदाय कं
शतक्रतो । यं ते भगमधारयन्विश्वाः सेहानः पृतना उरु
ज्रयः समप्सुजिन्मरुत्वौ इन्द्र सत्पते ॥ १ ॥

1. *Avitāsi sunvato vṛktabarhiṣaḥ pibā somaṁ madāya kaṁ śatakrato. Yaṁ te bhāgam-adhā-
rayan viśvāḥ sehānaḥ pṛtanā urujrayaḥ samap-
sujin-marutvāṅ indra saptate.*

Indra, omnipotent lord of existence, omnipresent in wide wide space, commanding over cosmic waters and winds, winner of all the universal battles of evolution and doer of a hundred acts of divinity, you are the ultimate protector of the maker of soma, the devotee on the vedi waiting for the emergence of divine consciousness. O lord, arise in the heart and drink the soma of his devotion to your satisfaction, most exhilarating and reserved for you.

प्राव॑ स्तो॒तारं॑ म॒घव॑न्न॒व त्वां पि॒ब। सोमं॑ म॒दाय॑ कं श॒तक्र॑तो ।
यं ते॑ भ॒गम॑धा॒रय॑न्वि॒श्वः से॒हानः॑ पृ॒तना॑ उ॒रु ज॒यः स॒मप्सु॑-
जिन्म॑रु॒त्वाँ इन्द्र॑ स॒त्पते॑ ॥ २ ॥

2. *Prāva stotāraṁ maghavannava tvāṁ pibā somam madāya kaṁ śatakrato. Yaṁ te bhāgam-adhārayan viśvāḥ sehānaḥ pṛtanā uru jrayaḥ samap-sujin-marutvāñ indra satpate.*

Indra, lord of the wealth and power, honour and excellence of the world of existence, pray save the celebrant, he is the protector too of your presence in the heart. Arise in the consciousness and drink the exhilarating soma of his devotion, the share he has reserved for you, O doer of a hundred acts of grace. You are the ultimate winner of all the battles of existential evolution, lord of wide space, commander of cosmic waters and winds, sole lord and master ruler of the world of reality.

ऊ॒र्जा दे॒वाँ अ॒व॒स्यो॒जसा॑ त्वां पि॒ब। सोमं॑ म॒दाय॑ कं श॒तक्र॑तो ।
यं ते॑ भ॒गम॑धा॒रय॑न्वि॒श्वः से॒हानः॑ पृ॒तना॑ उ॒रु ज॒यः स॒मप्सु॑-
जिन्म॑रु॒त्वाँ इन्द्र॑ स॒त्पते॑ ॥ ३ ॥

3. *Ūrjā devāṃ avasyojasā tvāṃ pibā somam madāya kam śatakrato. Yam te bhāgam-adhārayan viśvāḥ sehānaḥ pṛtanā urujrayaḥ samapsujin-marutvāṃ indra satptate.*

Indra, you protect the divine forces of existence and vest them with energy, lustre and grandeur, and thereby they reflect your presence and protect you for our perception therein. O lord, rejoice with them in the divine presence in nature and humanity and, through their ecstasy, drink the exhilarating soma of divine celebration, the share they have reserved for you in devotion, lord and doer of a hundred acts of majesty. You are the ultimate conqueror in all battles of existence, omnipresent in wide space, rolling in cosmic waters, blowing in wind shears and solely presiding over the worlds of reality.

ज॒नि॒ता दि॒वो ज॒नि॒ता पृ॒थि॒व्याः पि॒बा॒ सोमं॒ मदा॒य कं॒
श॒तक्र॒तो । यं ते॑ भ॒गम॒धारय॑न्वि॒श्वाः से॒हानः॑ पृ॒तना॑ उ॒रु
ज्र॒यः स॒मप्सु॑जिन्म॒रुत्व॑ँ इन्द्र स॒त्पते॑ ॥ ४ ॥

4. *Janitā divo janitā prthivyāḥ pibā somam madāya kam śatakrato. Yam te bhāgam-adhārayan viśvāḥ sehānaḥ pṛtanā urujrayaḥ samapsujin-marutvāṃ indra satptate.*

Indra, lord omnipotent, you are the generator of the regions of light and happiness. You are the generator of the earth. O lord of a hundred great acts of creation, accept, enjoy and protect the exhilarating portion of devotion and ecstasy of the celebrants which they have dedicated to you, and let the ecstasy move their hearts too to your satisfaction. You are the

conqueror in all battles of the world between good and evil forces. You are the immanent presence in the expansive space and beyond. You are the life and energy in cosmic waters and in the mighty storms of winds, O lord of truth and justice and master saviour of the good and holy people.

ज॒नि॒ताश्वा॑नां ज॒नि॒ता ग॒वा॒मसि॑ पि॒बा॒ सोमं॑ म॒दा॒य॒ कं
श॑त॒क्र॒तो । यं ते॑ भ॒ग॒म॒धा॒र॒य॒न्वि॒श्वाः॑ से॒ह॒नः॑ पृ॒त॒ना उ॒रु
ज्र॒यः॑ स॒म॒प्सु॒जिन्म॑रु॒त्वाँ इन्द्र॑ स॒त्प॒ते ॥ ५ ॥

5. *Janitāśvānām janitā gavāmasi pibā somam madāya kaṁ śatakrato. Yaṁ te bhāgamadhārayan viśvāḥ sehānaḥ pṛtanā urujrayaḥ samapsujin-marutvāṇ indra satptate.*

You are the generator of the horses. You are the generator of cows. O lord of a hundred acts of divinity, accept the soma of the ecstasy of your creations who celebrate the joy of their being to the extent that they reflect your kindness and grace in their love of life. You are the conqueror in all world's struggles for existence and survival, immanent in expansive spaces and beyond, the life of cosmic waters and the breath of mighty winds, lord of truth and reality of existence.

अ॒त्री॒णां॑ स्तो॒म॒म॒द्रि॒वो म॒ह॒स्कृ॒धि॒ पि॒बा॒ सोमं॑ म॒दा॒य॒ कं
श॑त॒क्र॒तो । यं ते॑ भ॒ग॒म॒धा॒र॒य॒न्वि॒श्वाः॑ से॒ह॒नः॑ पृ॒त॒ना उ॒रु
ज्र॒यः॑ स॒म॒प्सु॒जिन्म॑रु॒त्वाँ इन्द्र॑ स॒त्प॒ते ॥ ६ ॥

6. *Atrīṇām stomamadrivo mahaskṛdhi pibā somam madāya kaṁ śatakrato. Yaṁ te bhāgamadhārayan viśvāḥ sehānaḥ pṛtanā urujrayaḥ samapsujin-marutvāṇ indra satptate.*

Indra, lord generator of the suns, breaker of clouds and mover of mountains, wielding the thunderbolt of justice and retribution, accept and exalt the happy sage's song of adoration, enjoy the exhilarating soma of devotion to the last note of the song and bless them, O lord of a hundred acts of love and kindness, to the utmost extent of their capacity. You are the victor in all the battles of existence, lord immanent in and transcendent beyond the expansive space, rolling in cosmic waters and blowing in tempestuous winds, O lord of the truth of existence and saviour of noble humanity.

श्या॒वा॒श्व॒स्य सु॒व॒तस्तथा॑ शृ॒णु यथा॑शृ॒णो॒र॒त्रेः क॒र्मा॒णि
कृ॒ण्व॒तः । प्र॒ त्र॒स॒द॒स्यु॒मा॒वि॒थ त्वमे॒क इ॒न्द्रा॒ह्य इ॒न्द्र ब्र॒ह्मा॒णि
व॒र्धय॑न् ॥ ७ ॥

7. *Śyāvāśvasya sunvatastathā śṛṇu yathāśṛṇor-atreḥ
karmāṇi kṛṇvataḥ. Pra trasadasyumāvitha
tvameka innṛṣāhya indra brahmāṇi vardhayan.*

Indra, mighty lord of humanity, listen to the prayer of the sage creator of soma and his songs of ecstasy created with a disciplined mind and sense as well as with disciplined will and imagination, just as you listen to the songs of the sage of threefold freedom doing acts of service to humanity and divinity. You protect the sage fighter against evil, tyranny and exploitation all by yourself in the battles of humanity, thereby exalting the songs and actions in honour of divinity. Won't you listen to me?

Mandala 8/Sukta 37*Indra Devata, Shyavashva Atreya Rshi*

प्रेदं ब्रह्म वृत्रतूर्येष्वविथ प्र सुन्वतः शचीपत इन्द्र
 विश्वाभिरूतिभिः । माध्यन्दिनस्य सर्वनस्य वृत्रहन्नेद्य
 पिबा सोमस्य वज्रिवः ॥ १ ॥

1. *Predaṁ brahma vṛtratūryeṣvāvitha pra sunvataḥ
 śacīpata indra viśvābhirūtibhiḥ. Mādhyandinasya
 savanasya vṛtrahannanedyā pibā somasya
 vajrivah.*

Indra, lord of song and acts of bravery, saviour of poets and warriors in the battles against darkness and evil within the personality and without in the objective world, with all your modes and methods of protection and promotion, protect and exalt this holy song and the creator of the song and soma for the betterment of life. O lord of the thunderbolt, destroyer of the demon of darkness, evil and suffering, impeccable beyond reproach, come, join us and taste the joy of creative soma of the mid-day session of our yajnic action.

सेहान उग्र पृतना अभि द्रुहः शचीपत इन्द्र विश्वाभि-
 रूतिभिः । माध्यन्दिनस्य सर्वनस्य वृत्रहन्नेद्य पिबा सोमस्य
 वज्रिवः ॥ २ ॥

2. *Sehāna ugra pṛtanā abhi druhaḥ śacīpata indra
 viśvābhirūtibhiḥ. Mādhyandinasya savanasya
 vṛtrahannanedyā pibā somasya vajrivah.*

Indra, lord of blazing might and glory of word and action, challenger of the forces of jealousy and enmity, wielder of the thunderbolt of justice and

punishment, destroyer of the demon of darkness and evil, want and suffering, adorable beyond reproach, come with all your modes and means of protection and promotion and taste the soma of our mid-day height of yajnic action.

एक॒राळ॒स्य भुव॑नस्य राज॒सि श॒चीप॑त॒ इन्द्र॒ विश्वा॑भि-
रू॒तिभिः॑ । मा॒ध्य॑न्दिनस्य॒ सर्व॑नस्य वृ॒त्रह॑न्ननेद्य॒ पिबा॒ सोम॑स्य
वज्रि॒वः ॥ ३ ॥

3. *Ekarāḷasya bhuvanasya rājasi śacīpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vṛtrahannanedyā pibā somasya vajrivah.*

Indra, lord of holy word and great action, with all your protections and promotions you shine and rule over the one earthly world of existence. O lord of the thunderbolt, destroyer of darkness and evil, adorable beyond criticism and calumny, come and taste the soma of our success at the mid-day session of our yajnic programme.

स॒स्थावा॑ना यवय॒सि त्वमे॑क॒ इच्छ॑चीप॒त॒ इन्द्र॒ विश्वा॑भि-
रू॒तिभिः॑ । मा॒ध्य॑न्दिनस्य॒ सर्व॑नस्य वृ॒त्रह॑न्ननेद्य॒ पिबा॒ सोम॑स्य
वज्रि॒वः ॥ ४ ॥

4. *Sasthāvānā yavayasi tvameka icchacīpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vṛtrahannanedyā pibā somasya vajrivah.*

Indra, ruler and master of tactics and power of governance, you balance, join or separate two equal parties from clashing all by yourself by your strength and protective and promotive policies. O lord of adamant power, decision and action, destroyer of

evil, darkness and demonic exploitation, adorable beyond criticism and calumny, come and taste the sweetness of our soma at the peak of our day's cooperative programme.

क्षेमस्य च प्रयुजश्च त्वमीशिषे शचीपत् इन्द्र विश्वाभि-
रूतिभिः । माध्यन्दिनस्य सर्वनस्य वृत्रहन्नेद्य पिबा सोमस्य
वज्रिवः ॥ ५ ॥

5. *Kṣemasya ca prayujaśca tvamīśiṣe śacīpata indra
viśvābhirūtibhiḥ. Mādhyandinasya savanasya
vr̥trahannanedyā pibā somasya vajrivaḥ.*

Indra, mighty ruler presiding over the nation, master of divine eloquence and decisive action, with all your safeguards, precautions and tactical actions you govern and promote our consolidated assets, investments and acquisitions safely and positively. O lord of thunderous power, implacable law and inevitable justice, O destroyer of evil, suffering and poverty, adorable beyond question and criticism, come and taste the pleasure and progress of our yajnic programme at the peak of the day's success.

क्षत्राय त्वमवसि न त्वमाविथ शचीपत् इन्द्र विश्वाभि-
रूतिभिः । माध्यन्दिनस्य सर्वनस्य वृत्रहन्नेद्य पिबा सोमस्य
वज्रिवः ॥ ६ ॥

6. *Kṣatrāya tvamavasi na tvamāvitha śacīpata indra
viśvābhirūtibhiḥ. Mādhyandinasya savanasya
vr̥trahannanedyā pibā somasya vajrivaḥ.*

Indra, lord of sacred word and irresistible action, with all your methods and policies of protection and progress you deploy your forces for the defence and

advancement of the nation, not for your own personal security. O lord of awesome power and justice, destroyer of demonic violence and exploitation, come and taste the pleasure of our soma of peace and progress at the peak of our day's achievement.

श्या॒वा॒श्वस्य॒ रेभ॑त॒स्तथा॑ शृ॒णु॒ यथा॑शृ॒णोर॒त्रेः क॑र्मा॒णि
कृ॒ण्व॒तः । प्र॒ त्र॒सद॑स्युमावि॒थ त्वमे॑क॒ इन्द्र॑षा॒ह्य इन्द्र॑ क्ष॒त्राणि॑
व॒र्धय॑न् ॥ ७ ॥

7. *Śyāvāśvasya rebhatastathā śṛṇu yathāś-ṛnoratreḥ
karmāṇi kṛṇvataḥ. Pra trasadas-yumāvitha
tvameka innṛṣāhya indra kṣatrāṇi vardhayan.*

Indra, ruler of the world, listen to the eulogies of the dynamic scholar and poet as you listen to the exhortations of the man of action and threefold freedom of body, mind and soul. O lord, you alone by yourself protect and exhort the hero who destroys ogres and saboteurs and exalts the defence powers in the national meets of leaders and pioneers among people.

Mandala 8/Sukta 38

Indra-Agni Devate, Shyavashva Atreya Rshi

य॒ज्ञस्य॒ हि स्थ॑ ऋ॒त्विजा॒ सस्नी॑ वा॒जेषु॒ कर्मा॑सु ।
इन्द्रा॑ग्नी॒ तस्य॑ बो॒धतम् ॥ १ ॥

1. *Yajñasya hi stha ṛtvijā sasnī vājeṣu karmasu.
Indrāgnī tasya bodhatam.*

Indra, wielder of power and justice, ruler of the nation, Agni, enlightened sage and scholar, high priest and leading authority on the values of the system of governance, be firmly joined together in the cleanest

programme of government in all decisions, actions and developmental plans and their completion for advancement, and know it well that this is the purpose of governance and the social order. You are two leading participants in this sacred yajna. Know this and abide in your position.

तोशासा रथ्यावाना वृत्रहणापराजिता ।

इन्द्राग्नी तस्य बोधतम् ॥ २ ॥

2. *Toṣāsā rathayāvānā vṛtrahaṇāparājitā.
Indrāgnī tasya bodhatam.*

Ruling to the satisfaction of the people, going by chariot and reaching fast wherever needed, destroying the evils of darkness, ignorance, want and demonic injustice and exploitation, never frustrated or defeated but always victorious, Indra and Agni, ruler and enlightened sage and scholar, know this purpose well, follow and never relent.

इदं वां मदिरं मध्वधुक्षन्नद्रिभिर्नरः ।

इन्द्राग्नी तस्य बोधतम् ॥ ३ ॥

3. *Idam vām madiram madhvadhukṣann-adribhir-naraḥ. Indrāgnī tasya bodhatam.*

Indra and Agni, ruler and enlightened leader, the people, leading lights and all, create these exhilarating honey sweets of soma with mountainous efforts to felicitate you. Know this, recognise it, and honour them.

जुषेथां यज्ञमिष्टये सुतं सोमं सधस्तुती ।

इन्द्राग्नी आ गतं नरा ॥ ४ ॥

4. *Juṣethām yajñamiṣṭaye sutam somam sadhastutī.
Indrāgnī ā gataṁ narā.*

Indra and Agni, come to the people's house of yajna, honoured ruler and leader, join us and enjoy the honey sweets of soma distilled for you so that we may all realise the aim and purpose of the social order the way we want.

इमा जुषेथां सवना येभिर्हव्यान्यूहथुः ।
इन्द्राग्नी आ गतं नरा ॥ ५ ॥

5. *Imā juṣethām savanā yebhirhavyānyūhathuḥ.
Indrāgnī ā gataṁ narā.*

Indra and Agni, leaders of the nation's enlightened rule and order, come, join the yajnic sessions of the social order and accept the holy offerings with the powers by which you reach out to the people and give them the facilities they need.

इमां गायत्रवर्तनि जुषेथां सुष्टुतिं मम ।
इन्द्राग्नी आ गतं नरा ॥ ६ ॥

6. *Imām gāyatra-vartaniṁ juṣethām suṣṭutiṁ mama.
Indrāgnī ā gataṁ narā.*

Indra and Agni, leaders of the world order, come, listen and accept this exhilarating gayatri homage of mine in your honour.

प्रातर्यावभिरा गतं देवेभिर्जेन्यावसू ।
इन्द्राग्नी सोमपीतये ॥ ७ ॥

7. *Prātaryāvabhirā gataṁ devebhirjenyāvasū.
Indrāgnī somapītaye.*

Indra and Agni, victorious creators of wealth for the nation, come with the early morning divinities and leading lights of generosity to join the yajna and have a taste of the soma of the nation's honour and success.

श्या॒वा॒श्व॒स्य सु॒न्व॒तोऽ त्री॒णां शृ॒णु॒तुं हव॑म् ।

इन्द्रा॒ग्नी सोम॑पीतये ॥ ८ ॥

8. *Śyāvāśvasya sunvato 'trīṇāṃ śṛṇutam havam.*
Indrāgnī somapītaye.

Indra and Agni, listen to the call of the dynamic scholar and poet who offers the soma of yajnic homage, and honour the call of the leaders of thrice won freedom of the body, mind and soul so that you may enjoy the soma celebration of the nation at the yajna vedi.

ए॒वा वा॑म॒ह्व ऊ॒तये॒ यथा॑हु॒वन्त॒ मेधि॑राः ।

इन्द्रा॒ग्नी सोम॑पीतये ॥ ९ ॥

9. *Evā vāmahva ūtaye yathāhuvanta medhirāḥ.*
Indrāgnī somapītaye.

Indra and Agni, leaders of the nation's light and fire energy, just as holy scholars and sages invoke you for protection and promotion, so do I invoke and call upon you to come and join us at the soma session of our yajna.

आ॒हं सर॑स्वतीव॒तो रिन्द्रा॑ग्न्यो॒रवो॑ वृ॒णे ।

या॒भ्यां गा॒य॒त्रमृ॑च्यते ॥ १० ॥

10. *Āham sarasvatīvator-indrāgnyor-avo vṛṇe.*
Yābhyāṃ gāyatrām-ṛcyate.

I choose and opt for the protection of Indra and

Agni who value and honour the knowledge and enlightenment gifts of eternal and constant revelation of divinity by which the dynamism of human culture and grace and the honour and excellence of humanity is defined and celebrated.

Mandala 8/Sukta 39

Agni Devata, Nabhaka Kanva Rshi

अग्निमस्तोष्यृग्मियमग्निमीळा यजध्यै । अग्निर्देवाँ अनक्तु न
उभे हि विदथे कविरन्तश्चरति दूत्यं । नभन्तामन्यके
समे ॥ १ ॥

1. *Agnim-astoşyṛgmiyam-agnimīlā yajadhyai.*
Agnirdevāñ anaktu na ubhe hi vidathe kavir-
antaścarati dūtyam nabhantām-anyake same.

I worship Agni, lord of light and fire of life, giver of enlightenment, adored in Rks of the Veda. I invoke and adore Agni to join me at yajna for advancement and pray that it may inspire and bring us the benefit of other divinities of nature and humanity. The poet, creator, omniscient power at yajna, traverses between both heaven and earth and communicates between body and spirit like a messenger, an inspiration, and while Agni is at work all adversaries and negativities would vanish.

न्यग्ने नव्यसा वचस्तनूषु शंसमेषाम् । न्यराती रराव्णां विश्वा
अर्यो अरातीरितो युच्छन्त्वामुरो नभन्तामन्यके समे ॥ २ ॥

2. *Nyagne navyasā vacastanūṣu śamsameṣām.*
Nyarātīr-arāvñāñ viśvā aryo arātīrito yucchan-
tvāmuro nabhantām-anyake same.

Agni, lord of light and fire, by this new word of adoration may the negativities of thought and emotion in the personalities of these yajakas, frustrations of the bountiful, all adversaries and adversities, all stupidity, violence and enemies go away and vanish from here.

अग्ने मन्मानि तुभ्यं कं घृतं न जुह्व आसनि । स देवेषु प्र
चिकिद्धि त्वं ह्यसि पूर्व्यः शिवो दूतो विवस्वतो नभन्ताम-
न्यके समे ॥ ३ ॥

3. *Agne manmāni tubhyaṁ kaṁ ghṛtaṁ na juhva āsani. Sa deveṣu pra cikiddhi tvaṁ hyasi pūrvyaḥ śivo dūto vivasvato nabhantām-anyake same.*

Agni, lord of yajna, as I offer charming oblations of ghrta into the fire I offer hymns of adorations to you. Pray know and accept these among and with other divinities. You are the oldest, eternal and gracious messenger of the sun. May all negativities and adversities vanish.

तत्तदग्निर्वयो दधे यथायथा कृपण्यति । ऊर्जाहुतिर्वसूनां
शं च योश्च मयो दधे विश्वस्यै देवहूत्यै नभन्तामन्यके
समे ॥ ४ ॥

4. *Tattadagnirvayo dadhe yathāyathā kṛpaṇyati. Urjāhutir-vasūnām śaṁ ca yośca mayo dadhe viśvasyai devahūtyai nabhantām-anyake same.*

Agni bears, brings and bestows upon the supplicant all the food, energy, health and joy as it is asked for. Agni is the giver of plenty of energy, peace, happiness and freedom from suffering and disease for liberal service in honour of all the divinities of nature and humanity. May all negativities and adversities

vanish.

स चिकेतु सहीयसाऽग्निश्चित्रेण कर्मणा । स होता
शश्वतीनां दक्षिणाभिरभिवृत इनोति च प्रतीव्यं
नभन्तामन्यके समे ॥ ५ ॥

5. *Sa ciketa sahīyasā'gniścitreṇa karmaṇā. Sa hotā śaśvatīnām dakṣiṇābhir-abhīvrta inoti ca pratī-vyam nabhantām-anyake same.*

Agni is known by his powerful and marvellous actions. He is the initiator and original high-priest of the eternal yajnas of the cycles of creation. Self-provided, generosity incarnate, universally chosen and adored, he comes to bless whoever reposes faith in him with prayer. May all negativities and adversities vanish.

अग्निर्जाता देवानामग्निर्वेद मर्तीनामपीच्यम् । अग्निः स
द्रविणोदा अग्निर्द्वारा व्यूर्णुते स्वाहुतो नवीयसा नभन्तामन्यके
समे ॥ ६ ॥

6. *Agnirjātā devānām-agnirveda martānāmapī-cyam. Agniḥ sa draviṇodā agnirdvārā vyūrṇute svāhuto navīyasā nabhantām-anyake same.*

Agni knows the origin of immortal divinities of nature. He knows the secrets and mysteries of the mortals. Agni is the treasure giver of universal wealth, power, honour and excellence. Invoked and served with latest researches into light and fire energy and its applications, Agni opens the doors of immense possibilities of wealth and power. May all negativities and adversities vanish.

अ॒ग्निर्दे॒वेषु॑ सं॒वसुः॑ स वि॒क्षु य॒ज्ञिया॒स्वा । स मु॒दा का॒व्या
पु॒रु वि॒श्वं भू॒मेव पु॒ष्यति॑ दे॒वो दे॒वेषु॑ य॒ज्ञियो॒ नभ॑न्तामन्य॒के
स॒मे ॥ ७ ॥

7. *Agnirdeveṣu saṁvasuḥ sa vikṣu yajñiyāsvā. Sa mudā kāvyā puruśvaṁ bhūmeva puśyati devo deveṣu yajñiyo nabhantām-anyake same.*

Agni pervades the divinities of nature and humanity as vitality, energy, plenty and generosity. He resides in humanity specially among those who are dedicated to yajna and creativity. As the earth nurtures and sustains the entire world life on it, so Agni nurtures and sustains all living beings with joy and inspiration for celebration in song. He is indeed the chief adorable divinity among divinities. May all negetavities and adversities vanish.

यो अ॒ग्निः सप्त॑मा॒नुषः॑ श्रि॒तो वि॒श्वेषु॑ सि॒न्धुषु॑ । तमा॒गन्म
त्रि॒प॒स्त्यं म॒न्धा॒तुर्द॑स्यु॒हन्त॑म॒ग्निं य॒ज्ञेषु॑ पू॒र्व्यं नभ॑न्तामन्य॒के
स॒मे ॥ ८ ॥

8. *Yo agniḥ saptamānuṣaḥ śrito viśveṣu sindhuṣu. Tamāganma tripastyam mandhātur-dasyuhan-tamam-agniṁ yajñeṣu pūrvyam nabhantām-anyake same.*

The Agni which pervades and vitalises the seven yajakas, i.e., five senses, mind and intelligence, and also the seven pranic energies, among humans, which energises the rolling oceans and flowing rivers of the world, which pervades the three regions of earth, skies and the regions of light in the universe, which sustains and inspires the wise and dedicated people and which

destroys the violent, to that Agni, first and foremost adorable power in yajnas, let us attain in worship. May all negativities and adversities vanish.

अ॒ग्नि॒स्त्री॒णि॒ त्रि॒धा॒तू॒न्या॒ क्षेति॑ वि॒दथा॑ क॒विः । स त्री॑रै॒काद॑शाँ
इ॒ह यक्ष॑च्च पि॒प्रय॑च्च नो वि॒प्रो दू॒तः परि॑ष्कृतो नभ॑न्तामन्य॒के
स॒मे ॥ ९ ॥

9. *Agnistrīṇi tridhātūnyā kṣeti vidathā kaviḥ. Sa triṅrekādaśāṅ iha yakṣacca piprayacca no vipro dūtaḥ pariṣkrto nabhantām-anyake same.*

Omnipresent and omniscient Agni pervades three regions of the universe wherein reside three realities worth knowing, i.e., Prakṛti (nature), soul, and the Super Soul, Parameshvara. Here in He, the one by himself pure, all knowing, all vibrating like super energy of life, feeds and vitaslises thirty three divinities of nature and sustains us with all that we need and desire. May all negativities and adversities all vanish.

त्वं नो॑ अ॒ग्र आ॒युषु॑ त्वं दे॒वेषु॑ पू॒र्व्य वस्व॑ ए॒क इ॒रज्य॑सि ।
त्वा॒मापः॑ परि॒स्रुतः॑ परि॒ यन्ति॑ स्वसे॒तवो॑ नभ॑न्तामन्य॒के
स॒मे ॥ १० ॥

10. *Tvaṁ no agna āyusu tvaṁ deveṣu pūrva vasva eka irajyasi. Tvāmāpaḥ parisrutaḥ pari yanti svasetavo nabhantām-anyake same.*

Agni, ancient and eternal power of existence, you alone among humanity and among divinities rule the entire wealth and power of existence. All around you the dynamic energies of life unfold and flow by themselves, provide vitality of life as messengers of Agni to forms of existence, and ultimately merge with

you. May all negativities, adversities and contradictions vanish from our life for all time.

Mandala 8/Sukta 40

Indra-Agni Devate, Nabhaka kanva Rshi

इन्द्राग्नी युवं सु नः सहन्ता दासथो रयिम् । येन दूळ्हा
समत्स्वा वीळु चित्साहिषीमह्यग्निर्वनेव वात इन्नभन्तामन्यके
समे ॥ १ ॥

1. *Indrāgnī yuvaṁ su naḥ sahaṁtā dāsatho rayim.
Yena dṛḷhā samatsvā vīḷu cit sāhiṣīmahyagnirva-
neva vāta innabhantām-anyake same.*

Indra, lord of power and honour, Agni, lord of light and knowledge, commanding lightning and fire, patience and endurance, strength and courage, give us that positive and irresistible wealth of life by which we may face, resist and throw off strong and violent adversaries as fire fanned by winds destroys forests. May negativities, adversities, alienations and enmities all vanish.

नहि वां वव्रयामहेऽथेन्द्र मिद्वजामहे शविष्ठं नृणां नरम् । स
नः कदा चिदर्वता गमदा वाजसातये गमदा मेधसातये
नभन्तामन्यके समे ॥ २ ॥

2. *Nahi vāṁ vavrayāmahe'thendramid yajāmahe-
śaviṣṭhaṁ nṛṇāṁ naram. Sa naḥ kadā cidarvatā
gamadā vājasātaye gamadā medhasātaye
nabhantām-anyake same.*

We do not shrink from you, Indra and Agni, nor do we in any way neglect you both. Indeed we invoke and invite Indra, strongest leader of the strong, to be

with us. When, for sure, would the lord come to us, come with Agni at the speed of lightning to inspire us with strength for struggle and victory, to bless us with piety, wisdom and intelligence for corporate action with the spirit of yajna? May all negativities, adversities, alienations and enmities vanish.

ता हि मध्यं भराणामिन्द्राग्नी अधिक्षितः । ता उ कवित्वना
कवी पृच्छ्यमाना सखीयते सं धीतमश्नुतं नरा नभन्ताम-
न्यके संमे ॥ ३ ॥

3. *Tā hi madhyam̐ bharāṇām-indrāgnī adhikṣitaḥ.
Tā u kavitvanā kavī pr̥cchya mānā sakhīyate saṁ
dhītam-aśnutaṁ narā nabhantām-anyake same.*

Both Indra and Agni like fire and lightning reside and rule at the heart of life struggles. May they, we pray, leading lights, prophetic voices and patriarchal spirits for the loving and friendly, invoked for guidance and answers to questions and mysteries of life, come and, with their vision and wisdom, resolve our doubts and questions to settled certainties of decisive action. May all negativities, adversities, frustrations and enmities vanish from the world.

अभ्यर्च नभाकवदिन्द्राग्नी यजसा गिरा । ययोर्विश्वमिदं
जगदियं द्यौः पृथिवी मह्यु पस्थे बिभृतो वसु नभन्तामन्यके
संमे ॥ ४ ॥

4. *Abhyarca nabhākavad-indrāgni yajasā girā.
Yayor-viśvamidaṁ jagad-iyam̐ dyauḥ pr̥thivī
mahyupasthe bibhṛto vasu nabhantām-anyake
same.*

O man, with a voice friendly and inviting, like

a missionary eager to eliminate the negativities and adversities of life, invoke and adore Indra and Agni, lord omnipotent and the leading light of omniscience, in whose treasure hold of nature are held, controlled and protected for promotion and progress this entire world, the moving expansive universe, the heaven, the middle regions, the great mother earth and unbounded wealth, power and excellence for the children of divinity. May all negativities, adversities, deprivations and alienations vanish from the face of the earth.

प्र ब्रह्माणि नभाक्वदिन्द्राग्निभ्यामिरज्यत । या सप्तबुध-
मर्ण्वं जिह्मवारमपोर्णुत इन्द्र ईशान ओजसा नभन्तामन्यके
समे ॥ ५ ॥

5. *Pra brahmāṇi nabhākavad-indrāgnibhyām-irajyata. Yā saptabudhnamarṇavaṁ jihmavāram-aporṇuta indra īśāna ojasā nabhantām-anyake same.*

Like the sage eager to throw off the veils of ignorance, send up your prayers to Indra and Agni, lord omnipotent and omniscient who, ruling the world of existence with their lustre and majesty, open up the seven fold ocean of obscure and tortuous nature to evolution and reveal the seven stage treasure of mysterious knowledge across fivefold evolution of nature to biological and spiritual stages of knowledge. May all ignorance, frustrations, and alienations vanish.

अपि वृश्च पुराणवद् व्रततेरिव गुष्ठितमोजो दासस्य
दम्भय । वयं तदस्य संभृतं वस्विन्द्रेण वि भजेमहि
नभन्तामन्यके समे ॥ ६ ॥

6. *Api vṛśca purāṇavad-vratateriva guṣpitamojo dāsasya dambhaya. Vayaṁ tadasya sambhṛtaṁ vasvindreṇa vi bhajemahi nabhantām-anyake same.*

Also prune, cut off and throw out like the dead wood of a tangled creeper the hoarded wealth, unethical power and outmoded knowledge of the exploiter and the antisocial luxury of the selfish consumer, and control and eliminate the fiendish force of the evil so that we may share and enjoy renewed and refreshing wealth, power and knowledge reorganised and recollected into living forms by Indra. May all poverty, superstitions, alienations and enmities vanish from progressive humanity.

यदिन्द्राग्नी जना इमे विह्वयन्ते तना गिरा । अस्माकेभिर्नृ-
भिर्वयं सासह्याम पृतन्यतो वनुयाम वनुष्यतो नभन्तामन्यके
समे ॥ ७ ॥

7. *Yadindrāgnī janā ime vihvayante tanā girā. Asmākebhīr-nṛbhirvayaṁ sāsaḥyāma pṛtanyato-
vanuyāma vanuṣyato nabhantām-anyake same.*

When these our people, with one persistent voice and relentless exhortation, invoke and call upon Indra and Agni who command irresistible power and unquestionable knowledge, then with our dynamic people we would face and fight out all violent oppositions and defeat destructive forces. May all violence, destruction, terrorism and sabotage vanish from progressive society.

या नु श्वेताववो दिव उच्चरात उप द्युभिः । इन्द्राग्न्योरनु
व्रतमुर्हाना यन्ति सिन्धवो यान्त्सीं बन्धादमुञ्चतां
नभन्तामन्यके समे ॥ ८ ॥

8. *Yā nu śvetāvavo diva uccarāta upa dyubhiḥ.
Indrāgnyor-anu vratam-uhānā yanti sindhavo
yāntsīm bandhād-amuñcatām nabhantām-anyake
same.*

Whoever Indra and Agni, commanding ruling power and light of knowledge, raise from lower regions of ignorance and darkness, and take them to the higher regions of knowledge and culture, and the seas which they release from bondage, all of them, thus raised and guided, observe their divine laws and live a dynamic life of freedom and enlightenment. May all darkness, ignorance, superstition and slavery vanish from the world, giving way to freedom and progress.

पूर्वीष्ट' इन्द्रोपमातयः पूर्विरुत प्रशस्तयः सूनो' हिन्वस्य
हरिवः । वस्वो वीरस्यापृचो या नु साधन्त नो धियो नभन्ता-
मन्यके समे ॥ ९ ॥

9. *Pūrvīṣṭa indropamātayaḥ pūrvīruta praśastayaḥ
sūno hinvasya harivaḥ. Vasvo vīrasyāpṛco yā nu
sādhanta no dhiyo nabhantām-anyake same.*

O Indra, commanding lord of perceptive and communicative powers of enlightenment, inspirer and rejuvenator of the celebrant, first, foremost and universal are your gifts of generosity, ancient and universal are your acts and songs of adoration. The grace and beneficence of the almighty are givers of settlement which may, we pray, inspire our mind, senses and actions and lead us to fulfilment and salvation. May poverty, suffering, pride and frustration vanish giving way to universal joy and freedom.

तं शिशीता सुवृक्तिभिस्त्वेषं सत्त्वा॑नमृ॒गमि॑यम् । उ॒तो नु चि॒द्य
ओज॑सा शु॒ष्णास्या॒ण्डानि॒ भेद॑ति जेष॒त्स्वर्व॑तीर॒पो नभ॑न्ताम-
न्य॒के संमे ॥ १० ॥

10. *Taṁ śiśītā suvr̥ktibhistveṣaṁ satvānam-ṛgmiyam.*
Uto nu cid ya ojasā śuṣṇasyāṇḍāni bhedati jeṣat
svarvatīrapo nabhantām-anyake same.

With hymns and holy actions adore and glorify Indra, resplendent lord who commands the purity and truth of reality, who is adorable, who with his power and brilliance, dries up and roots out the origins and products of drought, greed and exploitation and sets aflow the liberal streams of joy and prosperity. May all poverty, exploitation, greed and unhappiness vanish from the world of humanity.

तं शिशीता स्वध्व॑रं स॒त्यं सत्त्वा॑नमृ॒त्वि॑यम् । उ॒तो नु चि॒द्य
ओ॒हत आ॒ण्डा शु॒ष्णास्य॒ भेद॑त्यजैः स्व॒र्वती॑र॒पो नभ॑न्ताम-
न्य॒के संमे ॥ ११ ॥

11. *Taṁ śiśītā svadhvaram styam satvānam-ṛtviyam.*
Uto nu cid ya ohata āṇḍā śuṣṇasya bhedatya-jaiḥ
svarvatīrapo nabhantām-anyake same.

Adore and glorify the lord of love, non-violence and holy yajnic action, who is ever true and eternal, who rewards acts of truth and piety and inspires us to think and meditate on piety and divinity, who breaks down the roots and fruits of impiety and exploitation and conquers the streams of joy and prosperity to set them aflow. May impiety, illiberality, untruth and exploitation, all vanish from the world.

एवेन्द्राग्निभ्यां पितृवन्नवीयो मन्धातृवदङ्गिरस्वदवाचि ।
त्रिधातुना शर्मणा पातमस्मान्वयं स्याम पतयो रयी-
णाम् ॥ १२ ॥

12. *Evendrāgnibhyāṁ pitṛvannavīyo mandhāṭṛvad-aṅgirasvad-avāci. Tridhātunā śarmanā pātam-asmān vayam syāma patayo rayiṇām.*

Thus do I sing a new song of adoration in honour of Indra, lord ruler of power, and Agni, lord giver of light and knowledge, as I would sing to glorify the father, the giver of honour and enlightenment, and the lord giver of the breath of life. May Indra and Agni protect and promote us with the joy of threefold gifts of truth, action and stability, and may we, I pray, be masters, protectors and promoters of the wealth, honour and excellence of life on earth.

Mandala 8/Sukta 41

Varuna Devata, Nabhaka Kanva Rshi

अस्मा ऊ षु प्रभूतये वरुणाय मरुद्भ्योऽर्ची विदुष्टरेभ्यः ।
यो धीता मानुषाणां पश्वो गाईव रक्षति नभन्तामन्यके
समे ॥ १ ॥

1. *Asmā ū ṣu prabhūtaye varuṇāya marudbhyo 'rcā viduṣṭrebhyaḥ. Yo dhītā mānuṣāṇām paśvo gā iva rakṣati nabhantām-anyake same.*

For progress and prosperity in life, honour, adore and glorify Varuna, this lord supreme, ruler and dispenser of justice who, with his powers, judgement and actions, protects and promotes humans, animals, birds, etc., just as he protects and regulates stars, planets and satellites, all like the sacred cow. Honour and adore

scholars and vibrant youth and warriors also and then all differences, oppositions, contradictions, alienations and enmities would vanish.

तमू षु सम॒ना गिरा॑ पि॒तृणां च॑ मन्म॒भिः । ना॒भा॒कस्य॑
प्र॒शस्ति॑भि॒र्यः सि॒न्धूना॒मुपो॑द॒ये सप्त॑स्व॒सा स म॑ध्य॒मो
नभ॑न्तामन्य॒के संमे ॥ २ ॥

2. *Tamū ṣu samanā girā pitṛṇām ca manmabhiḥ. Nābhākasya praśastibhiryaḥ sindūnām-upodaye saptasvasā sa madhyamo nabhantām-anyake same.*

Him you adore and glorify with sincere mind, holy voice, songs of forefathers and hymns of sages risen above the problems of lower world. Adore the lord at the heart of things, at the head of the seven streams of existence and at the beginning of the rise of creative evolution of the seven oceans of Prakṛti across five gross elements, subtle elements and the spiritual and intelligential world. Do that and all oppositions, contraries and contradictions would disappear.

स क्षपः॑ परि॑ षस्वजे॒ न्यु॑स्त्रो मा॒यया॑ दधे॒ स विश्वं॑ परि॑
दर्श॑तः । तस्य॑ वेनी॒रनु॑ व्रतमु॒षस्ति॑स्त्रो अव॑र्धय॒न्नभ॑न्तामन्य॒के
संमे ॥ ३ ॥

3. *Sa kṣapaḥ pari ṣasvaje nyusro māyayā dadhe sa viṣvaṁ pari darṣataḥ. Tasya venīranu vratamuṣastisro avardhayan nabhantām-anyake same.*

He joins and pervades the nights, super-glorious sun as he is, and with his might holds and sustains the world. All people of the world do homage to him in obedience to his law and glorify him through three

phases of the day and time, morning, evening and mid-day, past, present and future. May all phases of contraries, contradictions and enmities vanish from the world.

यः ककुभो निधारयः पृथिव्यामधि दर्शतः । स माता पूर्व्य
पुदं तद्वरुणस्य सप्त्यं स हि गोपाइवेर्यो नभन्तामन्यके
समे ॥ ४ ॥

4. *Yah kakubho nidhāraḥ pṛthivyāmadhi darśataḥ.
Sa mātā pūrvyam padam tad varuṇasya saptyam
sa hi gopā iveryo nabhantām-anyake same.*

Glorious, he holds and maintains the bounds of space over the earth. He is the original mother source of existence, he is the ultimate protector and sustainer, the highest adorable worthy of service for the knowledge and attainment of that eternal state of divine existence when and where all contraries, contradictions and enmities would disappear.

यो धर्ता भुवनानां य उस्त्राणामपीच्यां वेद नामानि गुह्या ।
स कविः काव्या पुरु रूपं द्यौरिव पुष्यति नभन्तामन्यके
समे ॥ ५ ॥

5. *Yo dhartā bhuvanānām ya usrāṇāmapīcyā veda
nāmāni guhyā. Sa kaviḥ kāvyā puru rūpaṁ
dyauriva puṣyati nabhantām-anyake same.*

Glorify Varuna who is the holder and sustainer of the galaxies, solar systems and worldly regions of the universe, who knows the nature, forms and names of sun rays, mysteries and even the deepest secrets of existence. He is the omniscient poet and with his creative vision inspires the mind and imagination of poets for

creation as he energises and sustains the heaven of light. May all contraries, contradictions, oppositions and enmities vanish.

यस्मिन्विश्वानि काव्या चक्रे नाभिरिव श्रिता । त्रितं जूती
संपर्यत ब्रजे गावो न संयुजै युजे अश्वान् अयुक्षत नभन्ताम-
न्यके संमे ॥ ६ ॥

6. *Yasmin viśvāni kāvyā cakre nābhiriva śritā. Tritaṁ jūṭi saparyata vraje gāvo na saṁyujē yuje aśvān ayukṣata nabhantām-anyake same.*

In him originate, abide, and centre all the imagination, wisdom and poetic creations of the world as in the nave centre all spokes of the wheel. Serve and adore the lord of three worlds and reach him without delay as cows hasten to the stall or as you hasten to yoke the horses to the chariot. May all distortions, dislocations, contradictions and enmities vanish from our life.

य आस्वत्क् आशये विश्वा जातान्येषाम् । परि धामानि
मर्मृशद्भरुणस्य पुरो गये विश्वे देवा अनु व्रतं नभन्तामन्यके
संमे ॥ ७ ॥

7. *Ya āsvatka āśaye viśvā jātānyeṣām. Pari dhāmāni marmṛśad varuṇasya puro gaye viśve devā anu vrataṁ nabhantām-anyake same.*

Varuna is the one who vibrates at the heart of all these people and pervades all things born, immanent in and transcending over all regions of the universe. Indeed the divinities of nature and humanity stand ready in harness before the presence of Varuna, all committed to his law and their duty in the law. May all negativities

and enmities vanish from the world.

स समुद्रो अपीच्यस्तुरो द्यामिव रोहति नि यदासु यजुर्दधे ।
स माया अर्चिना पदाऽस्तृणात्राकृमारुहन्नभन्तामन्यके
समे ॥ ८ ॥

8. *Sa samudro apīcyasturo dyāmiva rohati ni yadāsu yajurdadhe. Sa māyā arcinā padā's-trṇānnā-kamāruha-nnabhantām-anyake same.*

He is the bottomless ocean womb of existence, and at the heart of everything, superfast, instant reacher, like the light of heaven all expansive, and when he vests these people with the spirit of action rising to the heights of heaven, he dispels evil and craftiness with the touch of divine refulgence. May all darkness, evil and enmity be eliminated from life.

यस्य श्वेता विचक्षणा तिस्रो भूमौरधिक्षितः । त्रिरुत्तराणि
पुप्रतुर्वरुणस्य ध्रुवं सदः स सप्तानामिरज्यति नभन्तामन्यके
समे ॥ ९ ॥

9. *Yasya śvetā vicakṣaṇā tisro bhūmīradhikṣitaḥ. Triruttarāṇi papraturvaruṇasya dhruvaṁ sadah sa saptānām-irajyati nabhantām-anyake same.*

The refulgent glory of Varuna who rules over everything illuminates the three worlds of earth, skies and heaven and rises over the three higher heavens. Indeed he pervades and rules over the constant universe of sevenfold order and illuminates it with light and beauty. May all darkness, ugliness and enmity be eliminated.

यः श्वेताँ अधिनिर्णिजश्चक्रे कृष्णाँ अनु व्रता । स धामं
पूर्व्यं ममे यः स्कम्भेन वि रोदसी अजो न द्यामधारयन्न-
भन्तामन्यके संमे ॥ १० ॥

10. *Yah śvetāñ adhinirṇijaścakre kṛṣṇāñ anuvratā.
Sa dhāma pūrvyaṁ mame yah skambhena
virodasī ajo na dyāmadhārayan-nabhantām-
anyake same.*

Varuna, who creates the beautiful world of white and black, light and dark, and the living beings of white and dark character, creates the worlds as ever in accordance with the rules and vows of the law of Dharma and Dharma in action in the earlier life of human beings and others. Thus he, the unborn, maintains the world as he does heaven and the middle regions by his constant might. May all darkness and evil vanish from life.

Mandala 8/Sukta 42

*Varuna, Ashvinau Devatah, Nabhaka Kanva or
Archanana Atreya Rshi*

अस्त'भ्नाद् द्यामसुरो विश्ववे'दा अमिमीत वरिमाणं
पृथिव्याः । आसीद्विश्वा भुवनानि सम्राड् विश्वेत्तानि
वरुणस्य व्रतानि ॥ १ ॥

1. *Astabhnād dyāmasuro viśvavedā amimīta
varimāṇaṁ prthivyāḥ. Āsīdad viśvā bhuvanāni
samrād viśvet tāni varuṇasya vratāni.*

Varuna, lord of light and energy, omniscient and omnipotent ruler of the universe, makes and sustains the heaven of light and the wide earth. The glorious

lord and ruler rules all regions of the universe and they all observe the laws of Varuna, infinite they are, beyond description.

ए॒वा व॑न्दस्व॒ वरु॑णं बृ॒हन्तं नम॑स्या धी॒रम॑मृ॒तस्य गो॑पाम् ।
स नः॑ शर्म॑ त्रि॒वरू॑थं वि॒ यंसत्पा॑तं नो॑ द्या॒वापृ॑थि॒वी
उ॒पस्थे॑ ॥ २ ॥

2. *Evā vandasva varuṇaṁ brhantaṁ namasyā dhīram-amṛtasya gopām. Sa naḥ śarma trivarūthaṁ vi yaṁsat pātāṁ no dyāvāprthivī upasthe.*

Thus worship and adore Varuna, great and infinite, worthy of reverence, undisturbed, protector of the laws of Dharma. May the lord provide us the threefold world of earth, heaven and the skies as a home of peace and security in freedom and joy. May the heaven and earth hold, protect and caress us as their darling children in their lap.

इ॒मां धि॒यं शि॑क्ष॒माणस्य॑ दे॒व क्रतुं॑ दक्षं॒ वरु॑ण॒ सं शि॑शाधि ।
यया॑ति॒ विश्वा॑ दु॒रिता॑ तरे॒म सु॒तर्मा॑ण॒मधि॑ नावं॒ रुहे॑म ॥ ३ ॥

3. *Imāṁ dhiyaṁ śikṣamāṇasya deva kratuṁ dakṣaṁ varuṇa saṁ śisādhi. Yayāti viśvā duritā tarema sutarmāṇamadhi nāvaṁ ruhema.*

Varuna, self-refulgent lord of vision and omniscience, a seeker of light and wisdom as I am, pray sharpen, energise and confirm my intelligence, will and expertise by which we may ride on the efficient ark of navigation and cross over all the evils and difficulties of the world.

आ वां॑ ग्रा॒वा॒णो अ॑श्विना धी॒भिर्वि॑प्रा अ॒चुच्य॑वुः ।

नास॑त्या॒ सोम॑पी॒तये॒ नभ॑न्ताम॒न्य॒के सं॑मे ॥ ४ ॥

4. *Ā vām grāvāṇo aśvinā dhībhirviprā acucyavuh.
Nāsatyā somapītaye nabhantām-anyake same.*

Ashvins, complementary powers of vision and action, teacher and ruler, dedicated to truth and truth alone, to you repair the scholar and the maker of soma with their intelligence, will and wisdom so that they may have a taste of the soma of knowledge and wisdom, and piety. May all fears insecurities and enmities be eliminated.

यथा वामत्रिरश्विना गीर्भिर्विप्रो अजोहवीत् ।
नासत्या सोमपीतये नभन्तामन्यके संमे ॥ ५ ॥

5. *Yathā vāmatriraśvinā gīrbhirvipro ajohavīt.
Nāsatyā somapītaye nabhantām-anyake same.*

Ashvins, powers dedicated to truth and rectitude, as the vibrant sage, who loves and values threefold freedom of body, mind and soul, calls upon you in holy words of freedom and discipline for the protection and promotion of the honour, excellence and joy of life, pray see that all fear, insecurity and adversities are eliminated.

एवा वामह्व ऊतये यथाहुवन्त मेधिराः ।
नासत्या सोमपीतये नभन्तामन्यके संमे ॥ ६ ॥

6. *Evā vāmahva ūtaye yathāhuvanta medhirāḥ.
Nāsatyā somapītaye nabhantām-anyake same.*

Ashvins, lovers of eternal truth and the laws of existence, harbingers of peace, progress and happiness for mankind, just as sages and scholars dedicated to the yajnic advancement of corporate life call upon you for protection and promotion, so do I invoke you for peace

and protection and invite you to share the soma celebration of hymn achievement. May all contraries, contradictions and adversities disappear, may peace, harmony and happiness prevail over the earth.

Mandala 8/Sukta 43

Agni Devata, Virupa Angirasa Rshi

इमे विप्रस्य वेधसोऽग्नेरस्तृतयज्वनः ।

गिरः स्तोमांस ईरते ॥ १ ॥

1. *Ime viprasya vedhaso 'gnerastṛtayajvanah.
Girah stomāsa īrate.*

These swelling notes of the songs of adoration in honour of Agni, light of life, sung by the vibrant, learned and dedicated sage of indefatigable faith and yajnic service resound in space all round.

अस्मै ते प्रतिहर्यते जातवेदो विचर्षणे ।

अग्ने जनामि सुष्टुतिम् ॥ २ ॥

2. *Asmai te pratiharyate jātavedo vicarṣane.
Agne janāmi suṣṭutim.*

This holy song of worship, Agni, all-knowing, all pervasive lord of light, vision, and love, I raise to you, hoping your grace would accept and respond.

आरोकाइव घेदहं तिग्मा अग्ने तव त्विषः ।

दद्भिर्वनानि बप्सति ॥ ३ ॥

3. *Ārokā iva ghedaha tigmā agne tava tviṣah.
Dadbhirvanāni bapsati.*

3. Like the light of the sun, surely, the brilliant showers of your grace and splendour, with your gifts,

illuminate and intensify the beauties of life.

हरयो धूमकेतवो वातजूता उप द्यवि ।
यतन्ते वृथगग्रयः ॥ ४ ॥

4. *Harayo dhūmaketavo vātajūtā upa dyavi.
Yatante vṛthagagnayaḥ.*

The fire, the sun, the lightning and the falling stars moved around by cosmic energy, all receptive and transmissive in their own orbit on earth, in heaven and across the skies, all giving the light and shade and fragrance of their nature and character in their own way, roam around in space as versions of Agni.

एते त्ये वृथगग्रय इद्धासुः समदृक्षत ।
उषसामिव केतवः ॥ ५ ॥

5. *Ete tye vṛthagagnaya iddhāsaḥ samadrkṣata.
Uṣasāmiva ketavaḥ.*

All these versions of Agni, lit up, shining, blazing, all in their own way, appear beautiful as ensigns of dawns, lights and glories of Agni.

कृष्णा रजांसि पत्सुतः प्रयाणे जातवेदसः ।
अग्रिर्यद्रोधति क्षमि ॥ ६ ॥

6. *Kṛṣṇā rajāṁsi patsutaḥ prayāṇe jātavedasaḥ.
Agniryad rodhati kṣami.*

Shaded, coloured and black turn the particles, clusters and spheres of solid materials in the way of the movement of Agni, omnipresent in things born in existence when fire travels in and on the earth or earthly materials.

धा॒सिं कृ॒ण्वान॒ ओष॑धी॒र्बप्स॑द॒ग्निर्न॒ वा॒यति॑ ।

पुन॑र्यन्त॒रुणी॑रपि ॥ ७ ॥

7. *Dhāsim kṛṇvāna oṣadhīr-bapsad-agnirna vāyati.
Punaryan taruṇīrapi.*

Conducting itself into herbs and trees, making them as if a dwelling for itself, energising them and, as fire even consuming them, Agni does not feel satiated, and takes on to new budding ones on and on. (The life cycle of birth, death and rebirth, growth, decay and growth thus continues.)

जि॒ह्वाभि॑रह॒ नन्न॑मद॒र्चिषा॑ ज॒ञ्जणा॑भ॒वन् ।

अ॒ग्निर्वने॑षु रोच॒ते ॥ ८ ॥

8. *Jihvābhiraha nannamadarcīṣā jañjaṇābhavan.
Agnirvaneṣu rocate.*

Burning and blazing with its flames of fire and light, subjecting things to its force and power, Agni shines in the forests and the beauties of life.

अ॒प्स्व॒ग्रे स॒धि॒ष्टव॒ सौष॑धी॒रनु॑ रु॒ध्यसे॑ ।

ग॒र्भे स॒ञ्जा॒यसे॑ पुनः॑ ॥ ९ ॥

9. *Apsvagne sadhiṣṭava sauṣadhīranu rudhyase.
Garbhe sañjāyase punaḥ.*

Agni, your home is in the waters, you dwell in the herbs and trees, you abide in the womb of nature and you are born again and again, ever youthful in various forms.

उद॑ग्रे॒ तव॒ तद् घृ॑ताद॒र्ची रो॑च॒त आ॒हुत॑म् ।

नि॒सानं॑ जु॒हो॒रे॒ मुखे॑ ॥ १० ॥

10. *Udagne tava tad ghṛtādarci rocata āhutam.
Nimsānam juhvo mukhe.*

Agni, that flame of yours fed and served with ghṛta rises and shines, having received its beauteous energy from the ladle in yajna.

उक्षात्राय वृशात्राय सोमपृष्ठाय वेधसे ।
स्तोमैर्विधेमाग्रये ॥ ११ ॥

11. *Ukṣānnāya vaśānnāya somapṛṣṭhāya vedhase.
Stomairvidhemāgnaye.*

With songs of adoration, let us offer honour and worship to Agni and develop the science of fire and energy which provides life and sustenance to the cow and the sun and all dependent forms of life in existence and bears and brings the soma of health and joy for all.

उत त्वा नमसा वयं होतर्वरेण्यक्रतो ।
अग्रे समिद्धिरीमहे ॥ १२ ॥

12. *Uta tvā namasā vyaṃ hotarvareṇyagrato.
Agne samidbhirīmahe.*

Agni, lord of great divine action worthy of choice, high priest of cosmic yajna, we offer you service and worship with holy fuel and homage of humility and fragrant food.

उत त्वा भृगुवच्छुचे मनुष्वदग्र आहुत ।
अङ्गिरस्वद्धवामहे ॥ १३ ॥

13. *Uta tvā bhṛguvacchuce manuṣvadagna āhuta.
Aṅgirasvaddhavāmahe.*

Agni, invoked and invited for honour and

service, pure and unsullied by nature, like brilliant scholars and scientists who burn off superstition and dispel darkness, like dedicated humans, and like lovers of the breath of life and soma of joy, we invoke and invite you for the gifts of light and life.

त्वं ह्यग्ने अग्निना विप्रो विप्रेण सन्त्सता ।

सखा सख्या समिध्यसे ॥ १४ ॥

14. *Tvaṁ hyagne agninā vipro vipreṇa santsatā.
Sakhā sakhyā samidhyase.*

You rise and shine, O lord of light and life, as fire with the fiery, as vibrant scholarship with the vibrant scholar, as holy spirit with the holy people, and as love and friendship with the friend.

स त्वं विप्राय दाशुषे रयिं देहि सहस्रिणम् ।

अग्ने वीरवतीमिषम् ॥ १५ ॥

15. *Sa tvaṁ viprāya dāśuṣe rayim dehi sahasriṇam.
Agne vīravatīmiṣam.*

So generous and responsive as you are, Agni, give a thousandfold wealth, honour and excellence for the vibrant scholar and generous yajaka, give him life sustaining food and energy and generations of brave progeny.

अग्ने भ्रातः सहस्कृत रोहिदश्व शुचिव्रत ।

इमं स्तोमं जुषस्व मे ॥ १६ ॥

16. *Agne bhrātaḥ sahaskrta rohidaśva śucivrata.
Imaṁ stomaṁ juṣasva me.*

Agni, sustainer of the world as a brother and

master, mighty creator and performer, rider of the red flames of fire and the sun, lord and protector of the unsullied laws of nature, pray accept this holy song of mine with love and respond with the gift of your grace.

उत त्वाग्ने मम स्तुतो वाश्राय प्रतिहर्यते ।

गोष्ठं गार्वाइवाशत ॥ १७ ॥

17. *Uta tvāgne mama stuto vāsrāya pratiharyate.*
Goṣṭham gāva ivāśata.

Agni, lord of generosity and infinite plenty, may my songs of adoration reach you as cows hasten to the stall for the lowing calf eager to receive the motherly grace of sustaining milk.

तुभ्यं ता अङ्गिरस्तम विश्वाः सुक्षितयः पृथक् ।

अग्ने कामाय येमिरे ॥ १८ ॥

18. *Tubhyam tā aṅgirastama viśvāḥ sukṣitayaḥ*
prṭhak. Agne kāmāya yemire.

Agni, lord of highest light and giver of the breath of life, all people of the entire world pray and approach you, all for the fulfilment of their ambition and desire.

अग्निं धीभिर्मनीषिणो मेधिरासो विपश्चितः ।

अद्वासद्याय हिन्विरे ॥ १९ ॥

19. *Agniṁ dhībhirmanīṣiṇo medhirāso vipāścitaḥ.*
Admasadyāya hinvire.

Thoughtful intellectuals, men of yajnic actions and wise sages all with their thoughts, words and actions invoke, invite and call upon Agni for the common welfare of the world.

तं त्वामज्मेषु वाजिनं तन्वाना अग्ने अध्वरम् ।

वह्निं होतारमीळते ॥ २० ॥

20. *Tam tvāmajmeṣu vājinaṁ tanvānā agne adhva-*
ram. Vahniṁ hotāramīlate.

Agni, holy men of action, extending various and versatile forms of yajna in all their projects of social development without waste, violence and bloodshed, invoke and pray to you, lord of light and giver of universal wealth, source of knowledge, progress and prosperity, guide and burden bearer of the world, and high priest of the cosmic yajna of existence.

पुरुत्रा हि सदृङ्ङसि विशो विश्वा अनु प्रभुः ।

समत्सु त्वा हवामहे ॥ २१ ॥

21. *Purutrā hi sadṛṅṅasi viśo viśvā anu prabhuḥ.*
Samatsu tvā havāmahe.

Agni, universal presence, lord and ruler of all people, giving equal care and attention to all nations and regions, in all the battles of our life we invoke you and pray for justice and success.

तमीळिष्व य आहुतोऽग्निर्विभ्राजते घृतैः ।

इमं नः शृणवद्धवम् ॥ २२ ॥

22. *Tamīṣva ya āhuto'gnirvibhrājate ghr̥taiḥ.*
Imaṁ naḥ śṛṇavaddhavam.

Worship him who, lord of light and omniscience, invoked and served with ghr̥ta and fragrance, shines and rises in the vedi and the heart. May the lord listen and accept this song of invocation for us.

तं त्वा वयं हवामहे शृण्वन्तं जातवेदसम् ।

अग्ने घन्तमप द्विषः ॥ २३ ॥

23. *Tam tvā vayaṁ havāmahe śṛṇvantam jāta-vedasam. Agne ghnantamapa dviṣaḥ.*

You, Agni, we adore who are listening, omnipresent and omniscient, destroyer of the jealous and violent adversaries.

विशां राजानमद्भुतमध्यक्षं धर्मणामिमम् ।

अग्निमीळे स उ श्रवत् ॥ २४ ॥

24. *Viśāṁ rājānam-adbhutam-adhyakṣam dharmāṇāmimam. Agnimīḷe sa u śravat.*

I adore and worship the ruler of the people, wonderful power, lord protector and controller of Dharma and laws of the earth. May the lord listen to our prayer.

अग्निं विश्वायुवेपसं मर्यं न वाजिनं हितम् ।

सप्तिं न वाजयामसि ॥ २५ ॥

25. *Agnim viśvāyuvepasam maryam na vājinam hitam. Saptim na vājayāmasi.*

We enthusiastically adore Agni as a friend, as a magnetic force that is our well wisher and giver of energy and success in life.

घ्नन्मृध्राण्यप द्विषो दहत्रक्षांसि विश्वह ।

अग्ने तिग्मेन दीदिहि ॥ २६ ॥

26. *Ghnan mṛdhrāṇyapa dviṣo dahan rakṣāṁsi viśvahā. Agne tigmena dīdihi.*

Eliminating violent enemies and jealous adversaries, always burning off the evil, Agni, shine and energise this land with flames of fire and blazing light.

यं त्वा जनास इन्धते मनुष्वदङ्गिरस्तम ।

अग्ने स बोधि मे वचः ॥ २७ ॥

27. *Yam tvā janāsa indhate manuṣvadaṅgirastama.
Agne sa bodhi me vacaḥ.*

Agni, light and power dearest as life breath, whom people kindle, raise and adore as a friend of humanity, pray listen, acknowledge and appreciate the truth and sincerity of my word and prayer.

यदग्ने दिविजा अस्यप्सुजा वा सहस्कृत ।

तं त्वा गीर्भिर्हवामहे ॥ २८ ॥

28. *Yadagne divijā asyapsujā vā sahasṛta.
Tam tvā gīrbhir-havāmahe.*

Agni, whether you manifest in heaven, or in the waters or shine in acts of universal divine power, we adore, worship and invoke you in the holiest words.

तुभ्यं घेत्ते जना इमे विश्वाः सुक्षितयः पृथक् ।

धासिं हिन्वन्त्यत्तवे ॥ २९ ॥

29. *Tubhyam ghet te janā ime viśvāḥ sukṣitayaḥ
prthak. Dhāsim hinvantyattave.*

Those people far away and all these people settled here, all in their own ways, offer you homage as their haven and home for the gift of their own food and sustenance.

ते घेदग्ने स्वाध्योऽ ह्य विश्वा नृचक्षसः ।

तरन्तः स्याम दुर्गहा ॥ ३० ॥

30. *Te ghedagne svādhyo'hā viśvā nṛcakṣasaḥ.*
Tarantaḥ syāma durgahā.

Doing good works in your service, always watching all the people around, may we become breakers of the most difficult oppositions and cross over the challenging seas of life.

अग्निं मन्द्रं पुरुप्रियं शीरं पावकशोचिषम् ।

हृद्भिर्मन्द्रेभिरीमहे ॥ ३१ ॥

31. *Agniṁ mandram purupriyaṁ śīraṁ pāvakaśo-*
ciṣam. Hṛdbhir-mandrebhir-īmahe.

With songs of heartiest love and joy, with enthusiasm, we invoke and adore Agni, blissful giver of happiness, dear to all people, omnipresent in existence and pure refulgent sanctifier of life.

स त्वमग्ने विभार्वसुः सृजन्तसूर्यो न रश्मिभिः ।

शर्धन्तमांसि जिघ्रसे ॥ ३२ ॥

32. *Sa tvamagne vibhāvasuḥ sṛjantsūryo na raśmi-*
bhiḥ. Śardhan tamāṁsi jighnase.

Agni, self refulgent giver of light, wealth, honour and excellence, rising like the sun with the rays of your splendour and growing in strength, you dispel and destroy the darkness of evil, ignorance, want and injustice.

तत्ते सहस्व ईमहे दात्रं यन्नोपदस्यति ।

त्वदग्ने वार्य वसु ॥ ३३ ॥

33. *Tat te sahasva īmahe dātram yannopadasyati.
Tvadagne vāryam vasu.*

Agni, lord of strength and life's challenges, omnificent giver, of you we pray for that gift of generous wealth, honour and excellence of our choice and heartfelt preference which never diminishes, never fails.

Mandala 8/Sukta 44

Agni Devata, Virupa Angirasa Rshi

समिधाग्निं दुवस्यत घृतैर्बोधयतातिथिम् ।
आस्मिन्हव्या जुहोतन ॥ १ ॥

1. *Samidhāgniṁ duvasyata ghṛtairbodhayatātithim.
Āsmin havyā juhōtana.*

Feed the sacred fire with holy fuel, awaken and arouse it with ghrta, offer fragrant food worthy of the divine, and serve it as an honoured guest who visits at his own free will.

अग्ने स्तोमं जुषस्व मे वर्धस्वानेन मन्मना ।
प्रति सूक्तानि हर्य नः ॥ २ ॥

2. *Agne stomam juṣasva me vardhasvānena man-
manā. Prati sūktāni harya naḥ.*

Divine Agni, leading light of life, accept my adoration and rise, by this conscientious eulogy, listen in response to our songs, grow higher and let us rise and grow higher too.

अग्निं दूतं पुरो दधे हव्यवाहुमुप ब्रुवे ।
देवाँ आ सादयादिह ॥ ३ ॥

3. *Agim dūtam puro dadhe havyavāhamupa bruve.
Devām ā sādāyādiha.*

I place the divine fire in front of me, speak closely to the sacred bearer of oblations and pray that it may bring the divinities with divine blessings here to join us.

उत्ते बृहन्तो अर्चयः समिधानस्य दीदिवः ।
अग्ने शुक्रास ईरते ॥ ४ ॥

4. *Ut te brhanto arcayaḥ samidhānasya dīdivaḥ.
Agne śukrāsa īrate.*

Agni, lord of light and fire, kindled, fed and rising, your lofty and expansive flames, shining and blazing, pure, powerful and purifying, go on rising higher and higher.

उप त्वा जुह्वो३ मम घृताचीर्यन्तु हर्यत ।
अग्ने हव्या जुषस्व नः ॥ ५ ॥

5. *Upa tvā juhvo mama ghṛtācīr-yantu haryata.
Aghe havyā juṣasva naḥ.*

Agni, lord of beauty and bliss, let my ladles overflowing with ghrta rise and move close to you. Pray accept and enjoy our oblations and our songs.

मन्द्रं होतारमृत्विजं चित्रभानुं विभावसुम् ।
अग्निमीळे स उ श्रवत् ॥ ६ ॥

6. *Mandram hotāramṛtvijaṁ citrabhānuṁ vibhā-
vasum. Agnimīḷe sa u śravat.*

I adore Agni, lord of light and fire, blissful, generous yajaka, high priest of regular seasonal yajna,

wondrous illustrious, blazing brilliant lord of wealth and honour, and I pray may the lord listen and bless.

प्रत्नं होतारमीड्यं जुष्टमग्निं कविक्रतुम् ।
अध्वराणामभिश्चियम् ॥ ७ ॥

7. *Pratnam hotāramīḍyaṁ juṣṭam-agniṁ kavikratum. Adhvarāṇām-abhiśriyam.*

I adore Agni, ancient and eternal, generous giver, worthy of reverence and celebration, loved and worshipped, poetic visionary of holy action and gracious performer of yajnic projects of love and non-violence for corporate development.

जुषाणो अङ्गिरस्तमेमा हव्यान्यानुषक् ।
अग्ने यज्ञं नय ऋतुथा ॥ ८ ॥

8. *Juṣāṇo aṅgirastamemā havyānyānuṣak. Agne yajñam naya ṛtuthā.*

Agni, dearest life of life, constantly loving and cherishing the sweets of celebration and yajna, pray guide and extend the yajna according to the seasons.

समिधान उ सन्त्य शुक्रशोच इहा वह ।
चिकित्वान्दैव्यं जनम् ॥ ९ ॥

9. *Samidhāna u santya śukraśoca iha vaha. Cikivān daivyaṁ janam.*

Excellent and benevolent Agni, bright and gracious of pure and powerful flame, all knowing and illuminating, pray bring here on the vedi pious people of divine generosity and intellectual brilliance.

विप्रं होता॑रम॒द्रुहं धूम॑केतुं वि॒भा॒व॒सुम् ।

य॒ज्ञानां के॒तुमी॑महे ॥ १० ॥

10. *Vipraṁ hotāram-adruhaṁ dhūmaketuṁ vibhā-vasum. Yajñānāṁ ketum-īmahe.*

With prayer and adoration we honour and approach Agni, omniscient lord vibrant in existence, giver of fulfilment, free from jealousy, rising in flaming fragrance, universal lord of light, wealth and honour, and symbolic ensign of yajna.

अ॒ग्ने नि पा॑हि न॒स्त्वं प्र॑ति ष्म दे॒व॒ री॒षतः॑ ।

भि॒न्धि द्वे॑षः सह॒स्कृतः॑ ॥ ११ ॥

11. *Agne ni pāhi nastvaṁ prati śma deva rīṣataḥ. Bhindhi dveṣaḥ sahasṛta.*

Agni, self-refulgent lord of universal generosity and power, protect us from the violent and, O lord creator of the mighty universe, break down the jealous and the enemies.

अ॒ग्निः प्र॒त्नेन॑ म॒न्म॒ना शु॒म्भान॑स्त॒न्वं॑ स्वा॒म् ।

क॒विर्वि॒प्रेण॑ वावृ॒धे ॥ १२ ॥

12. *Agniḥ pratnena manmanā śumbhānas-tanvaṁ svām. Kavirvipreṇa vāvṛdhe.*

Agni, omniscient visionary of existence, gracious and refulgent by virtue of ancient and eternal light of knowledge and age-old songs of the poet, is exalted along with the celebrant.

ऊ॒र्जो न॑पा॒त॒मा हु॒वेऽग्निं॑ पा॒व॒क॒शो॑चिष॒म् ।

अ॒स्मि॒न्य॒ज्ञे स्व॑ध्व॒रे ॥ १३ ॥

13. *Ūrjo napātāmā huve'gniṁ pāvakaśociṣam.
Asmin yajñe svadhvare.*

In this noble yajna of love free from violence, I invoke and celebrate the unfailing master and protector of energy, blazing with holy light and fire of purity.

स नो मित्रमहस्त्वमग्ने शुक्रेण शोचिषा ।
देवैरा सत्सि बर्हिषि ॥ १४ ॥

14. *Sa no mitramahas-tvāmagne śukreṇa śociṣā.
Devairā satsi barhiṣi.*

Agni, greatest friend of humanity, with pure and purifying flames of fire, you sit on our holy seats of grass on the vedi alongwith the divinities. (All our senses and mind are suffused with the presence of divinity.)

यो अग्निं तन्वोऽदमे देवं मर्तः सपर्यति ।
तस्मा इदीदयद्वसु ॥ १५ ॥

15. *Yo agniṁ tanvo dame devaṁ martah saparyati.
Tasmā id dīdayad vasu.*

Whoever the mortal that offers devotion to self-refulgent Agni within his yajnic home of the body, the lord would bless him with the wealth of spiritual illumination.

अग्निर्मूर्धा दिवः ककुत्पतिः पृथिव्या अयम् ।
अपां रेतांसि जिन्वति ॥ १६ ॥

16. *Agnirmūrdhā divaḥ kakut patih prthivyā ayam.
Apām retānsi jinvati.*

This Agni is the highest lord and master of all on top of heaven and earth and gives energy and

sustenance to the seeds of life in the waters of the universe.

उदग्ने शुचयस्तव शुक्रा भ्राजन्त ईरते ।
तव ज्योतीष्यर्चयः ॥ १७ ॥

17. *Udagne śucayastava śukrā bhrājanta īrate.*
Tava jyotīṣyarcayaḥ.

Agni, light and life of the world, your fires and flames, lights and lightnings, pure, white and undefiled, shine and radiate all over spaces.

ईशिषे वार्यस्य हि दात्रस्याग्ने स्वर्पतिः ।
स्तोता स्यां तव शर्मणि ॥ १८ ॥

18. *Īsiṣe vāryasya hi dātrasyāgne svarpatih.*
Stotā syāṁ tava śarmanī.

Agni, you are the lord and protector of the peace and bliss of heaven. You rule over the wealth, honour and excellence of the world. I pray that I may adore and celebrate your divine glory and abide in heavenly peace and joy under your divine protection.

त्वामग्ने मनीषिणस्त्वां हिन्वन्ति चित्तिभिः ।
त्वां वर्धन्तु नो गिरः ॥ १९ ॥

19. *Tvāmagne manīṣiṇastvām hinvanti cittibhiḥ.*
Tvām vardhantu no girah.

Agni, the intellectuals with their thoughts and imaginative creations move and exalt you. May our voices of adoration delight you and exalt your glory.

अदब्धस्य स्वधावतो दूतस्य रेभतुः सदा ।
अग्नेः सुख्यं वृणीमहे ॥ २० ॥

20. *Adabdhasya svadhāvato dūtasya rebhataḥ sadā.
Agneḥ sakhyam vṛṇīmahe.*

We choose, claim and pray for the love and friendship of Agni, indestructible and benevolent, inherently powerful, bearer and dispenser of energy, light and wisdom, and omniscient lord of speech.

अग्निः शुचिर्ब्रततमः शुचिर्विप्रः शुचिः कविः ।

शुचीं रोचत आहुतः ॥ २१ ॥

21. *Agniḥ śucivratatamaḥ śucirviprah śuciḥ kaviḥ.
Śucī rocata āhutaḥ.*

Agni is the purest uncompromising lord of law and discipline, lord of purest unclouded knowledge and wisdom, master of purest transparent creative vision and imagination, and he shines ever pure, unsullied, invoked and worshipped.

उत त्वा धीतयो मम गिरौ वर्धन्तु विश्वहा ।

अग्ने सख्यस्य बोधि नः ॥ २२ ॥

22. *Uta tvā dhītayo mama giro vardhantu viśvahā.
Agne sakhyasya bodhi naḥ.*

Agni, lord of united existence, may all my thoughts, words and actions adore, exalt and glorify you day and night. O lord of humanity, pray acknowledge and ever remember and maintain our bond of love and friendship with you.

यदग्ने स्यामहं त्वं त्वं वा घा स्या अहम् ।

स्युष्टे सत्या इहाशिषः ॥ २३ ॥

23. *Yadagne syāmaham tvam tvam vā ghā syā aham.
Syuṣṭe satyā ihāśiṣaḥ.*

Agni, lord of love and life's bonding, if and when I were you and you were me, then would your love and blessings for me be truly realised.

वसुर्वसुपतिर्हि कमस्यग्रे विभावसुः ।

स्याम ते सुमतावपि ॥ २४ ॥

24. *Vasurvasupatirhi kamasyagne vibhāvasuḥ.*
Syāma te sumatāvapi.

Agni, you are the shelter home of all, lord protector and ruler of the world's wealth, blissful, refulgent lord of kindness and love. We pray let us be under the protection of your goodwill.

अग्ने धृतव्रताय ते समुद्रायैव सिन्धवः ।

गिरौ वाश्रास ईरते ॥ २५ ॥

25. *Agne dhṛtavratāya te samudrāyeva sindhavaḥ.*
Giro vāśrāsa īrate.

Agni, lord of light and life, our yearning voices of love and adoration for you flow free and reach you, lord ruler and keeper of the laws of nature in existence, as rivers flow to join the sea.

युवानं विस्पतिं कविं विश्वादं पुरुवेपसम् ।

अग्निं शुम्भामि मन्मभिः ॥ २६ ॥

26. *Yuvānaṁ viśpatiṁ kaviṁ viśvādaṁ puruvepasam.*
Agniṁ śumbhāmi manmabhiḥ.

With my words, thoughts and reflections in meditation, I adore, adorn and exalt Agni, self-refulgent lord and leader of life, youthful creator who joins the soul and prakṛti in living forms, rules and protects

humanity, is the one universal poet of cosmic imagination, performs actions of infinite variety and ultimately withdraws the entire world of existence unto himself.

यज्ञानां रथ्ये वयं त्रिगमजम्भाय वीळवे ।

स्तोमैरिषेमाग्रये ॥ २७ ॥

27. *Yajñānām rathye vayaṁ tigmajambhāya vīḷave.
Stomairiṣemāgnaye.*

With songs of adoration we love to celebrate and exalt the glory of Agni and reach him who, like a charioteer, is the foremost guide and high priest of all yajnas of creation, evolution and development, rolls his mighty jaws of justice and judgement, and is the highest, omnipotent, power.

अयमग्रे त्वे अपि जरिता भूतु सन्त्य ।

तस्मै पावक मृळय ॥ २८ ॥

28. *Ayamagne tve api jaritā bhūtu santya.
Tasmai pāvaka mṛḷaya.*

Agni, lord of light and life, may this celebrant be spontaneous and profuse in praise of you and, O fiery purifier, may you too be kind and gracious to him.

धीरो ह्यस्यद्वासद्विप्रो न जागृविः सदा ।

अग्रे दीदयसि द्यवि ॥ २९ ॥

29. *Dhīro hyasyadmasad vipro na jāgrviḥ sadā.
Agne dīdayasi dyavi.*

Agni, you are magnanimous as a vibrant sage at peace, ever awake in the heart's core in the soul, and

you shine refulgent on the highest heaven in the celebrant's meditation.

पुराग्ने दुरितेभ्यः पुरा मृध्रेभ्यः कवे ।

प्र ण आयुर्वसो तिर ॥ ३० ॥

30. *Purāgne duritebhyaḥ purā mṛdhrebhyaḥ kave.
Pra ṇa āyurvaso tira.*

Agni, cosmic poet and creator, haven and home of humanity, before the onslaught of sin, before the bloodshed of violence, pray exalt our life to fullness and completion with success.

Mandala 8/Sukta 45

Indra-Agni, Indra Devata, Trishoka Kanva Rshi

आ घा ये अग्निमिन्धते स्तृणन्ति बर्हिर्ऋनुषक् ।

येषामिन्द्रो युवा सखा ॥ १ ॥

1. *Ā ghā agnimindhate stṛṇanti barhirānuṣak.
Yeṣāmindro yuvā sakhā.*

Blessed are they for sure who kindle the fire of yajna, Agni, and spread the seats of grass open for all in faith and love and whose friend is Indra, the mighty youthful soul who brooks no nonsense and delay.

बृहन्निदिध्म एषां भूरि शस्तं पृथुः स्वरुः ।

येषामिन्द्रो युवा सखा ॥ २ ॥

2. *Bṛhannididhma eṣāṃ bhūri śastam pṛthuḥ svaruḥ.
Yeṣāmindro yuvā sakhā.*

Great is their fuel and fire, profuse their praise and song of adoration, expansive their yajna and high their ensign whose friend is Indra, youthful soul, their

ruler and defender.

अयुद्ध इद्युधा वृत्तं शूर आर्जति सत्त्वभिः ।

येषामिन्द्रो युवा सखा ॥ ३ ॥

3. *Ayuddha id yudhā vṛtaṁ śūra ājati sattvabhiḥ.*
Yeṣāmindro yuvā sakhā.

Unequalled is Indra, irresistible, even when there is no war. The mighty hero by the very force of his presence and character throws off the enemy supported by brave warriors all round. Blessed are they whose friend is Indra, the mighty youthful heroic soul.

आ बुन्दं वृत्रहा ददे जातः पृच्छद्वि मातरम् ।

क उग्राः के ह शृण्विरे ॥ ४ ॥

4. *Ā bundaṁ vṛtrahā dade jātaḥ pṛcchad vi mātaram.*
Ka ugrāḥ ke ha śṛṇvire.

When the mighty soul, destroyer of evil, born to self consciousness, takes to the bow and arrow, blazing, fearsome, breaker of foes, he asks the mother, spirit of higher vision and discrimination: Who are the enemies renowned to be terrible and irresistible?

प्रति त्वा शवसी वदद्गिरावप्सो न योधिषत् ।

यस्ते शत्रुत्वमाचके ॥ ५ ॥

5. *Prati tvā śavasī vadad girāvapso na yodhiṣat.*
Yaste śatrutvamācake.

Indra, lord of power and excellence, to you then the mighty mother, divine intelligence, would say: Whoever would take a hostile attitude toward you would fight against you like a seductive sorceress on the magic mountain.

उत त्वं मघवञ्छृणु यस्ते वष्टि ववक्षि तत् ।

यद्दीळ्यासि वीळु तत् ॥ ६ ॥

6. *Uta tvam maghavañchrṇu yaste vaṣṭi vavakṣi tat.*
Yad vīlayāsi vīlu tat.

Now then, O lord of power, wealth and excellence, listen: Whoever asks of you something he desires, you bear and bring for him. Whoever you strengthen, he becomes strong. Are you not real mighty then?

यदाजिं यात्याजिकृदिन्द्रः स्वश्वयुरुप ।

रथीतमो रथीनाम् ॥ ७ ॥

7. *Yadājim yātyājikṛdindrah svaśvayurupa.*
Rathī-tamo rathīnām.

And remember: When Indra goes to battle, fiercely armed and well provided with noble steeds, he is then the mightiest of chariot heroes.

वि षु विश्वा अभियुजो वज्रिन्विष्वग्यथा वृह ।

भवा नः सुश्रवस्तमः ॥ ८ ॥

8. *Vi ṣu viśvā abhiyujo vajrin viṣvagyathā vṛha.*
Bhavā naḥ suśravastamaḥ.

O wielder of the thunderbolt, fight out the enemies the way you uproot them so that you become the most renowned among us.

अस्माकं सु रथं पुर इन्द्रः कृणोतु सातये ।

न यं धूर्वन्ति धूर्तयः ॥ ९ ॥

9. *Asmākaṁ su ratham pura indrah kṛṇotu sātaye.*
Na yaṁ dhūrvanti dhūrtayaḥ.

May Indra, mighty warring soul, turn our chariot of body and the body politic to the heights of the first and foremost order of strength and excellence for the achievement of success and victory in the battle of life so that no enemies can violate it.

वृज्याम ते परि द्विषोऽरं ते शक्र दावने ।

गमेमेदिन्द्र गोमतः ॥ १० ॥

10. *Vṛjyāma te pari dviṣo'raṁ te śakra dāvane.*
Gamemedindra gomataḥ.

Indra, we would wholly give up those who are contrary and opposed to you, and surely in matters of your cherished love and charity, blest with lands and cows, literature and culture, we would come close to you.

शनैश्चिद्यन्तो अद्रिवोऽश्वावन्तः शतग्विनः ।

विवक्षणा अनेहसः ॥ ११ ॥

11. *Śanaiścīd yanto adrivo'svāvantāḥ śatagvināḥ.*
Vivakṣaṇā aneḥasaḥ.

Advancing at a steady-pace, O lord of the clouds, mountains and the thunderbolt, we would be thriving with horses and a hundredfold attainments of new wealth and power and, free from sin and evil, we would come closer to you.

ऊर्ध्वा हि ते दिवेदिवे सहस्रा सूनृता शता ।

जरितृभ्यो विमंहते ॥ १२ ॥

12. *Ūrdhvā hi te divedive sahasrā sūnṛtā śatā.*
Jaritr̥bhyo vimamhate.

Your kindness and generosity rises day by day

a hundredfold and a thousandfold, higher and higher, and as it rises, it blesses them.

विद्वा हि त्वा धनंजयमिन्द्र दृळ्हा चिदारुजम् ।
आदारिणं यथा गयम् ॥ १३ ॥

13. *Vidmā hi tvā dhanamjayam-indra ḍṛḷhā cidā-rujam. ādāriṇam yathā gayam.*

We know you, Indra, as our very haven and home, winner of wealth, honour and excellence, strong and firm, destroyer of evil and breaker of the strongholds of darkness, superstition and misery.

ककुहं चित्त्वा कवे मन्दन्तु धृष्णविन्दवः ।
आ त्वा पुणिं यदीमहे ॥ १४ ॥

14. *Kakuham cit tvā kave mandantu dhṛṣṇav-indavaḥ. Ā tvā paṇim yadīmahe.*

While we pray to you, generous lord, and ask for what we want, O cosmic poet and visionary, may our yajnas and soma celebrations please you, most high and supreme lord of power, justice and award.

यस्ते रेवाँ अदाशुरिः प्रममर्षं मघत्तये ।
तस्य नो वेद् आ भर ॥ १५ ॥

15. *Yaste revāñ adāśuriḥ pramamarṣa maghattaye. Tasya no veda ā bhara.*

If a man is rich and yet neglects and fails to pay to you, generous one, wielder of power, what is due for social causes, in that case make up from his money or property what is required for our sake, i.e., for the sake of society.

इम उ त्वा वि चक्षते सखाय इन्द्र सोमिनः ।

पुष्टावन्तो यथा पशुम् ॥ १६ ॥

16. *Ima u tvā vi cakṣate sakhāya indra sominaḥ.
Puṣṭāvanto yathā paśum.*

Indra, these friends, celebrants of soma and holiness, holding offerings of precious homage, look and wait for you as the seeker waits for the sight of his wealth.

उत त्वाबधिरं वयं श्रुत्कर्णं सन्तमूतये ।

दूरादिह हवामहे ॥ १७ ॥

17. *Uta tvābadhiram vayanṁ śrutkarṇam santam-
ūtaye. Dūrādiha havāmahe.*

And from afar we invoke and call upon you for protection and progress. You are everywhere, your ears are sensitive and you are eager to hear the call of the seeker.

यच्छुश्रूया इमं हवं दुर्मर्षं चक्रिया उत ।

भवेरापिनो अन्तमः ॥ १८ ॥

18. *Yacchuśrūyā imam havam durmarṣam cakriyā
uta. Bhaverāpirno antamaḥ.*

As you hear this call of ours, take it as unforgettable and be our closest and ultimate friend and brother.

यच्चिद्धि ते अपि व्यथिर्जगन्वांसो अमन्महि ।

गोदा इदिन्द्र बोधि नः ॥ १९ ॥

19. *Yacciddhi te api vyathirjaganvāṁso amanmahi.
Godā idindra bodhi naḥ.*

And also, when we approach you in our mind and, like supplicants in distress, remember you and pray, then attend to us and be generous. You are the giver of cows, lands and light of knowledge.

आ त्वा रम्भं न जिब्रयो ररभ्मा शवसस्पते ।

उश्मसि त्वा सधस्थ आ ॥ २० ॥

20. *Ā tvā rambham na jivrayo rarabhmā śavasaspate.*
Uśmasi tvā sadhastha ā.

O lord commander of power and prosperity, as weaker folks take to the staff for support, so do we depend on you for succour and sustenance and invoke your presence in our hall of yajna.

स्तोत्रमिन्द्राय गायत पुरुनृम्णाय सत्त्वेन ।

नकिर्य वृण्वते युधि ॥ २१ ॥

21. *Stotram-indrāya gāyata purunṛmṇāya satvane.*
Nakiryam vṛṇvate yudhi.

Sing songs of adoration and prayer in honour of Indra, lord of world's power and wealth. Who can ignore and neglect him in the battle of life?

अभि त्वा वृषभा सुते सुतं सृजामि पीतये ।

तृम्पा व्यश्नुही मदम् ॥ २२ ॥

22. *Abhi tvā vṛṣabhā sute sutam sṛjāmi pītaye.*
Tṛmpā vyaśnuhī madam.

Lord of generous and creative power, when the yajna is on and soma is distilled, I prepare the cup and offer you the drink. Pray accept, drink to your heart's content and enjoy the ecstasy of bliss divine.

मा त्वा मूरा अविष्यवो मोपहस्वान् आ दभन् ।
माकीं ब्रह्मद्विषो वनः ॥ २३ ॥

23. *Mā tvā mūrā aviṣyavo mopahasvana ā dabhan.
Mākīm brahmadviṣo vanah.*

Let the fools and scoffers never get round you, even if they profess that they are keen to please you, for protection and support. Never support the negationists of knowledge, piety, existence and divinity.

इह त्वा गोपरीणसा महे मन्दन्तु राधसे ।
सरो गौरो यथा पिब ॥ २४ ॥

24. *Iha tvā goparīṇasā mahe mandantu rādhase.
Saro gauro yathā piba.*

Here may the lovers of cows entertain you with milk and soma for the achievement of great competence and success so that you may drink like the thirsty stag drinking at the pool.

या वृत्रहा परावति सना नवा च चुच्युवे ।
ता संसत्सु प्र वोचत ॥ २५ ॥

25. *Yā vṛtrahā parāvati sanā navā ca cucyuve.
Tā saṁsatsu pra vocata.*

Whatever gifts of wealth or titles of honour old or new, Indra, destroyer of evil and darkness, you grant far off or near, all those, announce in the assemblies.

अपिबत्कद्रुवः सुतमिन्द्रः सहस्रबाह्वे ।
अत्रादेदिष्ट पौंस्यम् ॥ २६ ॥

26. *Apibat kadruvaḥ sutamindraḥ sahasrabāhve.
Atrādediṣṭa pauṁsyam.*

In the thousand armed dynamic battles of the elements in evolution, Indra, as the sun, drinks the soma of the earth and therein shines the potent majesty of the lord.

स॒त्यं तत्तु॒र्वशे॒ यदौ॒ विदा॑नो अ॒ह्नावा॒य्यम् ।
व्या॒नट् तु॒र्वणे॒ शमि॑ ॥ २७ ॥

27. *Satyam tat turvaśe yadau vidāno ahnavāyyam.*
Vyānaṭ turvaṇe śami.

Knowing the truth of the daily behaviour of the simple man of rectitude, Indra clears the path of peace and goodness in his battle of life.

तर॒णिं वो॒ जना॑नां त्र॒दं वा॒जस्य॒ गोम॑तः ।
स॒मान॑मु॒ प्र शं॑सिषम् ॥ २८ ॥

28. *Taraṇim vo janānām tradaṁ vājasya gomataḥ.*
Samānamu pra śamsiṣam.

I constantly praise the lord saviour of you, people, and the protector of your earthly wealth, power, progress and freedom.

ऋ॒भुक्ष॑णं न॒ वर्त॑व॒ उक्थे॑षु॒ तुग्या॒वृध॑म् ।
इन्द्रं॒ सोमे॒ सचा॑ सु॒ते ॥ २९ ॥

29. *Rbhukṣaṇam na vartava uktheṣu tugryāvṛdham.*
Indram some sacā sute.

When the soma is distilled and seasoned and the hymns are sung in the yajna, then to win the company and favour of mighty Indra, I adore the mighty lord, a friend and protector of the strength and power of the people.

यः कृन्तदिद्वि योन्यं त्रिशोकाय गिरिं पृथुम् ।
गोभ्यो गातुं निरेतवे ॥ ३० ॥

30. *Yah kṛntadid vi yonyam triśokāya girim prthum.*
Gobhyo gātum niretave.

I adore Indra who makes and breaks the cloud, womb of waters, and the mighty mountain for the humanity of threefold purity of nature, character and behaviour and who makes the paths for rivers to flow on earth.

यद्दधिषे मनस्यसि मन्दानः प्रेदियक्षसि ।
मा तत्करिन्द्र मृळय ॥ ३१ ॥

31. *Yad dadhiṣe manasyasi mandānaḥ prediya-kṣasi.*
Mā tat karindra mṛlaya.

Indra, whatever you hold, whatever you think and desire, whatever you give, why not for me? O lord, pray be kind and gracious.

दुभ्रं चिद्धि त्वावतः कृतं शृण्वे अधि क्षमि ।
जिगात्विन्द्र ते मनः ॥ ३२ ॥

32. *Dabhram ciddhi tvāvataḥ kṛtaṁ śṛṇve adhi kṣami.*
Jigātvindra te manaḥ.

Just a little done by someone like you or someone protected by you resounds on the earth. O lord, I pray, may your gracious attention turn to me also.

तवेदु ताः सुकीर्तयोऽ सन्नुत प्रशस्तयः ।
यदिन्द्र मृळयासि नः ॥ ३३ ॥

33. *Tavedu tāḥ sukīrtayo 'sannuta praśastayaḥ.*
Yadindra mṛlayāsi naḥ.

Indra, if you were kind and gracious to us and we were happy, all the graces would be your renown, they would be reflections of your glory.

मा न एकस्मिन्नार्गसि मा द्वयोरुत त्रिषु ।

वधीर्मा शूर भूरिषु ॥ ३४ ॥

34. *Mā na ekasminnāgasi mā dvayoruta triṣu.*
Vadhīrmā śūra bhūriṣu.

O lord of magnanimous glory among the great heroes, not for one trespass, not for two, not for three, not even for many, uncountable, pray, hurt us not, and strike us not.

बिभया हि त्वावत उग्रादभिप्रभङ्गिणः ।

दस्मादहमृतीषहः ॥ ३५ ॥

35. *Bibhayā hi tvāvata ugrād-abhiprabhaṅgiṇaḥ.*
Dasmād-aham-ṛtīṣahaḥ.

I would feel fear and awe for a person like you, illustrious, destroyer of the evil, magnificent and scourge of the challengers of truth and law.

मा सख्युः शूनमा विदे मा पुत्रस्य प्रभूवसो ।

आवृत्त्वद्भूतु ते मनः ॥ ३६ ॥

36. *Mā sakhyuḥ śūnamā vide mā putrasya prabhū-*
vaso. Āvṛtvad bhūtu te manaḥ.

I pray I should never suffer want of friends, never be deprived of children. O lord of wealth, honour and grandeur of the world, let your mind turn to me with kindness.

को नु मर्या अमिथितः सखा सखायमब्रवीत् ।

जहा को अस्मदीषते ॥ ३७ ॥

37. *Ko nu maryā amithitaḥ sakhā sakhāyamabravīt.
Jahā ko asmadīṣate.*

O people, which friend without provocation would revile a friend, who would forsake a friend in distress, who runs away from us like that?

एवारे वृषभा सुतेऽ सिन्वन्भूयीवयः ।

श्वघ्नीव निवता चरन् ॥ ३८ ॥

38. *Evāre vṛṣabhā sute'sinvan bhūryāvayaḥ.
Śvaghnīva nivatā caran.*

Generous and virile Indra, come to the yajna and the soma celebration, youthful, insatiable like a player going to the hall of contest, and give us inexhaustible food and energy.

आ त एता वचोयुजा हरी गृभ्णे सुमद्रथा ।

यदी ब्रह्मभ्य इददः ॥ ३९ ॥

39. *Ā ta etā vacoyujā harī gr̥bhṇe sumadrathā.
Yadīm brahmabhya iddadah.*

I receive the word-controlled motive powers and steers of the chariot which fly you on high on liquid fuel, the ones you have given to the scholarly sages.

भिन्धि विश्वा अप द्विषः परि बाधो जही मृधः ।

वसु स्पार्ह तदा भर ॥ ४० ॥

40. *Bhindhi viśvā apa dviṣaḥ pari bādho jahī mṛdhaḥ.
Vasu spārham tadā bhara.*

Break off all the jealous adversaries, remove all obstacles, eliminate the enemies and violence and fill the world with cherished wealth, honour and prosperity.

यद्वीळाविन्द्र यत्स्थिरे यत्पर्शीने पराभृतम् ।

वसुं स्पार्हं तदा भर ॥ ४१ ॥

41. *Yadvīlāvindra yat sthire yat parśāne parābhṛtam.*
Vasu spārhaṁ tadā bhara.

Whatever wanted wealth hidden in solid mountains, concealed in secret and trust worthy sources or covered in caverns and deep in the clouds, bring that out in the open for the society.

यस्य ते विश्वमानुषो भूरैर्दत्तस्य वेदति ।

वसुं स्पार्हं तदा भर ॥ ४२ ॥

42. *Yasya te viśvamānuṣo bhūrerdattasya vedati.*
Vasu spārhaṁ tadā bhara.

That immense wealth discovered by you and collected, of which the people of the world know, bring that cherished treasure into the open and fill the world with it for all.

Mandala 8/Sukta 46

Indra (1-20, 29-31, 33), Prthushravah Kanita, Danastuti (21-24), Vayu (25,-28, 32), Devatah, Vasho'ashvya Rshi

त्वावतः पुरुवसो वयमिन्द्र प्रणेतः ।

स्मसिं स्थातर्हरीणाम् ॥ १ ॥

1. *Tvāvataḥ purūvaso vayamindra praṇetaḥ.*
Smasi sthātar-harīṇām.

Indra, shelter home of the world, leader of

humanity, presiding over mutually sustained stars and planets in motion, we are in bond with you and so shall we remain.

त्वां हि सत्यमद्रिवो विद्म दातारमिषाम् ।
विद्म दातारं रयीणाम् ॥ २ ॥

2. *Tvām hi satyamadrivo vidma dātāramiṣām.*
Vidma dātāraṁ rayīṇām.

Lord of the thunderbolt, we know you are eternal and constant, ever true, giver of all foods and energies, and we know you are the giver of all kinds and forms of wealth, honour and excellence.

आ यस्य ते महिमानं शतमूते शतक्रतो ।
गीर्भिर्गृणन्ति कारवः ॥ ३ ॥

3. *Ā yasya te mahimānaṁ śatamūte śatakrato.*
Gīrbhirgṛṇanti kāravaḥ.

Lord of a hundred forms of protection, high priest of a hundred forms of cosmic yajna, we know you whose majesty poets and artists celebrate with songs of adoration.

सुनीथो घा स मर्त्यो यं मरुतो यमर्यमा ।
मित्रः पान्त्यद्रुहः ॥ ४ ॥

4. *Sunītho ghā sa martyo yaṁ maruto yamaryamā.*
Mitraḥ pāntyadruhaḥ.

True it is that that man is morally right, well guided and secure whom the Maruts, vibrant powers of defence and protection, Aryama, power of right conduct and justice, and Mitra, power of love and enlightenment,

all free from hate and jealousy, lead and protect on the right path.

दधानो गोमदश्ववत्सुवीर्यमादित्यजूत एधते ।
सदा राया पुरुस्पृहा ॥ ५ ॥

5. *Dadhāno gomad-aśvavat suvīryam-ādityajūta edhate. Sadā rāyā purusprhā.*

Inspired and energised by Aditya, lord of light and enlightenment, blest with cows, lands and culture, horses, advancement and achievement, bearing courage and creative vitality of high order, he grows and goes forward with cherished wealth, honour and excellence.

तमिन्द्रं दानमीमहे शवसानमभीर्वम् ।
ईशानं राय ईमहे ॥ ६ ॥

6. *Tamindraṁ dānamīmahe śavasānamabhīrvam. Īśānaṁ rāya īmahe.*

We pray to Indra, omnipotent and fearless lord ruler of the world, for the gift of wealth, honour and excellence.

तस्मिन्हि सन्त्युतयो विश्वा अभीरवः सचा ।
तमा वहन्तु सप्तयः पुरुवसुं मदाय हरयः सुतम् ॥ ७ ॥

7. *Tasmin hi santyūtayo viśvā abhīravaḥ sacā. Tamā vahantu saptayaḥ purūvasuṁ madāya harayaḥ sutam.*

In him centre and abide all protections free from fears of the world, integrated. That same lord of world's wealth and peace, the waves of cosmic energy and vibrations of the mind may, we pray, awaken in our

consciousness which is in tune with the lord's omnipresence for spiritual joy.

यस्ते मदो वरेण्यो य इन्द्र वृत्रहन्तमः ।

य आददिः स्वर्नृभिर्यः पृतनासु दुष्टरः ॥ ८ ॥

8. *Yaste mado vareṇyo ya indra vṛtrahantamaḥ.
Ya ādadiḥ svar-nṛbhir-yaḥ pṛtanāsu duṣṭarah.*

That spiritual joy, Indra, which is our highest choice, which is the highest destroyer of moral and spiritual darkness, which is the giver of heavenly peace and which is ordinarily unattainable by people in mortal struggles, that joy, that ecstasy, that bliss of yours we ask of you.

यो दुष्टरो विश्ववार श्रवाय्यो वाजेष्वास्ति तरुता ।

स नः शविष्ठ सवना वसो गहि गमेम गोमति व्रजे ॥ ९ ॥

9. *Yo duṣṭaro viśvavāra śravāyyo vājeṣvasti tarutā.
Sa naḥ śaviṣṭha savanā vaso gahi gamema gomati vraje.*

Indra, lord omnificent of the world, omnipotent, haven and home of the universe, that divine joy, Ananda, which is difficult to attain, most renowned and profuse, ark of success over the seas and struggles of life, that Ananda, O lord, come and bring us, which may we attain in our yajnic sessions of meditation at the centre of our personality wherein the mind and senses converge and merge with spiritual consciousness.

गुव्यो षु णो यथा पुराऽश्वयोत रथ्या ।

वरिवस्य महामह ॥ १० ॥

10. *Gavyo su no yathā purā'svayota rathayā.
Varivasya mahāmaha.*

Lord greatest of the great, Indra, come now as ever before and bring us wealth of lands and cows and discipline of the mind and senses, wealth of horses, progress and meaningful attainments, and scientific transports and spiritual adventures of the soul in meditation and yajnic sessions.

नहि ते शूर राधसोऽन्तं विन्दामि सत्रा ।
दशस्या नो मघवन्नू चिदद्रिवो धियो वाजैभिराविथ ॥ ११ ॥

11. *Nahi te śūra rādhaso'ntam vindāmi satrā.
Daśasyā no maghavannū cidadrivo dhiyo vāje-
bhirāvitha.*

O lord generous and brave, I do not find the end and bounds of your gifts of wealth and competence. Lord of wealth, wisdom and excellence, wielder of the thunderbolt of justice and power, grant us the gifts of material, mental and spiritual wealth, and protect and promote our mind and senses with speed and energy for progress in action and attainment.

य ऋष्वः श्रावयत्सखा विश्वेत्स वेदं जनिमा पुरुष्टुतः ।
तं विश्वे मानुषा युगेन्द्रं हवन्ते तविषं यतस्त्रुचः ॥ १२ ॥

12. *Ya ṛṣvaḥ śrāvayatsakhā viśvet sa veda janimā
puruṣṭutaḥ. Tam viśve mānuṣā yugendram
havante taviṣam yatasrucaḥ.*

The lord sublime who is universally worshipped is a friend and promoter of the celebrants and knows the origins of the entire forms of existence. That same lord illustrious and refulgent, Indra, the entire people

of the world with ladlefuls of ghrta in hand always invoke, adore and worship.

स नो वाजेष्वविता पुरूवसुः पुरःस्थाता मघवा वृत्रहा
भुवत् ॥ १३ ॥

13. *Sa no vājeṣvavitā purūvasuḥ puraḥ sthātā maghavā vṛtrahā bhuvat.*

That lord Indra, haven and home of the world, ever present everywhere, we need and invoke. That commander of wealth and power, dispeller of darkness and destroyer of evil, may, we pray, be our protector and promoter in the material, moral and spiritual struggles of our life.

अभि वो वीरमन्धसो मदेषु गाय गिरा महा विचेतसम् ।
इन्द्रं नाम श्रुत्यं शाकिनं वचो यथा ॥ १४ ॥

14. *Abhi vo vīramandhaso madeṣu gāya girā mahā vicetasam. Indram nāma śrutyam śākinam vaco yathā.*

In the ecstasy of your soma celebration, with the best of word and voice, sing in praise of Indra, mighty brave, highly knowledgeable and wise, renowned of name and versatile in power and competence.

ददी रेक्णस्तन्वे ददिर्वसु ददिर्वाजेषु पुरुहूत वाजिनम् ।
नूनमथ ॥ १५ ॥

15. *Dadī rekṇastanve dadirvasu dadirvājeṣu puru- hūta vājīnam. Nūnamatha.*

Indra, lord universally invoked and adored, give us health for our body, give wealth, give us power and

speed in our battles of life, and give us all this soon and for sure.

विश्वेषामिर्ज्यन्तं वसूनां सासृह्वासं चिदस्य वर्षसः ।

कृपयतो नूनमत्यथ ॥ १६ ॥

16. *Viśveṣām-irajyantaṁ vasūnām sāsahvāmsaṁ cidasya varpaṣaḥ. Kṛpayato nūnamatyatha.*

Sing in praise of Indra, ruler and promoter of the wealth and beauty of this world as it is and as it might be in future. He is challenger and vanisher of the enemies.

महः सु वो अरमिषे स्तवामहे मीळहुषे अरंगमाय जग्मये ।
यज्ञेभिर्गीर्भिर्विश्वमनुषां मरुतामियक्षसि गाये त्वा नमसा
गिरा ॥ १७ ॥

17. *Mahaḥ su vo aramiṣe stavāmahe mīlhuṣe araṁ-gamāya jagmaye. Yajñebhir-gīrbhir-viśvam-anuṣāṁ marutāmiyakṣasi gāye tvā namasā girā.*

For the sake of ample food and energy for you all, O people, we adore, with holy yajnic hymns, the great, generous, all round mover and obliging visitor, Indra, loved of all people in general and vibrant divines in particular. You love to be with us, O lord, and I celebrate and felicitate you with hymns and homage.

ये पातयन्ते अजम्भिर्गिरीणां स्नुभिरेषाम् ।

यज्ञं महिष्वणीनां सुम्नं तुविष्वणीनां प्राध्वरे ॥ १८ ॥

18. *Ye pātayante ajmabhir-girīṇām snubhireṣām. Yajñaṁ mahiṣvaṇīnām sumnaṁ tuviṣvaṇīnām prādhvare.*

We celebrate the roaring and tempestuous winds, Maruts, who, with their power and force, shake the clouds and streams down these mountains, give us gifts of yajnic well-being and joy in our creative and developmental programmes of love and non-violence.

प्रभङ्गं दुर्मतीनामिन्द्र शविष्ठा भर ।

रयिमस्मभ्यं युज्यं चोदयन्मते ज्येष्ठं चोदयन्मते ॥ १९ ॥

19. *Prabhaṅgaṁ durmatīnām-indra śaviṣṭhā bhara.*
Rayim-asmabhyam yujyam codayanmate jye-
ṣṭham codayanmate.

Indra, lord most potent, bring us the intelligence and other means to break down the negative and anti-social thoughts and actions of adversaries. O lord inspirer of right thinking, bring us the mind and materials usable in constructive thinking and planning and bring us the best and highest thought and competence, O lord inspirer of rational and scientific minds.

सनितः सुसनितरुग्र चित्र चेतिष्ठ सूनृत ।

प्रासहा सम्राट् सहरिं सहन्तं भुज्युं वाजेषु पूर्व्यम् ॥ २० ॥

20. *Sanitaḥ susanitarugra citra cetiṣṭha sūnṛta.*
Prāsahā samrāṭ sahurim sahantaṁ bhujyūm
vājeṣu pūrvyam.

O generous lord, most charitable giver, mighty, wonderful, most conscientious and attentive, most truthful, tolerant and courageous, supreme ruler, bring us the mind and material, power and force which is patient and courageous, challenging, useful and of permanent value.

आ स ए॒तु य ई॒व॒दाँ अ॒दे॒वः पू॒र्त॒मा॒द॒दे । य॒था चि॒द्व॒शो अ॒श्व्यः
पृ॒थु॒श्रव॑सि का॒नी॒ते॒ऽस्या व्यु॑ष्वा॒द॒दे ॥ २१ ॥

21. *Ā sa etu īvadāñ adevaḥ pūrtamādade. Yathā cid-
vaśo āśvyah prthuśravasi kānīte'syā vyuṣyā-dade.*

Come that sage and scholar of human virtue, just human, not a god, who has received the feel of full and universal spirit of divinity, just as the man in the clutches of karmic sufferance experiences the bliss of divinity in the twilight and beauteous glory of the dawn of universal light and renown.

ष॒ष्टिं स॒हस्रा॑श्व्य॒स्यायु॑ता॒सन॒मु॒ष्ट्रा॒नां विं॒श॒तिं श॒ता ।
द॒श श्या॒वी॒नां श॒ता द॒श त्र्य॑रु॒षी॒णां द॒श ग॒वां स॒हस्रा॑ ॥ २२ ॥

22. *Ṣaṣṭim sahasrāśvyasyāyutāsanamuṣṭrānām
viṁśatim śatā. Daśa śyāvīnām śatā daśa
tryaruṣiṇām daśa gavām sahasrā.*

I have got sixty-and-ten thousand horses, twenty hundred camels, and ten hundred dark brown, ten hundred tawny red, in all ten thousand cows.

द॒श श्या॒वा ऋ॒ध॒द्र॒यो वी॒त॒वा॒रा॒स आ॒श॒वः ।
म॒थ्रा ने॒मिं नि वा॑वृ॒तुः ॥ २३ ॥

23. *Daśa śyāvā ṛdhadrayo vītavārāsa āśavaḥ.
Mathrā nemim ni vāvṛtuḥ.*

Ten fleet dark brown horses with straight long tails instantly rushing to the target turn the whirling wheels of my chariot and beat the opposing forces.

दा॒ना॒सः पृ॒थु॒श्रव॑सः का॒नी॒तस्य॑ सु॒रा॒ध॒सः ।
रथं॑ हि॒र॒ण्य॒यं द॒द॒न्मं॑हि॒ष्ठः सू॒रि॒भू॒द्वर्षि॑ष्ठम॒कृ॒त श्रवः॑ ॥ २४ ॥

24. *Dānāsaḥ pr̥thuśr-vasaḥ kānītasya surādhasaḥ.
Ratham hiraṇyayaṁ dadan-mamhiṣṭhaḥ sūrira-
bhūd-varṣiṣṭham-akṛta śravaḥ.*

The gifts of generosity of the supreme giver universally renowned, sublime and bountiful, giving a golden chariot to the devotee, earn him the tributes of being most glorious and spread his fame as the most munificent hero.

आ नो वायो महे तने याहि मखाय पाजसे ।

वयं हि ते चक्रमा भूरि दावने सद्यश्चिन्महि दावने ॥ २५ ॥

25. *Ā no vāyo mahe tane yāhi makhāya pājase. Vayaṁ
hi te cakṛmā bhūri dāvane sadyaścinmahi dāvane.*

O Vayu, lord of mighty motion, come for the great expansion of the speed and power of our yajna. Lord of high generosity, we adore you always and glorify you as a great, liberal and universal ultimate giver.

यो अश्वेभिर्वहते वस्त उस्त्रास्त्रिः सप्त सप्ततीनाम् । एभिः
सोमैभिः सोमसुद्धिः सोमपा दानाय शुक्रपूतपाः ॥ २६ ॥

26. *Yo aśvebhir-vahate vasta usrāstriḥ sapta sapta-
tīnām. Ebhiḥ somebhiḥ somasudbhiḥ somapā
dānāya śukrapūtapāḥ.*

Come he who travels by radiations of cosmic energy, vested in and carrying thrice seven of seventy rays of the sun, he, protector of the pure and holy, protector of soma joy, come with these somas of bliss, with the makers of soma for giving us the gifts of joy.

यो म इमं चिदु त्मना मन्दच्छित्रं दावने ।

अर्द्धे अक्षे नहुषे सुकृत्वनि सुकृत्तराय सुक्रतुः ॥ २७ ॥

27. *Yo ma imañ cidu tmanā mandaccitrañ dāvane.
Araṭve akṣe nahuṣe sukṛtvani sukṛttarāya sukra-
tuh.*

He who by himself rejoices in giving me this wonderful gift of light and yajnic expansion, the same lord of holy action rejoices in giving more to enhance higher charity of the grown up man of holy deeds in practical life.

उचथ्ये३ वपुषि यः स्वराळुत वायो घृतस्त्राः ।
अश्वेषितं रजेषितं शुनेषितं प्राज्म तदिदं नु तत् ॥ २८ ॥

28. *Ucathye vapuṣi yaḥ svarāḷuta vāyo ghṛtasnāḥ.
Aśveṣitañ rajeṣitañ śuneṣitañ prājma tadidañ
nu tat.*

Vayu, refulgent ruler of the world of purity, decency and generosity soft as consecrated in ghrta, in this beautiful life of admirable nature and character, whatever you give for social achievement, emotional satisfaction and spiritual realisation is the same as you have given to me.

अध प्रियमिषिराय षष्टिं सहस्रासनम् ।
अश्वानामिन्न वृष्णाम् ॥ २९ ॥

29. *Adha priyamiṣirāya ṣaṣṭim sahasrāsanam.
Aśvānāminna vṛṣṇām.*

And I have received sixty thousand gifts of value dear to the strong and ambitious, like horses of the most virile breed dear to the warriors.

गावो न यूथमुप यन्ति वध्रय उप मा यन्ति वध्रयः ॥ ३० ॥

30. *Gāvo na yūthamupa yanti vadhraya upa mā yanti vadhrayaḥ.*

As cows join the herd for protection and support so the weaker people come to me for sustenance and support, yes the needy come for succour and support.

अध॒ यच्चार॑थे ग॒णे श॒तमुष्ट्राँ॑ अचि॒क्रदत् ।
अध॒ श्वित्ने॑षु विंश॒तिं श॒ता ॥ ३१ ॥

31. *Adha yaccārathe gaṇe śatamuṣṭrāṅ acikradat. Adha śvitneṣu viṁśatiṁ śatā.*

And then the blessed man calls for a hundred camels and twenty hundred from amongst the white herd, all out of the active and working ones, for giving away to the needy.

श॒तं दा॒से ब॑ल्बू॒थे विप्र॑स्तरु॒क्ष आ द॑दे । ते ते॑ वा॒यवि॒मे
जना॑ म॒दन्तीन्द्र॑गोपा॒ मद॑न्ति दे॒वगो॑पाः ॥ ३२ ॥

32. *Śataṁ dāse balbūthe viprastarukṣa ā dade. Te te vāyavime janā madantīndragopā madanti devagopāḥ.*

The man of power and prosperity has given away a hundred, the vibrant sage and saviour has received. O Vayu, your beneficiaries, these people, protected and supported by Indra, the generous, rejoice, celebrate and exhilarate you.

अध॒ स्या॑ योष॑णा म॒ही प्र॑ती॒ची व॑श॒मश्व॑यम् ।
अधि॑रुक्मा॒ वि नी॑यते ॥ ३३ ॥

33. *Adha syā yoṣaṇā mahī pratīcī vaśamaśvyam. Adhirukmā vi nīyate.*

Now then that youthful maiden, great and glamorous in golden finery, is led forth to the seasoned bachelor of her love and desire on the wedding vedi.

Mandala 8/Sukta 47

Adityah (1-13), Adityah - Ushah Devatah, Trita Aptya Rshi

महि॑ वो मह॒तामवो॑ वरु॒ण मि॒त्र द्वा॒शुषे॑ । यमा॑दित्या अ॒भि
द्रु॒हो रक्ष॑था नेम॒घं न॑शदने॒हसो॑ व ऊ॒तयः॑ सुऊ॒तयो॑ व
ऊ॒तयः॑ ॥ १ ॥

1. *Mahi vo mahatāmavo varuṇa mitra dāśaṣe. Yamādityā abhi druho rakṣathā nemaghaṁ naśadanehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

O Varuna, Mitra, powers wise, just and loving, choice and love of all, great is your protection, noble ones, for the generous man of charity. O Adityas, brilliant powers of light and enlightenment, children of indestructible mother life, whoever you protect from the jealous and the malignant, no sin ever touches. Sinless are your protections, noble and holy are your protections (free from jealousy, anger and violence).

वि॒दा दे॑वा अ॒घाना॑मादि॒त्यासो॑ अ॒पाकृ॑तिम् । प॒क्षा वयो॑
यथो॒परि॑ व्य॒स्मे शर्म॑ यच्छ॒ताने॒हसो॑ व ऊ॒तयः॑ सुऊ॒तयो॑ व
ऊ॒तयः॑ ॥ २ ॥

2. *Vidā devā aghānāmādityāso apākṛtim. Pakṣā vayo yathopari vyasme śarma yacchatānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

O divine powers of light, love and justice, you know how to remove sin and cleanse us of evil. As birds shade their young ones with wings, so give us shelter

and protection all over. Sinless are your protections, noble and holy are your protections.

व्य॑स्मे अधि॑ शर्म॑ तत्प॒क्षा वयो॑ न यन्तन । विश्वानि॑
विश्ववेदसो वरू॒थ्या मनामहे॑ ऽनेहसो॑ व ऊ॒तयः॑ सुऊ॒तयो॑
व ऊ॒तयः॑ ॥ ३ ॥

3. *Vyasme adhi śarma tat pakṣā vayo na yantana.*
Viśvāni viśvavedaso varūthyā manāmahe 'nehaso
va ūtayaḥ su-ūtayo va ūtayaḥ.

All round, all over us, spread your cover of protection like birds. You know and command the wealth and powers of the world. We pray for shelter, peace and protection. Sinless are your protections, free from evil, noble and holy are your protections, free from jealousy, anger and violence.

यस्मा॑ अरा॑सत् क्षयं जी॒वातुं च॒ प्रचे॑तसः । मनो॑र्विश्वस्य॒
घेदि॑म आ॒दित्या रा॒य ई॑शते ऽनेहसो॑ व ऊ॒तयः॑ सुऊ॒तयो॑ व
ऊ॒तयः॑ ॥ ४ ॥

4. *Yasmā arāsata kṣayaṁ jīvātum ca pracetasah.*
Manorviśvasya ghedima ādityā rāya īṣate 'nehaso
va ūtayaḥ su-ūtayo va ūtayaḥ.

Whoever these Adityas, powers of light, most wise, provide a peaceful shelter home for a comfortable living, that man's wealth, power and honour they overwatch, control and rule for protection. Sinless are your protections, noble and holy your safeguards.

परि॑ णो वृ॒णजन्न॒घा दु॒र्गाणि॑ र॒थ्यो यथा॑ । स्यामेदिन्द्रस्य॒
शर्म॑ण्यादित्यताना॒मुताव॑स्यनेहसो॑ व ऊ॒तयः॑ सुऊ॒तयो॑ व
ऊ॒तयः॑ ॥ ५ ॥

5. *Pari ṇo vṛṇajannaghā durgāṇi rathyo yathā. Syāmedindrasya śarmaṇyādityānāmūtāva-syanehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Just as charioteers avoid difficult and impossible roads, so let sins and crimes go by, leaving us aside. Let us be in the homely protection of Indra and under the protective umbrella of the Adityas. O Adityas, free from sin and evil are your protections, noble and holy your safeguards.

परिहृतेदना जनों युष्मादत्तस्य वायति । देवा अदभ्रमाश
वो यमादित्या अहेतनानेहसो व ऊतयः सुऊतयो व
ऊतयः ॥ ६ ॥

6. *Parihvṛtedanā jano yuṣmādattasya vāyati. Devā adabhramāśa vo yamādityā ahetanānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Adityas, powers of light and lightning speed, even though a person might be living in distress, he raises and expands what you give him and rises to higher joy and prosperity when you approach him and bless. Sinless are your protections, holy and noble your safeguards and securities.

न तं तिग्मं च न त्यजो न द्रासदभि तं गुरु । यस्मा उ शर्म
सप्रथ आदित्यासो अराध्वमनेहसो व ऊतयः सुऊतयो व
ऊतयः ॥ ७ ॥

7. *Na taṁ tigmaṁ cana tyajo na drāsadabhi taṁ guru. Yasmā u śarma sapratha ādityāso arādhva-manehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Sharpest envy and violent anger do not terrify

or demoralise him, O Adityas, whom you give a large home and wide margin of tolerance. Sinless are your protections, noble and holy your safeguards and securities.

युष्मे देवा अपि ष्मसि युध्यन्त इव वर्मसु । यूयं महो न
एनसो यूयमभीदुरुष्यतानेहसो व ऊतयः सुऊतयो व
ऊतयः ॥ ८ ॥

8. *Yuṣme devā api ṣmasi yudhyanta iva varmasu. Yūyaṁ maho na enaso yūyamabhiḍuruṣyatānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Brilliant and brave Adityas, in you we are safe like warriors in armour. You save us from heinous sins and major crimes, you save us from minor faults and lighter trespasses. Sinless are your protections and holy and noble your safeguarders.

अदितिर्न उरुष्यत्वदितिः शर्म यच्छतु । माता मित्रस्य
रेवतोऽर्यम्णो वरुणस्य चानेहसो व ऊतयः सुऊतयो व
ऊतयः ॥ ९ ॥

9. *Aditirna uruṣyatvaditiḥ śarma yacchatu. mātā mitrasya revato'ryamṇo varuṇasya cānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

May Aditi, Mother Nature, save us. May Aditi, mother earth, provide us a restful home. May Aditi, mother of Mitra, prosperous Aryama and Varuna provide us peace and happiness. Sinless are your protections, holy your safeguards, holily protected.

यद्देवाः शर्म शरणं यद्धद्रं यदनातुरम् । त्रिधातु यद्वरूध्यं
तदस्मासु वि यन्तनानेहसो व ऊतयः सुऊतयो व
ऊतयः ॥ १० ॥

10. *Yaddevāḥ śarma śaraṇaṁ yadbhadraṁ yadanāturam. Tridhātu yadvarūthyam tadasmāsu viyantānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Adityas, brilliant leaders of the mother nation, the home that is a restful place to live in, which is beneficial, which is free from want and ailments, and three-metalled furniture and appliances, all that is needed in a good and comfortable home, pray provide, secure and insure among us, the people of the land. Sinless are your protections, noble your safeguards, holily protected.

आदित्या अव हि ख्यताधि कूलादिव स्पशः । सुतीर्थमर्वतो
यथानु नो नेषथा सुगमनेहसो व ऊतयः सुऊतयो व
ऊतयः ॥ ११ ॥

11. *Ādityā ava hi khyatādhi kūlādiva spaśaḥ. Sūtīrthamarvato yathānu no neṣathā sugamane-haso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Adityas, brilliant leaders of the nation, just as people stand on the bank of a river above and look below upon the flowing waters, so look below upon the people on the march, and just as they take the horses across the stream by the safest ford, so lead the nation forward by the safest paths of progress. Sinless are your protections and safest your securities.

नेह भद्रं रक्षस्विने नावयै नोपया उत । गर्वे च भद्रं धेनवे
वीराय च श्रवस्यतेऽनेहसो व ऊतयः सुऊतयो व
ऊतयः ॥ १२ ॥

12. *Neha bhadraṁ rakṣasvine nāvayai nopayā uta. Gave ca bhadraṁ dhenave vīrāya ca śravasyate-
'nehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

No good here for friends of evil, no possibility of escape, no appeasement. But for the cow, the lands, literature and culture, for the milch cow, for creative and productive forces, for the brave warriors and philanthropists of renown, for all these, yes, all good, all safe, all opportunities. Sinless are your protections, unfailing your safeguards.

यद्वाविर्यदपीच्यं॑ देवांसो अस्ति दृष्कृतम् । त्रिते तद्विश्व-
माप्स्य आरे अस्मद्धातनानेहसो॑ व ऊतयः सुऊतयो व
ऊतयः ॥ १३ ॥

13. *Yadāvir-yadapīcyam devāso asti duṣkṛtam. Trite tadviśvamāptya āre asmad dadhātanānehaso va ūtayah su-ūtayo va ūtayah.*

O brilliant leaders of the world, all evil thoughts, deeds or practices, whether open or covert, which may be prevalent in the three spheres of body, mind and soul of the individual and society, all those, pray, ward off, keep away from us. Sinless are your protections, noble your safeguards.

यच्च गोषु॑ दुष्वप्यं यच्चास्मे दुहितर्दिवः । त्रिताय
तद्विभाव्याप्याय परा वहानेहसो॑ व ऊतयः सुऊतयो व
ऊतयः ॥ १४ ॥

14. *Yacca goṣu duṣṣvapnyam yaccāsmē duhitardivah. Tritāya tadvibhāvāpyāya parā vahānehaso va ūtayah su-ūtayo va ūtayah.*

O daughter of the light of heaven, holy dawn, noble intelligence, holy wisdom, whatever evil thought, dream or ambition there be in or in relation to our mind and senses or in relation to anything else of our life, O

light of the dawn, take away far off from us for the good of the self and the world of threefold virtue of body, mind and soul. Sinless are your protections, holy your safeguards.

निष्कं वा घा कृणवते स्रजं वा दुहितर्दिवः । त्रिते दुष्वप्यं
सर्वमाप्त्ये परि ददमस्यनेहसो व ऊतयः सुऊतयो व
ऊतयः ॥ १५ ॥

15. *Niṣkaṁ vā ghā kṛṇavate srajaṁ vā duhitardivaḥ.
Trite duṣṣvapnyam sarvamāptye pari dadmas-
yanehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

O daughter of the light of dawn, heavenly revelation of wisdom, descent of divinity, all bad dreams and ambitions for the maker of gold ornaments or the maker of flower garlands, or in relation to the pride of body, mind and soul, we throw off. Sinless are your protections, holy your safeguards.

तदन्नाय तदपसे तं भागमुपसेदुषे । त्रिताय च द्विताय चोषो
दुष्वप्यं वहानेहसो व ऊतयः सुऊतयो व ऊतयः ॥ १६ ॥

16. *Tadannāya tadapase taṁ bhāgamupaseduṣe.
Tritāya ca dvitāya coṣo duṣṣvapnyam vahā-
nehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

For the sake of the man whose food is bad dreams, whose karma it is, whose entire share of life is this, for the sake of the man of threefold world of body, mind and soul, and for the good of the twice born humanity, O dawn of divine light, take away the bad dreams far off. Sinless are your protections, holy your safeguards.

यथा कलां यथा शफं यथ ऋणं संनयामसि । एवा दुष्वप्यं
सर्वमाप्ये सं नयामस्यनेहसो व ऊतयः सुऊतयो व
ऊतयः ॥ १७ ॥

17. *Yathā kalām yathā śapham yatha ṛṇam samna-
yāmasi. Evā duṣṣvapnyam sarvamāptye sam
nayāmasya-nehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Just as we throw off a dead nail and a dead hoof,
and just as we pay off a bad debt, similarly we throw
off tall bad dreams of our whole world far away. O
Adityas, O dawn of light, sinless are your protections,
holy your safeguards.

अजैष्माद्यासनाम् चाभूमानागसो वयम् । उषो यस्मादुष्व-
प्यादभैष्माप तदुच्छत्वनेहसो व ऊतयः सुऊतयो व
ऊतयः ॥ १८ ॥

18. *Ajaiṣmādyāsanāma cābhūmānāgaso vayam. Uṣo
yasmād duṣṣvapnyādabhaiṣmāpa taducchatva-
nehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

O Adityas, O dawn of light, we have won today,
achieved something great, and become free of sin and
evil. O dawn, the bad dreams which we fear, pray, throw
off. Sinless are your protections, holy your safeguards.

Mandala 8/Sukta 48

Soma Devata, Pragatha Ghaura Kanva Rshi

स्वादोरभक्षि वयसः सुमेधाः स्वाध्यो वरिवोवित्तरस्य ।
विश्वे यं देवा उत मर्त्यासो मधु ब्रुवन्तो अभि संचरन्ति ॥ १ ॥

1. *Svādorabhakṣi vayasah sumedhāḥ svādhyo
varivovittarasya. Viśve yaṁ devā uta martyāso
madhu bruvanto abhi samcaranti.*

An intelligent and dedicated reader of holy literature, I have enjoyed the delicious soma food of higher and holier quality which all divines and mortals of the world enjoy, saying 'it is honey sweet and savoury', when they meet in sacred gatherings.

अ॒न्तश्च॒ प्रा॒गा॒ अ॒दि॒ति॒र्भ॒वा॒स्य॒व॒या॒ता॒ ह॒र॒सो॒ दै॒व्य॒स्य॒ ।
इ॒न्द्र॒वि॒न्द्र॒स्य॒ सु॒ख्यं॒ जु॒षा॒णः॒ श्रौ॒ष्टी॒व॒ धु॒र॒म॒नु॒रा॒य॒ ऋ॒ध्याः॒ ॥ २ ॥

2. *Antaśca prāgā aditirbhavāsyavayātā haraso daivyasya. Indavindrasya sakhyam juṣāṇaḥ śrauṣṭīva dhuramanu rāya ṛdhyāḥ.*

O soma, reaching the core of personality, you are internalised, assimilated as one with the body and creative mind of man, dispeller of divine anger, and friend of Indra, the soul. O soma, just like willing and obedient horses of the chariot harnessed and yoked, inspire us toward the wealth, honour and excellence of life.

अ॒पा॒म॒ सो॒म॒म॒मृ॒ता॒ अ॒भू॒मा॒ग॒न्म॒ ज्यो॒ति॒र॒वि॒दा॒म॒ दे॒वा॒न् ।
किं॒ नू॒न॒म॒स्मा॒न्कृ॒ण॒व॒द॒रा॒तिः॒ कि॒मु॒ धूर्ति॒र॒मृ॒त॒ म॒र्त्य॒स्य॒ ॥ ३ ॥

3. *Apāma somamamṛtā abhūmāganma jyotiravidāma devān. Kiṁ nūnamasmān kṛṇavadar-ātiḥ kimu dhūrtiramṛta martyasya.*

We have drunk the soma of immortality, we have become immortal, attained to the light of divinity, have known the organs of perception and imagination, and realised the divinities of light, power and excellence. What can the enemies internal and external do now against us? O lord immortal, soma, what can the violence of mortals do against us?

शं नो भव हृद आ पीत इन्द्रो पितेव सोम सूनवे सुशेवः ।
सखेव सख्य उरुशंस धीरः प्र ण आयुर्जीवसे सोम
तारीः ॥ ४ ॥

4. *Śaṁ no bhava hr̥da ā pīta indo piteva soma sūnave
suśevaḥ. Sakheva sakhya uruśaṁsa dhīraḥ praṇa
āyurjīvase soma tāriḥ.*

O soma, drink of immortality, be good and blissful for the heart. O nectar soma, when drunk, be as good and blissful as father is to the child. Soma, universally admired, brave and heroic, patient and constant, as a friend for the friend, give us a long age of good health so that we may live a full life of joy to our heart's content.

इमे मा पीता यशस उरुष्यवो रथं न गावः समनाह पर्वसु ।
ते मा रक्षन्तु विस्त्रसश्चरित्रादुत मा स्त्रामाद्यवयन्त्वि-
न्दवः ॥ ५ ॥

5. *Ime mā pītā yaśasa uruṣyavo ratham na gāvaḥ
samanāha parvasu. Te mā rakṣantu visrasaśca-
ritrāduta mā srāmādyavayantvindaḥ.*

These soma drinks, protective of honour, may secure and strengthen my joints as straps secure the chariots at joints, and inspire me to apply myself to noble projects as bullocks draw the chariot to good destinations. These drinks may save me from weakness of character and protect me from depression and disease.

अग्निं न मा मथितं सं दिदीपः प्र चक्षय कृणुहि वस्यसो
नः । अथा हि ते मद आ सोम मन्ये रेवाँइव प्र चरा
पुष्टिमच्छ ॥ ६ ॥

6. *Agniṁ na mā mathitaṁ saṁ didīpaḥ pra cakṣaya kṛṇuhi vasyaso naḥ. Athā hi te mada ā soma manye revāñ iva pra carā puṣṭimaccha.*

Light and shine me like fire from wood by friction, give me the eye to see the light and raise us to be masters of wealth, honour and excellence. O soma, drink of immortality, in the ecstasy of exhilaration, I concentrate and meditate on the self in the peace of divinity like a wealthy man of spiritual profusion. O bliss of exuberance, stimulate, inspire and raise me well to perfect health of body, mind and soul.

इष्टिरेण ते मनसा सुतस्य भक्षीमहि पित्र्यस्येव रायः । सोम
राजन्त्र ण आयूंषि तारीरहानीव सूर्यो वासराणि ॥ ७ ॥

7. *Iṣireṇa te manasā sutasya bhakṣīmahi pitryasyeva rāyaḥ. Soma rājan pra ṇa āyūṁṣi tārīrahānīva sūryo vāsarāṇi.*

O bright soma, with stimulated and inspired mind, let us drink at the fount of your exuberant flow like children enjoying on the wealth of their parents. O ruling light of soma divine, pray lengthen our life and rejuvenate our health like the sun lengthening the light of days.

सोम राजन्मृळया नः स्वस्ति तव स्मसि ब्रत्यांस्तस्य विद्धि ।
अलर्ति दक्ष उत मन्युरिन्दो मा नो अर्यो अनुकामं परा
दाः ॥ ८ ॥

8. *Soma rājan mṛṣayā naḥ svasti tava smasi vratyāstasya viddhi. Alarti dakṣa uta manyu-rindo mā no aryo anukāmaṁ parā dāḥ.*

O soma, ruling light of life, be kind and gracious,

give us peace and well being, we are your devotees, observers of your rules of life in joy, pray know this. O fluent life of joy, pray know that confidence and competence and righteous passion is fresh and vibrant in us, do not forsake us, give us not up to the will and pleasure of the enemy.

त्वं हि नस्तन्वः सोम गोपा गात्रेगात्रे निषसत्था नृचक्षाः ।
यत्ते वयं प्रमिनाम व्रतानि स नो मृळ सुषखा देव
वस्यः ॥ ९ ॥

9. *Tvaṁ hi nastanvaḥ soma gopā gātre gātre niṣa-satthā nṛcakṣāḥ. Yat te vayaṁ pramināma vratāni sa no mṛḷa suṣakhā deva vasyaḥ.*

O soma, you are the protector and promoter of our body and personality. Watcher and leading light of humanity, seep in and energise every part of our body. And if we default on your rules of discipline, even so, O noble friend, generous power superior, be good and gracious to us and help us to be happy.

ऋदूदरेण सख्या सचेय यो मा न रिष्येद्धर्यश्व पीतः । अयं
यः सोमो न्यधाय्यस्मे तस्मा इन्द्रं प्रतिरमेम्यायुः ॥ १० ॥

10. *Rdūdareṇa sakhyā saceya yo mā na riṣyeddharyaśva pītaḥ. Ayaṁ yaḥ somo nyadhayyasme tasmā indraṁ pratiramemyāyuh.*

Indra, O soul and spirit of intelligence, let me be friends with soma as with a friend of noble nature and drink it as it would do me no harm. I pray to Indra, lord omnipotent giver of bliss, that the soma which I have drunk in may increase and enrich my life.

अप॒ त्या अ॒स्थुरनि॒रा अमी॑वा॒ निर॑त्रस॒न्तमि॑षी॒चीर॑भैषुः । आ
सोमौ॑ अ॒स्माँ अ॒रुह॑द्दि॒हाया॒ अग॑न्म॒ यत्र॑ प्र॒तिर॑न्त॒ आयुः॑ ॥ ११ ॥

11. *Apa tyā asthuranirā amīvā niratrasan-tamiṣīcīra-
bhaiṣuḥ. Ā somo asmāñ aruhad viḥāyā aganma
yatra pratiranta āyuh.*

Let those difficult ailments subside and go far from here. Even though they are strong and fearful, let them be off from here. Potent soma has risen up in vigour and has energised us, and we have reached where life increases and delights through age in ecstasy.

यो न॒ इन्दुः॑ पि॒तरो॒ हृत्सु॑ पी॒तोऽ म॑र्त्यो॒ मर्त्याँ॒॑ आवि॒वेश॑ ।
तस्मै॑ सोमा॒य ह॒विषा॑ वि॒धेम॑ मृ॒ळीके॑ अ॒स्य सु॒मतौ॑
स्याम॑ ॥ १२ ॥

12. *Yo na induḥ pitaro hrtsu pīto'martyo martyāñ
āviveśa. Tasmai somāya haviṣā vidhema mrṛlike
asya sumatau syāma.*

O parents and seniors of wisdom, the soma which is immortal is consumed and absorbed in the hearts and spirits of mortals. For that soma of immortality, we pray with love and homage to divinity and hope we shall abide in peace, pleasure and a settled mind, all which is the gift of this drink of immortality.

त्वं सौम॑ पि॒तृभिः॑ संवि॒दानोऽ नु॑ द्यावा॒पृथि॒वी आ त॑तन्थ ।
तस्मै॑ त इ॒न्दो ह॒विषा॑ वि॒धेम॑ व॒यं स्याम॑ प॒तयो॑ र॒यी-
णाम्॑ ॥ १३ ॥

13. *Tvaṁ soma pitṛbhiḥ saṁvidāno'nu dyāvāpṛthivī
ā tatantha. Tasmai ta indo haviṣā vidhema
vayaṁ syāma patayo rayīṇām.*

O soma, immortal joy and inspiration of existence, known well and abiding by the ancients and pranic energies of nature, you pervade over heaven and earth. O soma, peace, power and joy of the world, we pray to you for strength and joy with homage and oblations so that we may be masters, protectors and promoters of the wealths, honours and excellences of life.

त्रातारो देवा अधि वोचता नो मा नो निद्रा ईशत मोत
जल्पिः । वयं सोमस्य विश्वह प्रियासः सुवीरासो विदथमा
वदेम ॥ १४ ॥

14. *Trātāro devā adhi vocatā no mā no nidrā īśata
mota jalpiḥ. Vayaṁ somasya viśvaha priyāsaḥ
suvīrāso vidathamā vadema.*

O brilliant divines, saviours and leading lights of humanity and life's joy, speak over to us of the pleasure and power of soma so that neither sloth and slumber nor chatter, prattle and inarticulation may overtake us. We pray we may all time, seasons and days be favourites of immortal soma of bliss and, wide awake and brave, we may realise knowledge, wisdom and a happy well governed order of society.

त्वं नः सोम विश्वतो वयोधास्त्वं स्वर्विदा विशा नृचक्षाः ।
त्वं न इन्द्र ऊतिभिः सजोषाः पाहि पश्चातादुत वा
पुरस्तात् ॥ १५ ॥

15. *Tvaṁ naḥ soma viśvato vayodhāstvaṁ svarvidā
viśā nṛcakṣāḥ. Tvaṁ na inda ūtibhiḥ sajoṣāḥ
pāhi paścātāduta vā purastāt.*

Soma, immortal spirit of peace, power and bliss,

you are the treasure giver of food, energy and life for the world. You are the treasure giver of heavenly joy and watcher and leading light of the people. O soma, fluent stream of life energy, loving and friendly, with all your powers and protections, safeguard and promote us in front, on the back and all round.

Mandala 8/Sukta 49

Indra Devata, Praskanva Kanva Rshi

अ॒भि प्र वः॑ सु॒राध॑स॒मिन्द्र॑मर्च॒ यथा॑ वि॒दे ।

यो ज॒रि॒तृ॒भ्यो म॒घवा॑ पु॒रू॒वसुः॑ स॒हस्रे॑णेव॒ शिक्ष॑ति ॥ १ ॥

1. *Abhi pra vaḥ surādhasam-indram-arca yathā vide. Yo jaritṛbhyo maghavā purūvasuḥ sahasreṇeva śikṣati.*

To the best of your intention and purpose and for whatever you wish to achieve, pray to Indra, lord of glory, world power and promotion and means of success, who gives a thousandfold wealth, honour and excellence to his celebrants.

श॒तानी॑के॒व प्र जि॑गाति धृ॒ष्णु॒या ह॑न्ति वृ॒त्राणि॑ दा॒शु॒षे ।

गि॒रेरि॑व॒ प्र रसा॑ अस्य पि॒न्विरे॒ द॒त्राणि॑ पु॒रु॒भो॒र्जसः॑ ॥ २ ॥

2. *Śatānīkeva pra jīgāti dhr̥ṣṇuyā hanti vṛtrāṇi dāśuṣe. Gireriva pra rasā asya pinvire datrāṇi purubhojasah.*

Like the commander of a hundred armies, with his power and force, Indra rushes forward to fight and win, and he destroys the demons of darkness and want for the charitable giver. The gifts of this universal giver of food and sustenance feed and support humanity like

streams flowing down from the mountains.

आ त्वा सुतासु इन्द्रवो मदा य इन्द्र गिर्वणः ।

आपो न वज्रिन्नन्वोक्त्यं सरः पृणन्ति शूर राधसे ॥ ३ ॥

3. *Ā tvā sutāsa indavo madā ya indra girvaṇaḥ. Āpo na vajrinnanvoktyaṁ saraḥ pṛṇanti śūra rādhase.*

Indra, celebrated lord of the thunderbolt, may the songs of adoration presented by the celebrant with prayers for desired wealth and means of success, flowing spontaneous like ecstatic streams of soma, please and exhilarate you to fullness of kindness and grace as flowing waters, brooks and rivers, fill their original home, the lake and the sea.

अनेहसं प्रतरणं विवक्षणं मध्वः स्वादिष्ठमीं पिब ।

आ यथा मन्दसानः किरासि नः प्र क्षुद्रेव त्मना धृषत् ॥ ४ ॥

4. *Anehasaṁ pratarāṇaṁ vivakṣaṇaṁ madhvaḥ svādiṣṭhamīm piba. Ā yathā mandasānaḥ kirāsi naḥ pra kṣudreva tmanā dhr̥ṣat.*

Indra, lord of joy and fulfilment, pray accept the innocent, overflowing, inspiring song of adoration, enjoy it like a draught of soma sweeter than honey, so that happy and joyous at heart and soul, ignoring all minor considerations, you may pour out your gifts of generosity like showers of mist.

आ नः स्तोममुप द्रवद्धिया नो अश्वो न सोतृभिः ।

यं ते स्वधावन्त्स्वदयन्ति धेनव इन्द्र कण्वेषु रतयः ॥ ५ ॥

5. *Ā naḥ stomamupa dravaddhiyāno aśvo na sotṛbhiḥ. Yaṁ te svadhāvantsvadayanti dhenava indra kaṇveṣu rātayaḥ.*

Indra, lord of joy and fulfilment, love and generosity, come to accept our song of adoration like a courser urged on and rushing to its destination, a song created like soma by the pressers which the profuse voices of the wise and your gifts showered on the celebrants sweeten all the more and energise.

उग्रं न वीरं नमसोप सेदिम विभूतिमक्षितावसुम् ।

उद्रीव वज्रिन्नवतो न सिञ्चते क्षरन्तीन्द्र धीतयः ॥ ६ ॥

6. *Ugraṁ na vīraṁ namasopa sedima vibhūtimakṣitāvasum. Udrīva vajrinnavato na siñcate kṣarantīndra dhītayah.*

With homage and adorations, we approach Indra, illustrious, brave, glorious, lord of inexhaustible wealth, honour and ultimate shelter. As an overflowing spring fills a well with water, so do our thoughts and imagination create the flow of spontaneous praise for the generous lord's satisfaction.

यद्ध नूनं यद्वा यज्ञे यद्वा पृथिव्यामधि ।

अतो नो यज्ञमाशुभिर्महेमत उग्र उग्रेभिरा गहि ॥ ७ ॥

7. *Yaddha nūnaṁ yadvā yajñe yadvā pṛthivyāmadhi. Ato no yajñam-āsubhir-mahemata ugra ugrebhirā gahi.*

Illustrious Indra, whether you are at some yajna or somewhere on earth or anywhere else, from there come to our yajna by the fastest and mightiest forces, illustrious lord, wisest of the wise.

अजिरासो हरयो ये त आशवो वाता इव प्रसक्षिणः ।

येभिरपत्यं मनुषः परीयसे येभिर्विश्वं स्वर्दृशे ॥ ८ ॥

8. *Ajirāso harayo ye ta āśavo vātā iva prasakṣiṇaḥ.
Yebhir-apatyaṁ manuṣaḥ parīyase yebhirviśvaṁ
svardṛṣe.*

Come by indefatigable forces, fastest and tempestuous as the winds, by which you reach the unwavering children of humanity and go round to see and reveal the light of heaven.

एतावतस्त ईमह इन्द्र सुम्नस्य गोमतः ।

यथा प्रावो मघवन्मेध्यातिथिं यथा नीपातिथिं धने ॥ ९ ॥

9. *Etāvatasta īmaha indra sumnāsyā gomataḥ.
Yathā prāvo maghavan medhyātithiṁ yathā
nīpātithiṁ dhane.*

Indra, lord of grandeur, glorious as you are, we pray of you the wealth of the peace and prosperity of sense, mind and wisdom by which you protect and promote the man of dynamic intelligence, and the sage of imagination who dives deep into the mysteries of life in the struggle to understand the riddles of existence.

यथा कण्वे मघवन्त्रसदस्यवि यथा पक्थे दशव्रजे ।

यथा गोशर्ये असनोर्ऋजिश्वनीन्द्र गोमद्विरण्यवत् ॥ १० ॥

10. *Yathā kaṇve maghavan trasadasyavi yathā pakthe
daśavraje. Yathā gośaryo asanorṛjis-vanīndra
gomaddhiranyavat.*

Indra, lord of glory, we pray for that generosity of yours by which you award the wealth of lands and cows, sense, mind and wisdom, and the golden excellence of honour and culture, to the wise celebrant, the opponent of violence and terror, the veteran scholar, the controller of sense and mind in meditation, the

energiser of perception and intelligence, and the man of simple and straight paths of truth and rectitude.

Mandala 8/Sukta 50

Indra Devata, Pushtigu Kanva Rshi

प्र सु श्रुतं सुरार्धसमर्ची शक्रमभिष्टये ।

यः सुन्वते स्तुवते काम्यं वसुं सहस्रेणेव मंहते ॥ १ ॥

1. *Pra su śrutaṁ surārdhasam-arcā śakramabhi-ṣṭaye. Yaḥ sunvate stuvate kāmyaṁ vasu sahasre-ṇeva maṁhate.*

For the sake of life's fulfilment, honour and adore Indra, renowned and mighty master and controller of the superstructure of existence, who grants desired wealth, power and honour, and augments it a thousandfold for the celebrant who seeks and works for the soma joy and excellence of life with yajnic effort.

शतानीका हेतयो अस्य दुष्टरा इन्द्रस्य समिषो महीः ।

गिरिर्न भुज्मा मघवत्सु पिन्वते यदीं सुता अमन्दिषुः ॥ २ ॥

2. *Śatānīkā hetayo asya duṣṭarā indrasya samīṣo mahīḥ. Girirṇa bhujmā maghavatsu pinvate yadīṁ sutā amandiṣuḥ.*

Hundreds of great and invincible forces of this lord almighty, protective, promotive and overladen with sustenance, power and prosperity like the pregnant cloud and abundant mountain, shower gifts of desire and fulfilment on the seekers of excellence and grace when the soma creations of the yajnic celebrants please the lord.

यदीं सुतासु इन्दवोऽभि प्रियममन्दिषुः ।

आपो न धायि सर्वं न मा वसो दुग्धाद्वोप दाशुषे ॥ ३ ॥

3. *Yadīm sutāsa indavo 'bhi priyam-amandiṣuḥ. Āpo na dhāyi savanam ma ā vaso dughā ivopa-dāśuṣe.*

When the flowing drops of yajnic homage of soma please and exhilarate this dear lord, then, O lord of wealth, excellence and grace, like the showers of rain and generous cow, pray bless the invocation, homage and oblations of the yajna with plenty for the generous yajamana.

अनेहसं वो हवमानमृतये मध्वः क्षरन्ति धीतयः ।

आ त्वा वसो हवमानासु इन्दव उप स्तोत्रेषु दधिरे ॥ ४ ॥

4. *Anehasam vo havamāna-mūtaye madhvaḥ kṣaranti dhītayah. Ā tvā vaso havamānāsa indava upa stotreṣu dadhire.*

O yajakas, to the incomparable lord you invoke for protection, your thoughts and honey sweet songs of adoration rise and flow. O lord of wealth, honour and excellence, shelter home of the universe, the soma celebrants who call upon you cherish your presence they feel in the hymns they offer in adoration.

आ नः सोमे स्वध्वर इयानो अत्यो न तोषते ।

यं ते स्वदावन्त्स्वदन्ति गूर्तयः पौरे छन्दयसे हवम् ॥ ५ ॥

5. *Ā naḥ some svadhvara iyāno atyo na toṣate. Yam te svadāvant-svadanti gūrtayah paure chandayase havam.*

Indra, lord of the holy yajna of creation, come to our soma yajna, reaching like the constant flow of

joy where soma flows and pleases. O lord most generous and connoisseur of taste, the songs of praise please you, and while the soma flows you delight in our adoration.

प्र वीरमुग्रं विविचिं धनस्पृतं विभूतिं राधसो महः ।

उद्रीव वज्रिन्नवतो वसुत्वना सदा पीपेथ दाशुषे ॥ ६ ॥

6. *Pra vīram-ugraṁ vīvicim̐ dhanaspr̥taṁ vibhūtiṁ rādhaso mahah̐. Udrīva vajrinnavato vasutvanā sadā pīpetha dāśuṣe.*

I pray to Indra, brave, illustrious, discriminative, giver of wealth and excellence and all majestic, for greatness of honour and success. O lord of thunderbolt, action and justice, like an over-flowing spring of generosity, you bless the liberal giver with ample wealth of the world.

यद्ध नूनं परावति यद्वा पृथिव्यां दिवि ।

युजान इन्द्र हरिभिर्महेमत ऋष्व ऋष्वेभिरा गहि ॥ ७ ॥

7. *Yaddha nūnaṁ parāvati yad vā pr̥thivyāṁ divi. Yujāna indra haribhir-mahemata ṛṣva ṛṣvebhirā gahi.*

Indra, lord omnipotent and omniscient, whether you are in a far off place or close by on earth or far above in the light of heaven round the sun, come, lord of grandeur and divine wisdom, with all your innate divine powers of cosmic dynamism. O lord most attainable and sublime, come with instant elevations of the spirit and bless us.

रथिरासो हरयो ये ते अस्त्रिध ओजो वातस्य पिप्रति ।

येभिर्नि दस्युं मनुषो निघोषयो येभिः स्वः प्रीयसे ॥ ८ ॥

8. *Rathirāso harayo ye te asridha ojo vātasya piprati. Yebhirni dasyum manuṣo nighoṣayo yebhiḥ svaḥ parīyase.*

Instant and omnipresent are your powers of motion, conduction and integration, creators of the joy of accomplishment which, unfailing, unerring, unhurting and instant, swell the mighty motions of the winds and energise the pranic forces, by which you silence the violent saboteurs of humanity for our sake and by which you move across the regions of heaven.

एतावतस्ते वसो विद्याम शूर नव्यसः ।

यथा प्राव एतशं कृत्व्ये धने यथा वशं दशव्रजे ॥ ९ ॥

9. *Etāvataste vaso vidyāma śūra navyasaḥ. Yathā prāva etaśaṁ kṛtvye dhane yathā vaśaṁ daśa-vraje.*

O lord omnipotent, shelter home of the universe, adorable and worshipped, thus do we know you, thus do we celebrate your glory, as you protect the man of action and advancement when the battle of existence begins for him, and as you promote the man of self control to seek fulfilment of his mind and senses while his life lasts in the human body.

यथा कण्वे मघवन्मेधे अध्वरे दीर्घनीथे दमूनसि ।

यथा गोशर्ये असिषासो अद्रिवो मयि गोत्रं हरिश्चियम् ॥ १० ॥

10. *Yathā kaṇve maghavan medhe adhware dīrghanīthe damūnasi. Yathā gośarye asiṣāso adrivo mayi gotraṁ hariśriyam.*

O lord of glory, Indra, as much as you have granted for the intellectual, for the scholar teacher, for

the yajna, for the long time leader, for the home and for the man of self control, so much, O lord of the clouds and mountains, pray grant me too for guidance on the path to divinity.

Mandala 8/Sukta 51

Indra Devata, Shrushtigu Kanva Rshi

यथा मनौ सांवरणौ सोममिन्द्रापिबः सुतम् ।

नीपातिथौ मघवन्मेध्यातिथौ पुष्टिगौ श्रुष्टिगौ सचा ॥ १ ॥

1. *Yathā manau sāmvaraṇau somam-indrāpibah sutam. Nīpātithau maghavan medhyātithau puṣṭigau śruṣṭigau sacā.*

Indra, lord ruler of glory and majesty, just as you appreciate and protect the soma of sacred knowledge and wisdom treasured in the mind of the dedicated thinker, so pray protect, confirm and promote the knowledge, wisdom and values treasured in the man of deep introspection and spirituality, the lover of purity and sanctity of yajnic science, the scholar of physical and psychological health and advancement and the man of supersensuous perception and instant action.

पार्षद्वाणः प्रस्कण्वं समसादयच्छयानं जित्रिमुद्धितम् ।

सहस्राण्यसिषासद्गवामृषिस्त्वोतो दस्यवे वृकः ॥ २ ॥

2. *Pārṣadvāṇaḥ praskaṇvaṁ samasādayacchayānaṁ jivrim-uddhitam. Sahasrāṇyasiṣāsad gavām-ṛṣistvoto dasyave vrkaḥ.*

When debility of mind and speech took over the old, unsettled and depressed intellectual, then the sage, inspired and strengthened by you as a thunderbolt

made him sit in a thousand rays of the sun for treatment and cure.

य उक्थेभिर्न विन्धते चिकिद्य ऋषिचोदनः ।

इन्द्रं तमच्छा वद नव्यस्या मत्यरिष्यन्तं न भोजसे ॥ ३ ॥

3. *Ya ukthebhirna vindhate cikidya ṛṣicodanaḥ. Indram tamacchā vada navyasya matyariṣyan-taṁ na bhojase.*

He who is not attained by mere words of song, who knows, and who inspires the sages to know, that Indra you adore and worship well with sincere mind and thought in order to experience the lord as one who never hurts anyone, who always loves and blesses.

यस्मा अर्कं सप्तशीर्षाणमानृचुस्त्रिधातुमुत्तमे पदे । स त्विमा
विश्वा भुवनानि चक्रददादिज्जनिष्ट पौंस्यम् ॥ ४ ॥

4. *Yasmā arkam saptaśīrṣāṇam-ānṛcus-tridhātum-uttame pade. Sa tvimā viśvā bhuvanāni cikrada-dādijjaniṣṭa paumsyam.*

To do honour to Indra, people adore the seven-rayed sun in high heaven who lights and sustains three worlds of heaven, earth and the middle regions. He creates all regions of the universe and thus reveals his power and generosity.

यो नो दाता वसूनामिन्द्रं तं हूमाहे वयम् ।

विद्या ह्यस्य सुमतिं नवीयसीं गमेम गोमति व्रजे ॥ ५ ॥

5. *Yo no dātā vasūnāmindram taṁ hūmahe vayam. Vidmā hyasya sumatiṁ navīyasīṁ gamema gomati vraje.*

We invoke and adore Indra who is the giver of

wealth, honour and excellence to us. We know and adore the gifts of his love and good will ever new and newer and pray we may abide in the light of his knowledge and follow the paths shown by the light divine.

यस्मै त्वं वसो दानाय शिक्षसि स रायस्पोषमश्नुते ।

तं त्वा वयं मघवन्निन्द्र गिर्वणः सुतावन्तो हवामहे ॥ ६ ॥

6. *Yasmai tvam vaso dānāya śikṣasi sa rāyaspo-
ṣamaśnute. Tam tvā vayam maghavannindra
girvaṇaḥ sutāvanto havāmahe.*

Whoever you enlighten, enable and empower to give in charity, O lord of wealth and shelter home of the universe, he obtains wealth, sustenance and progress further and further. O lord of magnificence and majesty, Indra, most adorable and celebrated, blest as we are with wealth, excellence and the spirit of homage, we invoke, invite and adore you and pray bless us with love, charity and grace.

कदा चन स्तरीरसि नेन्द्र सश्चसि दाशुषे ।

उपोपेन्नु मघवन्भूय इन्नु ते दानं देवस्य पृच्यते ॥ ७ ॥

7. *Kadā cana starīrasi nendra saścasi daśuṣe.
Upopennu maghavan bhūya innu te dānaṁ deva-
sya prcyate.*

Never are you unfruitful, never uncharitable, you are always with the giver, closer and closer, more and more, again and again, O lord of wealth and honour, and the charity of divinity ever grows higher and promotes the giver.

प्र यो ननक्षे अभ्योजसा क्रिविं वधैः शुष्णं निघोषयन् ।

यदेदस्तम्भीत्प्रथयन्नमूं दिवमादिज्जनिष्ट पार्थिवः ॥ ८ ॥

8. *Pra yo nanakṣe abyojasā kriviṁ vadhaiḥ śuṣṇaṁ nighoṣayan. Yaded-astambhīt prathayann-amūṁ divam-ādi-janiṣṭa pāṛthivaḥ.*

When he had expanded and pervaded the heavens and firmed the higher regions, seized the cloud with his blazing might and struck the drought to naught, then he caused the earthly forms of life to emerge.

यस्यायं विश्व आर्यो दासः शेवधिपा अरिः ।

तिरश्चिदर्ये रुशमे पवीरवि तुभ्येत्सो अज्यते रयिः ॥ ९ ॥

9. *Yasyāyaṁ viśva āryo dāsaḥ śevadhipā ariḥ. Tiraścidarye ruśame pavīravi tubhet so ajyate rayiḥ.*

This entire world whether it is dynamic and progressive, or reactionary and slavish, whether it guards the wealth of life or destroys it, all this wealth, directly or indirectly, is circulating within the presence of Indra, the master, awfully armed, destroyer of destroyers, to whom it really and ultimately belongs.

तुरण्यवो मधुमन्तं घृतश्चुतं विप्रासो अर्कमानृचुः । अस्मे

रयिः पप्रथे वृष्ण्यं शवोऽस्मे सुवानास इन्दवः ॥ १० ॥

10. *Turanyavo madhumantaṁ ghr̥taścutaṁ viprāso arkamānrcuḥ. Asme rayiḥ paprathe vṛṣṇyaṁ śavo'sme suvānāsa indavaḥ.*

Dynamic scholars and vibrant sages offer to Indra the song of adoration replete with honey sweets and liquid power of exhortation. Let the beauty and prosperity of life increase among us, let generous and virile strength and vitality grow, and let streams of inspiring soma flow.

Mandala 8/Sukta 52

Indra Devata, Ayu Kanva Rshi

यथा॒ मनौ॒ वि॒वस्व॒ति सोमं॒ श॒क्रा॒पि॒बः सु॒तम् ।

यथा॒ त्रि॒ते छ॒न्द॑ इन्द्र॒ जुजो॑षस्या॒यौ मा॑दयसे॒ सचा॑ ॥ १ ॥

1. *Yathā manau vivasvati somam śakrāpibaḥ sutam. Yathā trite chanda indra jujoṣasyāyau mādayase sacā.*

Omnipotent Indra, just as you drink, protect and promote the soma of the ecstasy of divine vision distilled and collected in the mind of the brilliant meditative sage, as you join the divine joy of the devotee who has achieved threefold freedom of body, mind and soul, so you join the divine joy and celebration at the heart of the sage of experience and discriminative vision.

पृ॒ष॒ध्रे मे॒ध्ये॑ मा॒त॒रि॒श्व॒नीन्द्र॑ सु॒वा॒ने अम॑न्दथाः ।

यथा॒ सोमं॒ द॒श॒शि॒प्रे द॒शो॑ण्ये॒ स्यूम॑रश्मा॒वृजू॑नसि ॥ २ ॥

2. *Prṣadhre medhye mātariśvanīndra suvāne amandathāḥ. Yathā somam daśaśipre daśoṇye syūmarāśmāvrjūnasi.*

Indra, O divine soul, enjoy soma ecstasy in the company of the inspired celebrant, the vibrant sage of cosmic imagination, abundantly fulfilled devotee of divinity, the realised visionary of the light of knowledge, and the sage of natural and simple rectitude.

य उ॒क्था के॒वला॒ द॒धे यः॒ सोमं॒ धृ॒षि॒तापि॑बत् ।

यस्मै॒ विष्णु॑स्त्रीणि॒ प॒दा वि॑चक्र॒म उप॑ मि॒त्रस्य॒ धर्म॑भिः ॥ ३ ॥

3. *Ya ukthā kevalā dadhe yaḥ somam dhṛṣitāpibat.
Yasmai viṣṇustrīṇi padā vicakrama upa mitrasya
dharmabhiḥ.*

Who loves and accepts only the pure, original, un-interpolated hymns of the Veda, who is keen for victory worthy of the brave and cherishes the joy of that ecstatic ambition, for whom Vishnu, lord omnipresent, energises the three orders of earth, skies and heaven in existence, out of love for him in the cosmic law, that is Indra, the divine soul.

यस्य त्वमिन्द्र स्तोमेषु चाकनो वाजे वाजिञ्छतक्रतो ।

तं त्वा वयं सुदुघामिव गोदुहो जुहुमसि श्रवस्यवः ॥ ४ ॥

4. *Yasya tvamindra stomeṣu cākano vāje vājiñcha-
takrato. Taṁ tvā vayaṁ sudughāmiva goduho
juhūmasi śravasyaḥ.*

In whose hymns of adoration and victorious deeds you delight, O hero of a hundred grand deeds and victory, the same we, seekers of sustenance, honour and fame, invoke, you Indra, and pray for blessings as milkmen love and treat a generous cow for the gift of milk.

यो नो दाता स नः पिता महान् उग्र ईशानकृत् ।

अयामनुग्रो मघवा पुरुवसुर्गोरश्वस्य प्र दातु नः ॥ ५ ॥

5. *Yo no dātā sa naḥ pitā mahān ugra īśānakṛt.
Ayāmann-ugro maghavā purūvasur-goraśvasya
pra dātu naḥ.*

He who is the giver of every thing for us, he is our father, great, illustrious, ruler and creator of ruling glory, unretreating, blazing brave, glorious, universal

shelter and treasure home of wealth. May he, we pray, give us the wealth of lands and cows, knowledge and culture, and horses, achievements, success and constant progress.

यस्मै त्वं वसो दानाय मंहसे स रायस्पोषमिन्वति ।

वसूयवो वसुपतिं शतक्रतुं स्तोमैरिन्द्रं हवामहे ॥ ६ ॥

6. *Yasmai tvaṁ dānāya maṁhase sa rāyaspoṣa-minvati. Vasūyavo vasupatiṁ śatakratuṁ stomai-rindram havāmahe.*

O lord of wealth and honour, whoever you ask and inspire to give in charity, rises in wealth, health and advancement. We, seekers of wealth, honour and fame, invoke and glorify Indra, lord ruler and protector of the world's wealth and grandeur, hero of a hundred acts of holiness, with hymns of adoration.

कदा च न प्र युच्छस्युभे नि पसि जन्मनी ।

तुरीयादित्य हवनं त इन्द्रियमा तस्थावमृतं दिवि ॥ ७ ॥

7. *Kadā cana pra yucchasyubhe ni pāsi janmanī. Turīyāditya havanam ta indriyamā tasthāva-mrtam divi.*

Eternal lord immanent and transcendent, when is it you neglect your devotee? Never. You bless both lives, this here and the next hereafter. Indeed the very call on you in prayer means honour and glory immortal which abides in heaven.

यस्मै त्वं मघवन्निन्द्र गिर्वणः शिक्षो शिक्षसि दाशुषे ।

अस्माकं गिर उत सुष्टुतिं वसो कण्ववचृणुधी हवम् ॥ ८ ॥

8. *Yasmai tvaṁ maghavannindra girvaṇaḥ śikṣo śikṣasi dāśuṣe. Asmākaṁ gira uta suṣṭutīm vaso kaṇvavac-chṛṇudhī havam.*

Indra, lord adorable and glorified, eternal teacher, whoever the generous giver you inspire to give, and, in response to his charity, you bless, like him and like the divine response to prayers of the wise, pray listen and accept our adoration and prayer, respond to our invocation, O lord of world's wealth and excellence.

अस्तावि मन्म पूर्व्य ब्रह्मेन्द्राय वोचत ।

पूर्वीर्ऋतस्य बृहतीरनूषत स्तोतुर्मेधा असृक्षत ॥ ९ ॥

9. *Astāvi manma pūrvyam brahmendrāya vocata. Pūrvīr-ṛtasya bṛhatīranūṣata stoturmedhā asṛkṣata.*

Eternal and adorable song of divine praise has been presented. Chant that for Indra, the divine soul. Sing the grand old hymns of divine law and glorify the lord. Inspire and augment the mind and soul of the celebrant.

समिन्द्रो रायो बृहतीरधूनुत सं क्षोणी समु सूर्यम् । सं

शुक्रासः शुचयः सं गवांशिरः सोमा इन्द्रममन्दिषुः ॥ १० ॥

10. *Samindro rāyo bṛhatīradhūnuta saṁ kṣoṇī samu sūryam. Saṁ śukrāsaḥ śucayah saṁ gavāśirah somā indram-amandiṣuḥ.*

Let Indra, divine soul, chant and liberate the grand abundance of spontaneous divine hymns in honour of Indra, let the earth and heaven resound, let the hymns reach the sun. Let the pure, powerful and sanctified soma abundance of divine celebration please Indra, lord omnipotent and omnificient.

Mandala 8/Sukta 53

Indra Devata, Medhya Kanva Rshi

उपमं त्वा मघोनां ज्येष्ठं च वृषभाणाम् ।

पूरुभिर्त्तमं मघवन्निन्द्र गोविदमीशानं राय ईमहे ॥ १ ॥

1. *Upamaṁ tvā maghonāṁ jyeṣṭhaṁ ca vṛṣabhā-
ṇām. Pūrbhittamaṁ maghavannindra govida-
mīśānaṁ rāya īmahe.*

Indra, lord of royal magnificence and divine glory, for wealth, honour, excellence and magnanimity, for charity and generosity, we pray to you, prime symbol of the wealthy, powerful and glorious, first and highest of the generous and virile, most potent breaker of the strongholds of want and ignorance, master of the earth and stars and ruler of the universe.

य आयुं कुत्समतिथिग्वमर्दयो वावृधानो दिवेदिवे ।

तं त्वा वयं हर्यश्वं शतक्रतुं वाजयन्तो हवामहे ॥ २ ॥

2. *Ya āyuraṁ kutsam-atithigvam-ardayo vāvṛdhāno
divedive. Taṁ tvā vayaṁ haryaśvaṁ śatakraturuṁ
vājayanto havāmahe.*

Seekers of food and energy, honour and excellence, and advancement and success in life, we pray to you, lord of a hundred great acts of holiness, commander of the dynamic forces of achievement, you who give life, thunderbolt of power and justice, and the spirit of hospitality to people while you lead them on the path of progress day by day.

आ नो विश्वेषां रसं मध्वः सिञ्चन्त्वर्द्रयः ।

ये परावति सुन्विरे जनेष्वा ये अर्वावतीन्दवः ॥ ३ ॥

3. *Ā no viśveṣāṁ rasam madhvaḥ siñcantva-drayaḥ.
Ye parāvati sunvire janeṣvā ye arvāva-tīndavaḥ.*

May the clouds and mountains, and the generous sages among people, whether far off or close by who distil for us the honey sweet essence of all the facts of life, bless us like showers of rain.

विश्वा॒ द्वेषांसि॒ ज॒हि चाव॒ चा कृ॒धि विश्वे॑ सन्व॒न्त्वा वसु॑ ।
शी॒ष्टेषु॑ चित्ते म॒दिरासो॑ अ॒शवो॑ यत्रा॒ सोम॑स्य तृ॒प्ससि॑ ॥ ४ ॥

4. *Viśvā dveṣāṁsi jahi cāva cā kṛdhi viśve sanvantvā vasu. Śīṣṭeṣu citte madirāso amśavo yatrā soma-sya tṛmpasi.*

Indra, divine soul, destroy all hate and enmities, protect the yajamana and others, do good, let all create all wealth and joys of the world in the heart of the educated and cultured where you drink and enjoy the exhilarating draughts of soma.

इन्द्र॑ नेदी॒य एदि॑हि मि॒तमे॑धाभि॒रूति॑भिः ।

आ श॑न्तम् श॒न्तमा॑भिर्भि॒ष्टिभि॑रा स्वा॒पे स्वा॒पिभिः॑ ॥ ५ ॥

5. *Indra nedīya edihi mitamedhābhir-ūtibhiḥ.
Ā śāntama śāntamābhir-abhiṣṭibhirā svāpe svāpibhiḥ.*

Indra, closest power divine, come at the earliest with sure protections of definite resolution of mind. Lord of supreme peace, come with most peaceful fulfilment of desire, come, dear friend, with most friendly powers of protection and progress.

आ॒जि॒तुरं॑ स॒त्पतिं॑ वि॒श्वच॑र्षणिं कृ॒धि प्र॒जास्वा॑भगम् ।

प्र॒सू॒तिरा॒ शची॑भि॒र्ये त॒ उक्थि॑नः क्र॒तुं पु॒नत॑ आ॒नुष॑क् ॥ ६ ॥

6. *Ājituram satpatiṁ viśvacarṣaṇiṁ kṛdhi prajāsvābhagam. Pra sū tirā śacībhīrye ta ukthinaḥ kratum punata ānuṣak.*

Create among the people and their coming generations that power, prosperity and grandeur which gives victory and progress, protects and promotes truth and the good people, and which is universally good, positive and creative. With your noble powers and actions help and save those who are your celebrants and perform noble yajnic actions in your honour with love and faith.

यस्ते साधिष्ठोऽ वसे ते स्याम भरेषु ते ।

वयं होत्राभिरुत देवहूतिभिः ससवांसो मनामहे ॥ ७ ॥

7. *Yaste sādhiṣṭho 'vase te syāma bhareṣu te. Vayam hotrābhiruta devahūtibhiḥ sasavāṁso manāmahe.*

Whoever is the most efficient and eligible for your love and protection, we pray, the same we may be to achieve in your divine projects and obligations. Seekers of honour and excellence, with all our invocations, homage and service to the divinities, we adore you and pray for protection and advancement.

अहं हि ते हरिवो ब्रह्म वाजयुराजिं यामि सदोतिभिः ।

त्वामिदेव तममे समश्वयुर्गव्युरग्रे मथीनाम् ॥ ८ ॥

8. *Aham hi te harivo brahma vājayurājiṁ yāmi sadotibhiḥ. Tvamideva tamame samaśvayur-gavyur-agre mathīnām.*

O lord omnipotent, you are the master and controller of the powers and dynamics of the world. Seeker of strength and victory, always by virtue of your

protections I go forward to any great battle. Seeker of victory and earthly prosperity, I depend on you only, first and foremost of the warriors of the world.

Mandala 8/Sukta 54

Indra (1, 2, 5-8), Vishvedevah (3-4) Devatah,

Matarishva Kanva Rshi

एतत्त इन्द्र वीर्यं गीर्भिर्गृणन्ति कारवः ।

ते स्तोभन्त ऊर्जमावन्धृतश्चुतं पौरासौ नक्षन्धीतिभिः ॥ १ ॥

1. *Etat ta indra vīryaṁ gīrbhir-grṇanti kāravaḥ. Te stobhanta ūrjamāvan ghr̥taścutaṁ paurāso nakṣan dhītibhiḥ.*

Indra, gracious lord of omnipotence, poets and artists with their holy voices, celebrate and exalt this virility, valour and heroism of yours. Singing and celebrating, they obtain energy and self-assurance, and the people, with their thoughts, actions and meditation realise joy, ananda, of the highest gracious order.

नक्षन्त इन्द्रमवसे सुकृत्यया येषां सुतेषु मन्दसे ।

यथा संवर्ते अमदो यथा कृश एवास्मे इन्द्र मत्स्व ॥ २ ॥

2. *Nakṣanta indramavase sukr̥tyayā yeṣāṁ suteṣu mandase. Yathā saṁvarte amado yathā kṛśa evāsme indra matsva.*

Indra, the people, in whose realised strength and joy you delight, obtain honour and grace by their noble action. We pray just as you take delight in the acts of the self-controlled man and appreciate the limitations of the attenuated, so accept and cherish whatever homage we are able to offer for protection and grace.

आ नो विश्वे सजोषसो देवासो गन्तनोप नः ।

वसवो रुद्रा अवसे न आ गमञ्छृण्वन्तु मरुतो हवम् ॥ ३ ॥

3. *Ā no viśve sajoṣaso devāso gantanopa naḥ. Vasavo rudrā avase na ā gamañchr̥ṇvantu maruto havam.*

Let all friends and divinities of the world come to us and bless. Let all Vasus such as earth, all Rudras such as pranic energies, come and bless us for our protection and sustenance, and may the Maruts, vibrations of divinity and high priests of yajna, listen to our call and come with gifts of grace.

पूषा विष्णुर्हवनं मे सरस्वत्यवन्तु सप्त सिन्धवः ।

आपो वातः पर्वतासो वनस्पतिः शृणोतु पृथिवी हवम् ॥ ४ ॥

4. *Pūṣā viṣṇur-havanam me sarasvatyavantu sapta sindhavaḥ. Āpo vātaḥ parvatāso vanaspatiḥ śṛṇotu pṛthivī havam.*

May Pusha, sun and other powers of nourishment, Vishnu, omnipresent divine power, Sarasvati, divine vibrations of cosmic awareness, and the seven seas attend to my call, honour it and protect me. May Apah, nature's flow of liquid energies, Vatah, the winds, mountains and the clouds, herbs and trees and the earth perceive my call and help.

यदिन्द्र राधो अस्ति ते माघोनं मघवत्तम ।

तेन नो बोधि सधमाद्यो वृधे भगो दानाय वृत्रहन् ॥ ५ ॥

5. *Yadindra rādho asti te māghonam maghavattama. Tena no bodhi sadhamādyo vṛdhe bhago dānāya vṛtrahan.*

Indra, lord of highest glory among the powerful, your munificence and power of accomplishment under control of your majesty is great. By that power of majesty, O lord of honour and liberal grandeur, friend of the house of yajnic celebration, destroyer of evil and want, enlighten us for advancement and inspire us with the spirit of charity.

आजिपते नृपते त्वमिद्धि नो वाज आ वक्षि सुक्रतो ।

वीती होत्राभिरुत देववीतिभिः ससवांसो वि शृण्विरे ॥ ६ ॥

6. *Ājipate nṛpate tvamiddhi no vāja ā vakṣi sukrato. Vītī hotrābhiruta devavītibhiḥ sasavāṁso vi śṛṇvire.*

Guide and protector of our struggles and our people in struggle for advancement, ruler of the human nation, inspirer of noble acts of charity, you alone conduct us successfully through our battles for progress. Seekers of honour and excellence win fame and glory by cherished yajnic performers and their service and devotion to the divinities of nature and humanity.

सन्ति ह्यार्य आशिष इन्द्र आयुर्जनानाम् ।

अस्मात्रक्षस्व मघवन्नृपावसे धुक्षस्व पिप्युषीमिषम् ॥ ७ ॥

7. *Santi hyarya āśiṣa indra āyurjanānām. Asmān nakṣasva maghavannupāvase dhukṣasva pipyu-ṣīmīṣam.*

The hopes and ambitions and the health and age of humanity depend on Indra, lord of the world and humanity. O lord of glory, pray accept us close to you for the sake of protection and advancement and bless us with energy and inspiration to rise high.

व॒यं त इन्द्र॑ स्तोमै॑भिर्वि॒धेम॑ त्वम॒स्माकं॑ शतक्रतो ।
महि॑ स्थू॒रं श॑श॒यं राधो॑ अह॒यं प्रस्क॑ण्वाय॒ नि तो॑शय ॥ ८ ॥

8. *Vayaṁ ta indra stomebhir-vidhema tvamasmā-
kaṁ śatakrato. Mahi sthūraṁ śaśayaṁ rādho
ahrayaṁ praskaṇvāya ni tośaya.*

Indra, lord of glory, we do homage to you with hymns of adoration. O lord of a hundred acts of kindness and magnificence, bless the dedicated sage with great, lasting, dynamic competence for success which is creditable and honourable.

Mandala 8/Sukta 55

Indra, Praskanva Danastuti Devata, Krsha Kanva Rshi

भूरीदिन्द्र॑स्य वी॒र्यं॑ व्य॒ख्यम॑भ्यायति ।
राध॑स्ते दस्यवे वृ॒क ॥ १ ॥

1. *Bhūrīdindrasya vīryaṁ vyakhyamabhyāyati.
Rādhaste dasyave vṛka.*

Let me describe in detail the heroic power of Indra. O destroyer of the violent and wicked, your strength and competence against the destroyer shines all round, that's your bounty and grandeur.

श॒तं श्वे॒तास॑ उ॒क्षणो॑ दि॒वि ता॒रो न रो॑चन्ते ।
म॒ह्ना दि॒वं न त॑स्तभुः ॥ २ ॥

2. *Śataṁ śvetāsa ukṣaṇo divi tāro na rocante.
Mahnā divaṁ na tastabhuḥ.*

Hundreds of brilliant acts of virile generosity shine like stars in the skies as if with your might and grandeur they hold up the heavens of light.

श॒तं वे॒णूञ्छ॒तं शु॒नः श॒तं च॒र्म॒णि म्ल॒तानि॑ ।

श॒तं मे॑ ब॒ल्वज॑स्तु॒का अरु॑षीणां॒ चतुःश॑तम् ॥ ३ ॥

3. *Śataṁ veṇūñchataṁ śunaḥ śataṁ carmāṇi mlatāni. Śataṁ me balbajastukā aruṣiṇām catuḥ-śatam.*

Hundred clusters of trees, hundred other such gifts of generosity, hundred shields well polished, hundred bundles of grass and four hundred fields of shining fertile land, that's the gift of generous Indra.

सु॒दे॒वाः स्त॒थ का॑ण॒वाय॑ना॒ वयो॑वयो॒ विच॑रन्तः ।

अ॒श्वा॑सो॒ न च॑ङ्क्रम॒त ॥ ४ ॥

4. *Sudevāḥ stha kāṇvāyanā vayovayo vicarantaḥ. Aśvāso na caṅkramata.*

Celebrants of knowledge and wisdom, teachers and students, be good, generous and brilliant, go on strong and stronger, moving and rising higher and higher like real men of ambition.

आदि॑त्सप्त॒स्य च॑र्कि॒रन्नानू॑नस्य॒ महि॑ श्रवः ।

श्या॒वीर॑ति॒ध्वस॑न्प॒थश्च॑क्षु॒षा च॒न सं॑न॒शे ॥ ५ ॥

5. *Ādit sāptasya carkirann-ānūnasya mahi śravaḥ. Śyāvīratidhvasan pathaścakṣuṣā cana saṁnaśe.*

And then do honour to the greatness and glory of the perfect lord of sevenfold world of existence, Indra. The man who can cross through the darkest paths of life can see and attain to the lord even through his own eyes.

Mandala 8/Sukta 56

*Indra, Praskanva Danastuti (1-4), Agni-Surya Devatah,
Prshadhra Kanva Rshi*

प्रति ते दस्यवे वृक राधो अदृश्यह्यम् ।

द्यौर्न प्रथिना शवः ॥ १ ॥

1. *Prati te dasyave vṛka rādho adarśyahrāyam.
Dyaurna prathinā śavaḥ.*

O scourge of the evil, your power and generosity is blameless and admirable, and your power and glory, expansive as the light of heaven is seen shining through space.

दश मह्यं पौतक्रतः सहस्रा दस्यवे वृकः ।

नित्याद्रायो अमंहत ॥ २ ॥

2. *Daśa mahyaṁ pautakrataḥ sahasrā dasyave vṛkaḥ. Nityādrāyo amamhata.*

The heroic ruler, scourge of evil and the grabbers, doing good and blameless actions, gives me ten thousand gifts and grants from the wealth of his regular collections.

शतं मे गर्दभानां शतमूर्णीवतीनाम् ।

शतं दासाँ अति स्रजः ॥ ३ ॥

3. *Śataṁ me gardabhānāṁ śatamūrṇāvātīnām.
Śataṁ dāsāñ ati srajaḥ.*

He gives me a hundred mules, a hundred woolly sheep, and grants me a hundred permanent assistants and garlands of honour.

तत्रो॒ अपि॒ प्राणी॑यत॒ पूत॑क्र॒तायै॒ व्य॑क्ता ।

अ॒श्वाना॒मिन्न॒ यू॒थ्याम् ॥ ४ ॥

4. *Tatro api prāṇīyata pūtakratāyai vyaktā.
Aśvānāminna yūthyām.*

And therein too, for the sake of greater and nobler strength and efficiency, the dynamic leader infused exceptional collective strength and spirit as if of a regiment of horse.

अ॒चे॒त्य॒ग्नि॒श्चि॒क्रि॒तुर्ह॑व्य॒वाट् स॒ सु॒मद्र॑थः । अ॒ग्निः शु॒क्रेण॑
शो॒चिषा॑ बृ॒हत्सू॑रो अ॒रोच॑त दि॒वि सू॒र्यो अ॒रोच॑त ॥ ५ ॥

5. *Acetyagniś-cikitur-havyavāt sa sumadrathaḥ.
Agniḥ śukreṇa śociṣā br̥hat sūro arocata divi
sūryo arocata.*

Agni is self-conscious, enlightens and, self-conducted on its own waves of radiation, carries the fragrance of yajnic havi as well as the light of knowledge from the vedi all round. Agni, brave and expansive like space shines with the flames of fire and purity and blazes with splendour like the sun in heaven.

Mandala 8/Sukta 57

Ashvinau Devate, Medhya Kanva Rshi

यु॒वं दे॒वा क्र॒तुना॒ पू॒र्व्येण॑ यु॒क्ता रथे॑न त॒विषं॑ यज॒त्रा ।

आ॒गच्छ॑तं ना॒सत्या॒ शची॑भिरि॒दं तृ॒तीयं॑ स॒र्वनं॑ पि॒बाथः॑ ॥ १ ॥

1. *Yuvaṁ devā kratunā pūrvyeṇa yuktā rathena
taviṣaṁ yajatrā. Āgacchataṁ nāsatyā śacībhi-
ridaṁ trīyaṁ savanaṁ pibāthaḥ.*

Brilliant and generous, adorable and sociable

divinities of eternal truth, Ashvins, harbingers of new knowledge, come with the ancient light and knowledge collected by forefathers and updated by you. Come fast as light with beauty and splendour of your powers, join the third session of our yajna and promote and vitalise it further.

युवां देवास्त्रयं एकादशासः सत्याः सत्यस्य ददृशे पुरस्तात् ।
अस्माकं यज्ञं सर्वान् जुषाणा पातं सोममश्विना दीद्यग्नी ॥ २ ॥

2. *Yuvām devāstraya ekādaśāsaḥ satyāḥ satyasya dadṛśe purastāt. Asmākaṁ yajñam savanaṁ juṣāṇā pātaṁ somamaśvinā dīdyagnī.*

Ashvins, harbingers of the light of knowledge, thirty-three divinities, eternally true, have revealed to you the truth of their reality. Friendly and loving, brilliant as the light and fire of Agni, come to our yajna, taste, protect and promote the soma of our yajnic endeavour for further progress than before.

पनाय्यं तदश्विना कृतं वां वृषभो दिवो रजसः पृथिव्याः ।
सहस्रं शंसो उत ये गविष्ठौ सर्वौ इत्तां उप याता पिबध्यै ॥ ३ ॥

3. *Panāyyaṁ tadaśvinā kṛtaṁ vām vṛṣabho divo rajasah prthivyāḥ. Sahasraṁ śaṁsā uta ye gaviṣṭau sarvāṇ it tān upa yātā pibadhyai.*

Praiseworthy is that performance of yours, Ashvins, harbingers of new light, which is generous and rewarding, full of the light of heaven, showers of the cloud from the sky and generosity of the earth. Pray now come, assess and advance all those thousands of advancements we are pursuing in the field of earth sciences, solar energy and the development of cattle

wealth, all of which are worthy of appreciation.

अयं वां भृगो निहितो यजत्रेमा गिरो नासत्योप यातम् ।

पिबतं सोमं मधुमन्तमस्मे प्र दाश्वांसमवतं शचीभिः ॥ ४ ॥

4. *Ayam vām bhāgo nihito yajatremā giro nāsatyopa yātam. Pibataṁ somaṁ madhuman-tamasme pra dāśvāṁsam-avataṁ śacībhiḥ.*

Ashvins, harbingers of knowledge, adorable guides worthy of association and cooperation, this part of our yajnic pursuit of knowledge and development is reserved for you. O seekers of truth, committed to truth, come and listen to what we have to say, share and enjoy the soma pleasure of the honey sweets of peaceful advancements in knowledge, and with your powers and blessed actions protect and promote the generous and committed yajaka who surrenders to you in faith and obedience.

Mandala 8/Sukta 58

Vishvedevah or Rtvijah Devatah, Medhya Kanva Rshi

यमृत्विजो बहुधा कल्पयन्तः सचेतसो यज्ञमिमं वहन्ति ।
यो अनूचानो ब्राह्मणो युक्त आसीत्का स्वित्तत्र यजमानस्य
संवित् ॥ १ ॥

1. *Yamṛtvijo bahudhā kalpayantaḥ sacetaso yajñam-imaṁ vahanti. Yo anūcāno brāhmaṇo yukta āsīt kā svit tatra yajamānasya saṁvit.*

In the yajna of existence and human life, which the yajakas, Vishvedevas, natural forces of divinity in the cosmic yajna, and human senses and mind in the individual yajna of life, all vital, alert and expert in their

own ways, organise, conduct and carry on harmoniously in many different participative ways, and in the same yajna when some pious, intelligent and fortunate soul in communion is joined with the supreme divinity of the yajna, then in that state of samadhi what is the nature and character of this yajamana's state of knowledge and spiritual awareness?

एकं एवाग्निर्बहुधा समिद्ध एकः सूर्यो विश्वमनु प्रभूतः ।
एकैवोषाः सर्वमिदं वि भात्येकं वा इदं वि बभूव
सर्वम् ॥ २ ॥

2. *Eka evāgnir-bahudhā samiddha ekaḥ sūryo viśvamanu prabhūtaḥ. Ekaivoṣāḥ sarvamidaṁ vi bhātyekaṁ vā idaṁ vi babhūva sarvam.*

The nature of awareness in communion is this, and this same is the understanding of an intelligent soul: Only one Agni, fire, lighted in many ways, only one sun risen all over the world, only one dawn rising daily anew, lights this entire world, and only one universal spirit pervades this entire universe, the entire existence is one.

ज्योतिष्मन्तं केतुमन्तं त्रिचक्रं सुखं रथं सुषदं भूरिवारम् ।
चित्रामघा यस्य योगेऽधिजज्ञे तं वां हुवे अति रिक्तं
पिबध्ये ॥ ३ ॥

3. *Jyotiṣmantam ketumantam tricakraṁ sukham ratham suṣadam bhūrivāram. Citrāmaghā yasya yoge'dhijajñe taṁ vāṁ huve ati riktaṁ pibadhyai.*

Further: Of you all Vishvedevas, the one that is self-refulgent, self-revealing, three wheeled-one centred, blissful, gloriously moving, a seat of bliss, full

of treasure, by the power and inspiration of which the dawn of light arises and illuminates the world, that supreme spirit I invoke for you and call you to experience the absolute bliss beyond the relative.

Mandala 8/Sukta 59

Indra-Varunau Devate, Suparna Kanva Rshi

इ॒मानि॑ वां भा॒ग॒धे॒या॒नि॒ सि॒स्व॒त॒ इन्द्रा॑व॒रुणा॑ प्र म॒हे सु॒तेषु॑
वा॒म् । य॒ज्ञे॒य॒ज्ञे ह॒ स॒र्व॒ना भु॒र॒ण्य॒थो यत्सु॑न्व॒ते यज॑मा॒नाय॒
शि॒क्ष॒थः ॥ १ ॥

1. *Imāni vām bhāgaheyāni sistrata indrāvaruṇā pra mahe sutesu vām. Yajñeyajñe ha savanā bhuraṇyatho yat sunvate yajamānāya śikṣathah.*

Indra and Varuna, power and judgement of divinity, these are your contributions to life which in this grand yajna of human life vibrate in the yajnic projects of life inspired by you: In every yajna of life you energise and shine the holy activities when you bless and inspire the yajamana who creates and contributes to the joy of life.

नि॒ष्वि॒ध्व॒री॒रोष॑धी॒राप॑ आ॒स्ता॒मिन्द्रा॑व॒रुणा॑ म॒हि॒मा॒न॒मा॒श॒त ।
या॒ सि॒स्व॒तू रज॑सः पा॒रे अध्व॑नो॒ ययोः॑ श॒त्रुर्न॑कि॒रादे॑व॒
ओ॒ह॒ते ॥ २ ॥

2. *Niṣṣadhvarīroṣadhīrāpa āstām-indrāvaruṇā mahimānam-āsata. Yā sisratū rajasah pāre adhvano yayoḥ śatrur-nakirādeva ohate.*

Indra and Varuna, powers of natural energy and natural selection for evolution and growth, herbs and trees, waters and liquid flows attain efficiency and rise

higher in munificence when you cross the paths across the skies, come and vibrate, and there is no defiling power in operation to negate your efficacy.

स॒त्यं तदिन्द्रावरुणा कृ॒शस्य॑ वां॒ मध्व॑ ऊ॒र्मिं दु॒हते स॒प्त
वा॒णीः । ताभिर्द॒श्वाम॑स॒मवतं॑ शु॒भस्पती॒ यो वा॒मद॑ब्धो अ॒भि
पा॒ति चि॒त्तिभिः॑ ॥ ३ ॥

3. *Satyam tadindrāvaruṇā kṛśasya vām madhva ūrmim duhate sapta vāṇīḥ. Tābhir-dāśvāmsam-avataṁ śaubhaspatī yo vāmadabdho abhi pāti cittibhiḥ.*

Indra and Varuna, symbolic powers of love, judgement and social cohesion, true it is that for you the sevenfold voices of the dedicated sage distil the honey sweet vibrations of divine energy in your service and with these you, protectors and promoters of the good and auspiciousness of life, strengthen and advance the generous yajaka who, with sincere thoughts and actions, without fear, serves and augments you with devotion and resolution.

घृ॒त॒प्रुषः॑ सौ॒म्या जी॒रदा॑नवः स॒प्त स्वसा॑रः स॒दनं ब्र॒ह्मस्य॑ ।
या ह॑ वा॒मिन्द्रावरुणा॑ घृ॒तश्चु॑त॒स्ताभि॑र्धत्तं॒ यज॑मानाय
शि॒क्षत॑म् ॥ ४ ॥

4. *Ghṛtapruṣaḥ saumyā jīradānavah sapta svasārah sadana ṛtasya. Yā ha vāmindrāvaruṇā ghṛtaścutas-tābhirdhattaṁ yajāmānāya śikṣatam.*

Endowed with gifts of goodness and grace, kind and generous, givers of life energy, seven sisters of yours, five senses, mind and intellect, O Indra and Varuna, loving and judicious divine powers of humanity,

in this house of truth and divine law of yajna in human life, are replete with the beauty and splendour of life. With these, pray bring in the knowledge and wisdom of divinity and nature revealed by the sages and enlighten the yajamana.

अवोचाम॑ मह॒ते सौ॒भगाय॑ स॒त्यं त्वे॒षाभ्यां॑ महि॒मान॑मिन्द्रि॒यम् ।
अ॒स्मान्ति॒स्वन्॒द्रावरु॑णा घृ॒तश्चु॑त॒स्त्रिभिः॑ सा॒मेभि॑रवतं
शु॒भस्प॑ती ॥ ५ ॥

5. *Avocāma mahate saubhagāya satyaṁ tveṣābhyāṁ mahimānam-indriyam. Asmāntsvindrāvaruṇā ghr̥taścutastribhiḥ sāptebhiravataṁ śubhaspatī.*

We speak and celebrate, for the sake of great goodness and prosperity, the truth, grandeur and power, honour and excellence received from the mighty and magnificent Indra and Varuna. O Indra and Varuna, gracious and benevolent protectors of the greatness and goodness of life, protect and promote us by the sevenfold voice of the seven sisters and seven sages at the three levels of body, mind and soul.

इन्द्रा॑वरु॒णा यदृ॑षि॒भ्यो मनी॑षां वा॒चो म॒तिं श्रु॑तम॒दत्त॑म॒ग्रे ।
या॒नि स्था॑ना॒न्यसृ॑जन्त॒ धीरा॑ य॒ज्ञं तन्वा॑नास्त॒पसा॑भ्य॒-
प॒श्यम् ॥ ६ ॥

6. *Indrāvaruṇā yadṛśibhyo manīṣāṁ vāco matim śrutam-adattam-agre. Yāni sthānānyasṛjanta dhīrā yajñāntanvānās-tapasābhyapaśyam.*

Indra and Varuna, divine powers of vigour and intelligence, judgement and imagination, what words of knowledge and thoughts of wisdom by virtue of

meditation, study and speech you gave to the sages of vision earlier, and what orders of discovery and invention through yajnic extension of research, the patient, persistent sages achieved later, all these, with my austere discipline of study and application, let me see and realise for myself.

इन्द्रावरुणा सौमनसमर्द्धसं रायस्योषं यजमानेषु धत्तम् । प्रजां
पुष्टिं भूतिमस्मासु धत्तं दीर्घायुत्वाय प्र तिरतं न आयुः ॥ ७ ॥

7. *Indrāvaruṇā saumanasamadṛptaṁ rāyaspoṣaṁ yajamāneṣu dhattam. Prajāṁ puṣṭim bhūtim-asmāsu dhattam dīrghāyuvāya pra tirataṁ na āyuh.*

Indra and Varuna, good disposition, wealth and advancement free from pride, bear and bring to bless the yajamana. Progeny, vigorous health, and prosperity, bring for us, prolong our life for us to enjoy the beauty of living for as long as possible.

Mandala 8/Sukta 60

Agni Devata, Bharga Pragatha Rshi

अग्र आ याह्यग्निभिर्होतारं त्वा वृणीमहे ।

आ त्वामनक्तु प्रयता हविष्मती यजिष्ठं बर्हिरासदे ॥ १ ॥

1. *Agna ā yāhyagnibhir-hotāraṁ tvā vṛṇīmahe. Ā tvām-anaktu prayatā haviṣmatī yajīṣṭhaṁ barhi-rāsade.*

Agni, universal fire of life, come with other fires such as the sun. We opt to worship you alone, the cosmic yajamana. The yajaka people holding ladlefuls of havi would honour and celebrate you and seat you on the

holy grass.

अच्छ॒ हि त्वा॑ सहसः॒ सूनो॑ अङ्गि॒रः॒ स्तुच॑श्चरन्त्यध्वरे ।

ऊ॒र्जो॑ नपा॒तं घृ॒तके॑शमीमहेऽग्निं॒ य॒ज्ञेषु॑ पू॒र्व्यम् ॥ २ ॥

2. *Acchā hi tvā sahasaḥ sūno aṅgiraḥ srucaś-carantyadhvare. Urjo napātaṁ ghṛtakeśamīmahe'-gniṁ yajñeṣu pūryam.*

Agni, creator of energy and power, dear as breath of life omnipresent, the ladles of ghrta feed you well in the holy fire of yajna. We honour and adore the divine fire, prime power, infallible product of cosmic energy and rising in flames in yajnas.

अग्ने॑ क॒विर्वे॒धा अ॒सि॒ होता॑ पावक॒ यक्ष्यः॑ ।

म॒न्द्रो यजि॑ष्ठो अध्व॒रेष्वी॒ड्यो वि॒प्रेभिः॑ शुक्र॒ मन्म॑भिः ॥ ३ ॥

3. *Agne kavirvedhā asi hotā pāvaka yakṣyaḥ. mandro yajiṣṭho adhwareṣvīḍyo viprebhiḥ śukra manmabhiḥ.*

Agni is the poet of the cosmos which is his poem. He is maker and disposer of the universe, chief performer of cosmic yajna, purifier and sanctifier of the polluted, loving and adorable. O lord of power and purity, you are blissful, most honourable and companionable, adored by sages in yajnas with hymns of love and worship.

अद्रो॑घ॒मा व॒हो॒शतो॑ यवि॒ष्ठ्य दे॒वाँ अ॒जस्र॑ वी॒तर्ये॑ । अ॒भि

प्रया॑सि सु॒धिता॑ वसो गहि मन्द॒स्व धी॒तिभि॑र्हितः ॥ ४ ॥

4. *Adroghamā vahośato yaviṣṭhya devāñ ajasra vītaye. Abhi prayāṁsi sudhitā vaso gahi manda-
sva dhītibhir-hitāḥ.*

Most youthful Agni, eternal power and presence, bring the loving and generous divinities to receive the homage and bless the innocent and guileless yajaka. O lord of the world's wealth, haven and home of all, accept the most cherished offerings and, adored with our sincere thoughts and acts of yajna, rejoice yourself.

त्वमित्सुप्रथा अस्यग्ने त्रातरङ्गितस्कुविः । त्वां विप्रांसः
समिधान दीदिव आ विवासन्ति वेधसः ॥ ५ ॥

5. *Tvamit saprathā asyagne trātar-ṛtaskaviḥ. Tvām viprāsaḥ samidhāna dīdiva ā vivāsanti vedhasaḥ.*

Agni, you are infinitely expansive, boundless, all saviour, eternally right poet of cosmic rectitude, omniscient creator. Self-refulgent ever, light of the universe, the wise sages and masters of law and right action glorify you as the lord supreme.

शोचा शोचिष्ठ दीदिहि विशे मयो रास्व स्तोत्रे मह्यं असि ।
देवानां शर्मन्मम सन्तु सूरयः शत्रूषाहः स्वग्रयः ॥ ६ ॥

6. *Śocā śociṣṭha dīdihi viśe mayo rāsva stotre mahāñ asi. Devānām śarman mama santu sūrayaḥ śatrūṣāhaḥ svagnayaḥ.*

Lord most pure and refulgent, rise and shine and enlighten the world. Bless the people and the celebrants with peace and goodness. You are great and glorious. May our wise and brilliant leaders enjoy the goodwill of the divinities, be keepers of the holy fire and controllers of hate and enmities.

यथा चिद् वृद्धमृतसमग्ने संजूर्वसि क्षमि ।
एवा देह मित्रमहो यो अस्मद्भुग्दुर्मन्मा कश्च वेनति ॥ ७ ॥

7. *Yathā cid vṛddham-atasm-agne saṁjūrvasi kṣami.
Evā daha mitramaho yo asmadhrug durmanmā
kaśca venati.*

Agni, just as you burn to dust the withered wood on the earth, so, O greatest friend, pray burn him to naught whoever hates us and thinks ill of us.

मा नो मर्तीय रिपवे रक्षस्विने माघशंसाय रीरधः ।

अस्त्रेधद्भिस्तरणिभिर्यविष्ठ्य शिवेभिः पाहि पायुभिः ॥ ८ ॥

8. *Mā no martāya ripave rakṣasvine māghaśam-
sāya riradhaḥ. Asredhadbhis-taraṇibhir-
yaviṣṭhya śivebhiḥ pāhi pāyubhiḥ.*

Throw us not to the mortal who is an enemy, demoniac and a sinner. O lord most youthful, keep us and protect us with the non-violent, the saviours, good and peaceful, protectors of the good.

पाहि नो अग्र एकया पाह्युत द्वितीयया ।

पाहि गीर्भिस्तिरुसृभिरूर्जा पते पाहि चतसृभिर्वसो ॥ ९ ॥

9. *Pāhi no agna ekayā pāhyuta dvitīyayā. Pāhi
gīrbhis-tisṛbhirūrjām pate pāhi catasṛbhir-vaso.*

Agni, save us by the first voice, and by the second, by three voices, and, O lord of cosmic power, ultimate haven and home of existence, save us by the four.

(This is a very simple and yet a most comprehensive verse. The first voice could be the voice of average humanity; second, words of the sages; third, voice of the soul; fourth, the voice of divinity. Another way to understand: One, two, three or all the four Veda's

voice. Yet another: voice of the soul in the rising sequence of the four mantras of Aum as described in the Upanishads. And then the four stages of language in the descending order from divine to the human: Para, Pashyanti, Madhyama and Vaikhari)

पा॒हि वि॒श्वस्मा॒द्रक्ष॒सो अ॒राव॑णः॒ प्र स्म॒ वाजै॑षु नो॒ऽव ।

त्वा॒मि॒द्धि ने॒दि॒ष्ठं दे॒वता॑तय आ॒पिं नक्षा॑महे वृ॒धे ॥ १० ॥

10. *Pāhi viśvasmād-rakṣaso arāvṇaḥ pra sma vājeṣu no'va. Tvāmiddhi nediṣṭhaṁ devatātaya āpiṁ nakṣāmahe vṛdhe.*

Save us from all evils of the world, from all selfish grabbers. Protect us in our struggles and lead us to victory. We approach you and pray to you, closest to us, our own, for the success of our divine yajna and rising advancement in life.

आ नो॑ अ॒ग्ने वयो॒वृ॒धं र॒यिं पा॑वक॒ शंस्य॑म् ।

रा॒स्वा च न॑ उप॒मा॒ते पु॒रु॒स्पृ॒हं सु॒नी॒ती स्वय॑श॒स्तर॑म् ॥ ११ ॥

11. *Ā no agne vayovṛdhaṁ rayiṁ pāvaka śaṁsyam. Rāsvā ca na upamāte puruspr̥haṁ sunīti svayaśastaram.*

Agni, saviour and purifier of life, closest and friendly, give us wealth which is admirable and leads to progress in food, health and age and cattle wealth. Give us the way of life leading to universally loved wealth, honour and excellence, renowned and rising.

येन॑ वंसा॒म् पृ॒तना॑सु श॒र्ध॒तस्तर॑न्तो अ॒र्य आ॒दि॒शः । स त्वं
नो॑ वर्ध॒ प्रय॑सा श॒चीव॑सो जि॒न्वा धि॒यो वसु॑विदः ॥ १२ ॥

12. *Yena vaṁsāma pṛtanāsu śardhataḥ-taranto aṛya ādiṣaḥ. Sa tvaṁ no vardha prayasā śacīvaso jinvā dhiyo vasuvidaḥ.*

Give us the wealth of competence by which, rising in strength and power, moving forward, countering opposite intentions, designs and plans, we may defeat our enemies in the battles of life. O lord of knowledge, power and action, help us advance with food and sustenance, inspire and enlighten our vision and intelligence in action so that we may rise to be masters of wealth, honour and excellence.

शिशानो वृषभो यथाग्निः शृङ्गे दविध्वत् ।

तिग्मा अस्य हनवो न प्रतिधृषे सुजम्भः सहसो यहुः ॥ १३ ॥

13. *Śiśāno vṛṣabho yathāgniḥ śṛṅge davidhvāt. Tigmaṁ asya hanavo na pratidhṛṣe sujambhaḥ sahaso yahuḥ.*

Just as a bull whets and brandishes his horns against his rival, so does Agni shake his opponents. Fiery is his visor, strong his jaws, mighty his courage, he is invincible, uncounterable, irresistible.

नहि ते अग्ने वृषभ प्रतिधृषे जम्भासो यद्वितिष्ठसे ।

स त्वं नो होतः सुहुतं हविष्कृधि वंस्वा नो वार्यी पुरु ॥ १४ ॥

14. *Nahi te agne vṛṣabha pratidhṛṣe jambhāso yadvitiṣṭhase. Sa tvaṁ no hotaḥ suhutaṁ haviṣkṛdhi vaṁsvā no vāryā puru.*

Agni when you rise and expand no one can brave your flaming jaws. Pray accept our homage and make it fruitful. Give us ample wealth of our choice and desire.

शेषे वनेषु मा॒त्रोः सं त्वा॒ मर्ती॑स इन्धते ।

अतन्द्रो ह॒व्या वह॑सि ह॒विष्कृत॑ आदि॒दे॒वेषु॑ राजसि ॥ १५ ॥

15. *Śeṣe vaneṣu mātroph sam tvā martāsa indhate. Atandro havyā vahasi haviṣkrta ādid deveṣu rājasi.*

You pervade in the forests and in the earth upto heaven. The mortals light and raise you holily, and, without sloth or delay, you carry the sacred offerings of the devoted celebrants to the divinities over earth and heaven and shine among them.

सप्त हो॒तार॑स्तमिदी॒ळते॑ त्वाऽग्ने॑ सु॒त्यज॑मह॒यम् ।

भिन॒त्स्यद्रिं॑ तप॒सा वि शो॒चिषा॑ प्रा॒ग्ने तिष्ठ॑ जनाँ॒ अति॑ ॥ १६ ॥

16. *Sapta hotāras-tamidīḷate tvā'gne sutyajamahrayam. Bhinatsyadrin tapasā vi śociṣā prāgne tiṣṭha janāñ ati.*

Agni, seven yajakas adore and serve you, all giver, imperishable and eternal. You cleave the mountains and expand and evaporate the clouds with your heat and flames of fire. Pray, Agni, stay among the people at the closest and rise high.

अ॒ग्निम॑ग्निं वो॒ अध्रि॑गुं हुवेम॑ वृ॒क्तब॑र्हिषः ।

अ॒ग्निं हि॒तप्र॑यसः श॒श्वती॑ष्वाऽऽ हो॒तारं॑ च॒र्षणी॒नाम् ॥ १७ ॥

17. *Agnimagnim vo adhrigum huvema vrktabarhiṣaḥ. Agnim hitaprayasaḥ śasvatīṣvā'' hotāraṁ carṣaṇīnām.*

For your sake, O people of the world, we on the seats of holy grass invoke Agni, one form after another of the irresistible universal power of nature and divinity,

and having collected our offerings ready, we light and serve the fire, high priest of cosmic yajna among all the communities of humanity over the lands.

केतेन॒ शर्म॑न्त्सचते सुषाम॒ण्यग्रे॑ तुभ्यं चि॒कित्त्वना॑ ।

इष॒ण्यया॑ नः पुरु॒रूप॒मा भर् वाजं॑ नेदि॒ष्ठमू॒तये॑ ॥ १८ ॥

18. *Ketena śarmant-sacate suṣāmaṇyaghe tubhyaṁ cikitvanā. Iṣaṇyayā naḥ pururūpamā bhara vājaṁ nediṣṭham-ūtaye.*

Agni loves to associate with the house of yajna where Sama hymns are chanted. O lord of light, Agni, the yajakas wait for you with anxious expectation and signs of welcome. Pray come with all your love and desire for us and bless us with the food, energy and holy ambition of all forms dearest to our heart for our protection and advancement.

अग्रे॑ जरित॒र्वि॒श॒पति॑स्तेपानो दे॒व र॒क्षसः॑ ।

अप्रो॑षिवान्गृ॒हप॑तिर्महो॒ असि॑ दि॒वस्प्या॒युर्दुरो॑ण॒युः ॥ १९ ॥

19. *Agne jaritar-viśpatis-tepāno deva rakṣasaḥ. Aproṣivān gṛhapatir-mahāñ asi divaspāyur-duroṇayuh.*

Agni, universally adored, master ruler and protector of the people, scourge of the selfish and wicked, refulgent and generous, supreme protective presence of the home that never neglects or forsakes the inmates, you are great protector of happiness and heavens too, and abide in the heart and home of humanity.

मा नो॑ रक्ष॒ आ वैशी॑दाघृणीवसो॒ मा या॒तुर्यी॑तुमाव॒ताम् ।

प्रो॒गव्यू॒त्यनि॑रा॒मप॑ क्षुध्र॒मग्रे॑ सेध॒ रक्ष॑स्विनः ॥ २० ॥

20. *Mā no rakṣa ā veśīdāghṛṇīvaso mā yāturyātum-
āvatām. Parogavyūtyanirāmapa kṣudhamagne
sedha rakṣasvinaḥ.*

O refulgent lord protector of world's wealth, let no evil force enter our life, let no violence of the malignant injure us. O lord of light, Agni, cast off starvation, poverty and all demoniac forces far away from us.

Mandala 8/Sukta 61

Indra Devata, Bharga Pragatha Rshi

उभयं शृणवच्च न इन्द्रो अर्वागिदं वचः ।

सत्राच्या मघवा सोमपीतये धिया शविष्ठ आ गमत् ॥ १ ॥

1. *Ubhayaṁ śṛṇavacca na indro arvāgidaṁ vacaḥ.
Satrācyā maghavā somapītaye dhīyā śaviṣṭha ā
gamat.*

May Indra, lord omnipotent, master of the world's wealth and power, directly listen to our joint prayer for worldly and spiritual advancement with attentive ear and sympathetic understanding, and may the lord of supreme power come to protect and promote our yajnic programme and prayer and taste the pleasure of success.

तं हि स्वराजं वृषभं तमोजसे धिषणे निष्टतक्षतुः ।

उतोपमानां प्रथमो नि षीदसि सोमकामं हि ते मनः ॥ २ ॥

2. *Taṁ hi svarājaṁ vṛṣabhaṁ tamojase dhiṣaṇe
niṣṭataksatuḥ. Utopamānāṁ prathamō ni ṣīdasi
soma-kāmaṁ hi te manaḥ.*

That self-ruled, self-refulgent, brave and

generous human character and programme, that human republic, the heaven and earth vested with divine will and intelligence conceive, create and fashion forth for self-realisation of innate glory. O man, among similars and comparables, you stand the first and highest, and your mind is dedicated to the love of soma, peace, pleasure and excellence of life.

आ वृषस्व पुरूवसो सुतस्येन्द्रान्धसः ।

विद्वा हित्वा हरिवः पृत्सु सासहिमधृष्टं चिद्धृष्वणिम् ॥ ३ ॥

3. *Ā vṛṣasva purūvaso sutasyendrāndhasaḥ. Vidmā hi tvā harivaḥ pṛtsu sāsahimadhrṣṭam cid dadhrṣvanim.*

Indra, lord of universal wealth, honour and excellence, haven and home of all life in existence, give us showers of the purest distilled soma, food for health and divine joy. O lord of the dynamics of existence, we know you, fearless and unconquerable hero in battles.

अप्रामिसत्य मघवन्तथेदसदिन्द्र क्रत्वा यथा वशः ।

सनेम वाजं तव शिप्रिन्नवसा मक्षू चिद्यन्तो अद्रिवः ॥ ४ ॥

4. *Aprāmisatya maghavan tathedasadindra kratvā yathā vaśaḥ. Sanema vājaṁ tava śiprinnavasā makṣū cidyanto adrivaḥ.*

Indra, lord of might and majesty, unchangeable truth itself, imperishable, as you wish by holy thought and will, so does everything happen. Pray bless us to win the victory in our battles for life, O lord of splendid vizer, under your protection without delay while we move on, O lord of clouds and mountains.

श॒ग्ध्यू॒ऽषु श॑ची॒पत॒ इन्द्र॒ विश्वा॑भि॒रु॒तिभिः॑ ।

भग॑ं न हि॒ त्वा य॒शसं॑ वसु॒विद॑मनु॒ शूर॒ चरा॑मसि ॥ ५ ॥

5. *Śagdhyūṣu śacīpata indra viśvābhirūtibhiḥ. Bhagaṁ na hi tvā yaśasaṁ vasuvidamanu śūra carāmasi.*

Indra, lord of omnipotent action and infinitely various victories, with all powers, protections and inspirations, strengthen and energise us for excellent works without delay. As the very honour, splendour and treasure-home of the universe, O potent and heroic lord, we live in pursuit of your glory to justify our existence and win our destiny.

पौरो॑ अश्व॒स्य पु॒रु॒कृ॒द्गवा॑मस्यु॒त्सो॑ देव॒ हिर॒ण्ययः॑ ।

नकि॒र्हि दानं॑ परि॒मर्धि॑ष॒त्त्वे यद्य॒द्यामि॒ तदा॒ भर॑ ॥ ६ ॥

6. *Pauro aśvasya purukṛd gavāmasyutso deva hiranyayah. Nakirhi dānaṁ parimardhiṣat tve yadyadyāmi tadā bhara.*

You are the sole One omnipresent citizen of the universe, creator of all lands, cows, lights and knowledges of the world, maker of the motions, ambitions, advancements and achievements of nature and humanity, fountain head of universal joy, and golden refulgent generous lord supreme. No one can ever impair or obstruct your gifts to humanity. O lord, I pray, bring us whatever we ask for.

त्वं ह्यो॒हि चे॒रवे॒ वि॒दा भग॑ं वसु॒त्तये॑ ।

उ॒द्वावृ॑षस्व॒ मघ॑व॒न्गवि॑ष्टय॒ उदि॒न्द्राश्व॑मिष्टये ॥ ७ ॥

7. *Tvaṁ hyehi cerave vidā bhagaṁ vasuttaye. Ud vāvṛṣasva maghavan gaviṣṭaya udindrāśvamiṣṭaye.*

Come to give gifts of wealth and honour to the devotee so that the people may be happy and prosperous. O lord of honour and majesty, Indra, bring us showers of the wealth of cows, lands, knowledge and culture for the seekers of light, and horses, advancement and achievement for the seekers of progress.

त्वं पुरू स॒हस्राणि श॒तानि च॒ यू॒था द॒ानाय॑ म॒हसे ।

आ पुर॑न्द॒रं च॒क्रम॒ विप्र॑वचस॒ इन्द्रं॑ गा॒यन्तोऽ व॑से ॥ ८ ॥

8. *Tvaṁ purū sahasrāṇi śatāni ca yūthā dānāya maṁhase. Ā purandaram cakṛma vipravacasa indram gāyanto'vase.*

Indra, you command and grant many hundreds and thousands of heaps of wealth for gift to the devotees, and as many troops of soldiers for defence and protection. We, poets of holy words of adoration, do service to Indra, breaker of the strongholds of darkness and sing in praise of him and exhort him for the sake of protection and patronage.

अ॒वि॒प्रो वा॒ यद॒वि॒धृ॒द्विप्रो॑ वेन्द्र॒ ते वचः॑ ।

स प्र॒ म॒मन्द॑त्त्वा॒या श॑तक्र॒तो प्रा॒चाम॑न्यो अ॒हंस॑न ॥ ९ ॥

9. *Avipro vā yad-avidhad-vipro vendra te vacaḥ. Sa pra mamandat tvāyā śatakrato prācāmanyō ahaṁsana.*

Indra, lord of infinite holy acts of kindness, commanding irresistible adour and passion, whether one is a sagely scholar or a simple unlettered person, whoever offers words of praise and prayer to you is blest with divine joy by your grace, O lord of the name "I AM".

उग्रबाहुर्प्रक्षकृत्वा पुरन्दरो यदि मे शृणवद्धवम् ।

वसूयवो वसुपतिं शतक्रतुं स्तोमैरिन्द्रं हवामहे ॥ १० ॥

10. *Ugrabāhur-mrakṣakṛtvā purandaro yadi me śṛṇavaddhavam. Vasūyavo vasupatiṁ śatakratum stomair-indraṁ havāmahe.*

If the lord of mightiest arms, breaker of evil strongholds, divine destroyer, would listen to my invocation and prayer, we, seekers of wealth, honour and excellence in life, would adore and exalt Indra, protector and giver of wealth and supreme lord of infinite divine acts of grace, hymns of praise in his honour.

न पापासो मनामहे नारायासो न जल्हवः ।

यदिन्विन्द्रं वृषणं सचा सुते सखायं कृणवामहे ॥ ११ ॥

11. *Na pāpāso manāmahe nārāyāso na jalhavaḥ. Yadinnvindraṁ vṛṣaṇaṁ sacā sute sakhāyaṁ kṛṇavāmahai.*

We are neither sinners nor uncharitable nor non-yajakas as we honour and adore Indra, generous lord of showers of grace, and win his favour as a friend in our holy acts of creation and yajna.

उग्रं युयुज्म पृतनासु सासहिमृणकातिमदाभ्यम् ।

वेदा भृमं चित्सनिता रथीतमो वाजिनं यमिदू नशत् ॥ १२ ॥

12. *Ugraṁ yuyujma pṛtanāsu sāsahim-ṛṇakātim-adābhyam. Vedā bhṛmaṁ cit sanitā rathītamo vājinaṁ yamidū naśat.*

The blazing vibrant lord of existence, we join in the battles of life from strife upto communion, the

power and presence most bold and courageous, indomitable, to whom we owe the debt of allegiance. Whoever approaches him thus as the ever moving spirit at the closest as a friend, munificent giver, sole controller of the chariot of life and the universe, the ultimate warrior and conqueror, realises him, joins him, becomes identified with him as the self itself.

यत इन्द्र भयामहे ततो नो अभयं कृधि ।

मघवञ्छग्धि तव तन्न ऊतिभिर्वि द्विषो वि मृधो जहि ॥ १३ ॥

13. *Yata indra bhayāmahe tato no abhayaṁ kṛdhi. Maghavañ-chagdhi tava tanna ūtibhir-vi dviṣo vi mṛdho jahi.*

Indra, lord indomitable, whoever, whatever and wherever we fear, make us fearless from that. O lord of might and world power, pray strengthen us with your powers and protections of the highest order. Eliminate the jealous, the malignant, the disdainers and contemners.

त्वं हि रीधस्पते रीधसो महः क्षयस्यासि विधृतः ।

तं त्वा वयं मघवन्निन्द्र गिर्वणः सुतावन्तो हवामहे ॥ १४ ॥

14. *Tvaṁ hi rādhaspate rādhaso mahāḥ kṣayasyāsi vidhataḥ. Taṁ tvā vayaṁ maghavann-indra girvaṇaḥ sutāvanto havāmahe.*

Indra, lord of the world's wealth, munificence and achievement, you alone are the protector, and promoter of the wealth, grandeur, home and honour of the supplicant worshipper. O lord of all power and honour, adored and worshipped in hymns of glory, we invoke, invite and exalt you for the munificence and

grandeur of life you grant, protect and advance.

इन्द्रः स्पळुत वृत्रहा परस्पा नो वरेण्यः ।

स नो रक्षिषच्चरमं स मध्यमं स पश्चात्पातु नः पुरः ॥ १५ ॥

15. *Indraḥ spaḷuta vṛtrahā paraspā no vareṇyaḥ. Sa no rakṣiṣac-caramaṁ sa madhyamaṁ sa paścāt pātu naḥ purah.*

Indra is all cognizant, destroyer of evil and universal protector, and him alone we ought to choose for worship and prayer. May he protect us all, the highest, the middling and the lowest, and may he protect us at the far back and the farthest coming up front.

त्वं नः पश्चादधरादुत्तरात्पुर इन्द्र नि पाहि विश्वतः ।

आरे अस्मत्कृणुहि दैव्यं भयमारे हेतीरदेवीः ॥ १६ ॥

16. *Tvaṁ naḥ paścād-adharād-uttarāt pura indra ni pāhi viśvataḥ. Āre asmat kṛṇuhi daivyaṁ bhayamāre hetīradevīḥ.*

Indra, pray you protect us back and front, up and down, all round. Remove from us all fear of the divinities, all dangers and strikes from the evil forces.

अद्याद्या श्वःश्व इन्द्र त्रास्व परे च नः । विश्वा च नो जरितृन्तसत्पते अहा दिवा नक्तं च रक्षिषः ॥ १७ ॥

17. *Adyādyā śvaḥ śva indra trāsva pare ca naḥ. Viśvā ca no jaritṛnt-satpate ahā divā naktaṁ ca rakṣiṣaḥ.*

Day by day every today, day by day every tomorrow and beyond, lord saviour and protector of the good and true, Indra, save and protect us, your celebrants and supplicants, all days, day and night.

प्र॒भङ्गी॒ शूरो॑ म॒घवा॑ तु॒वीम॑घः॒ संमि॑श्लो वी॒र्या॑य॒ कम् ।

उ॒भा ते॑ बा॒हू वृ॑षणा॒ शत॑क्रतो॒ नि या॑ वज्रं मि॒मिक्ष॑तुः ॥ १८ ॥

18. *Prabhaṅgī śūro maghavā tuvīmaghaḥ saṁmiślo vīryāya kam. Ubhā te bāhū vṛṣaṇā śatakrato ni yā vajraṁ mimikṣatuḥ.*

A crushing warrior, commanding magnificence, power and universal riches, self-sufficient, virile, joiner of all with karmic destiny, O lord of infinite good actions, both your arms are abundantly generous and hold the thunderbolt of justice, reward and punishment both as deserved.

Mandala 8/Sukta 62

Indra Devata, Pragatha Ghaura Kanva Rshi

प्रो अ॒स्मा उप॑स्तुतिं॒ भर॑ता यज्जुजो॑षति । उ॒क्थैरिन्द्र॑स्य॒ माहि॑नं॒ वयो॑ वर्ध॒न्ति सो॒मिनो॑ भ॒द्रा इन्द्र॑स्य रा॒तयः॑ ॥ १ ॥

1. *Pro asmā upastutiṁ bharatā yajjujoṣati. Ukthair-indrasya māhinaṁ vayo vardhanti somino bhadra indrasya rātayaḥ.*

O celebrants, sing aloud and send up your prayers to Indra who listens and loves them. The soma yajis with songs of praise exalt the great glory and magnificence of Indra. Great and good are the gifts of Indra.

अ॒युजो॑ अ॒समो॑ नृ॒भिरे॑कः कृ॒ष्टीर॒यास्यः॑ । पू॒र्वीर॑ति॒ प्र वा॑वृ॒धे वि॒श्वो जा॒तान्यो॑जसा॒ भ॒द्रा इन्द्र॑स्य रा॒तयः॑ ॥ २ ॥

2. *Ayujō asamo nṛbhir-ekāḥ kṛṣṭīr-ayāsyah. Pūrvīrati pra vāvṛdhe viśvā jātānyojasā bhadra indrasya rātayaḥ.*

Sole and self-sufficient, unequal, one supreme among humanity, beyond the power of mortals, he excels and transcends all those born ever before or at present or to be born in future, by virtue of his lustre and magnanimity. Great are the powers and gifts of Indra's generosity.

अहि॒तेन चि॒दर्व॑ता जी॒रदा॑नुः सि॒षास॑ति । प्र॒वाच्य॑मिन्द्र॒ तत्तव॑
वी॒र्या॑णि क॒रिष्य॑तो भ॒द्रा इन्द्र॑स्य रा॒तयः॑ ॥ ३ ॥

3. *Ahitena cidarvatā jīradānuḥ siṣāsati. Pravācyamindra tat tava vīryāṇi kariṣyato bhadrā indrasya rātayaḥ.*

The lord of immense generosity pervades and rules the world moving on with its own innate law without external imposition. O lord, that divine omnipotence of yours and mighty acts of virile divinity are admirable. Great and good are the gifts of the lord's charity.

आ या॒हि कृ॒णवा॑म त॒ इन्द्र॑ ब्र॒ह्मा॑णि॒ वर्ध॑ना । येभिः॑ श॒विष्ठ॑
चा॒कनो॑ भ॒द्रमि॑ह श्र॒वस्य॑ते भ॒द्रा इन्द्र॑स्य रा॒तयः॑ ॥ ४ ॥

4. *Ā yāhi kṛṇavāma ta indra brahmāṇi vardhanā. Yebhiḥ śaviṣṭha cākano bhadramiha śravasyate bhadrā indrasya rātayaḥ.*

Come Indra, here we sing exalting hymns in your honour by which, O lord most powerful, you would love to do immense good for the celebrant. Great and gracious are the charities of Indra.

धृष॑तश्चि॒द् धृष॑न्मनः॒ कृ॒णोषी॑न्द्र॒ यत्त्वम् । ती॒व्रैः सोमैः॑
सप॑र्य॒तो नमो॑भिः॒ प्रति॑भूष॑तो भ॒द्रा इन्द्र॑स्य रा॒तयः॑ ॥ ५ ॥

5. *Dhr̥ṣataścid dhr̥ṣanmanaḥ kṛṇoṣīndra yat tvam.
Tirvaiḥ somaiḥ saparyato namobhiḥ pratibhū-
sato bhadṛā indrasya rātayaḥ.*

As you raise the man of courage at heart to a bolder and more courageous hero, men with homage and potent soma oblations serve and glorify you. Great and glorious are the charities of Indra.

अव चष्ट ऋचीषमोऽवताँइव मानुषः । जुष्टी दक्षस्य सोमिन्ः
सखायं कृणुते युजं भद्रा इन्द्रस्य रातयः ॥ ६ ॥

6. *Ava caṣṭa ṛcīṣamo'vatāñ iva mānuṣaḥ. Juṣṭvī
dakṣasya sominaḥ sakhāyaṁ kṛṇute yujaṁ
bhadṛā indrasya rātayaḥ.*

The lord lover of Rks and soma yajna looks below with love at the yajakas like a thirsty man looking anxiously at the water below in the well and, happy with the noble expert soma yaji, he accepts him as friend and companion. Great and good are the gifts of Indra.

विश्वे त इन्द्र वीर्यं देवा अनु क्रतुं ददुः । भुवो विश्वस्य
गोपतिः पुरुष्टुत भद्रा इन्द्रस्य रातयः ॥ ७ ॥

7. *Viśve ta indra vīryaṁ devā anu kratuṁ daduḥ.
Bhuvo viśvasya gopatiḥ puruṣṭuta bhadṛā indra-
sya rātayaḥ.*

Indra, universally celebrated and exalted, ruler and protector of the worlds of the universe, all divinities of nature and humanity in obedience and pursuit of your divine acts bear your generous strength and vitality. Great and good are the gifts of Indra.

गृणे तदिन्द्र ते शव उपमं देवतातये । यद्धंसि वृत्रमोजसा
शचीपते भद्रा इन्द्रस्य रातयः ॥ ८ ॥

8. *Gr̥ṇe tadindra te śava upamaṁ devatātaye.
Yaddhaṁsi vṛtramojasā śacīpate bhadṛā indrasya
rātayaḥ.*

In praise of that admirable power and grandeur of yours, Indra, I sing for the pleasure of divine favour, by which, O lord of mighty noble acts, you destroy the demon of darkness and want by your force and splendour. Great and good are the gifts of Indra.

समनेव वपुष्यतः कृणवन्मानुषा युगा ।

विदे तदिन्द्रश्चेतनमध श्रुतो भद्रा इन्द्रस्य रातयः ॥ ९ ॥

9. *Samaneva vapuṣyataḥ kṛṇavan-mānuṣā yugā.
Vide tadindraś-cetanam-adha śruto bhadṛā
indrasya rātayaḥ.*

Like men united in assembly or forces united in battle, he joins people into assemblies and communities unto himself. That knowledge of art, Indra knows, and for that he is renowned and celebrated. Great and good are the gifts of Indra.

उज्जातमिन्द्र ते शव उत्त्वामुत्तव क्रतुम् । भूरिगो भूरि
वावृधुर्मघवन्तव शर्मणि भद्रा इन्द्रस्य रातयः ॥ १० ॥

10. *Ujjātam-indra te śava ut tvāmut tava kratum.
Bhūriḥ bhūri vāvṛdhur-maghavan tava śarmaṇi
bhadṛā indrasya rātayaḥ.*

Indra, lord of great wealth and knowledge, honour and excellence, the celebrants repeatedly sing and exalt your glory manifested around, they celebrate you and your holy work under the umbrella of your protection. Great and good are the gifts of Indra.

अ॒हं च त्वं च॑ वृ॒त्रह॒न्त्सं यु॒ज्याव॑ स॒निभ्य॑ आ । अ॒रा॒ती॒वा
चि॒दद॒द्रि॒वोऽ नु नौ शूर॑ मंसते भ॒द्रा इन्द्र॑स्य रा॒तयः॑ ॥ ११ ॥

11. *Ahaṁ ca tvaṁ ca vṛtrahant-saṁ yujyāva sanibhya ā. Arāṭivā cidadrivo'nu nau śūra maṁsate bhadṛā indrasya rātayaḥ.*

Let us both, I and you, destroyer of want and evil, join for the attainment of wealth and fulfilment. O lord of might, controller of clouds and breaker of mountains, even the malignant and niggardly would agree to our cooperation. Great and glorious are the gifts of Indra.

स॒त्यमि॒द्वा उ॒ तं व॒यमिन्द्रं॑ स्त॒वाम॑ नानृ॒तम् । म॒ह्यं अ॒सु॒न्वतो॑
व॒धो भूरि॑ ज्योतीं॑षि सु॒न्वतो॑ भ॒द्रा इन्द्र॑स्य रा॒तयः॑ ॥ १२ ॥

12. *Satyamid vā u taṁ vayam-indraṁ stavāma nānṛtam. Mahāṇ asunvato vadho bhūri jyotīmṣi sunvato bhadṛā indrasya rātayaḥ.*

Let us all worship Indra and adore only truth, never untruth. There is the terrible thunderbolt for the impious uncreators, and profuse lights and showers of bliss for the creators of soma, divine joy and fulfilment for life. Great and gracious are the gifts of Indra.

Mandala 8/Sukta 63

Indra (1-11), Devah Devatah, Pragatha Kanva Rshi

स पू॒र्व्यो म॒हानां॑ वे॒नः क्रतु॑भिरान॒जे ।
यस्य॑ द्वा॒रा मनु॑ष्यिता दे॒वेषु॑ धि॒य आ॒न॒जे ॥ १ ॥

1. *Sa pūrvyo mahānāṁ venāḥ kratubhirānaje. Yasya dvārā manuṣpitā deveṣu dhiya ānaje.*

He, eternal spirit of the universe, love and desire and indeed the ideal of the great among humanity, is realised through holy acts of prayer and yajna, by the doors of whose grace the thinking man, fatherly man sustainer of life, attains noble knowledge and competence for action among the divinities of nature and humanity.

दिवो मानं नोत्सदन्त्सोमपृष्टासो अद्रयः ।

उक्था ब्रह्म च शंस्यो ॥ २ ॥

2. *Divo mānam notsadant-somaprṣṭhāso adrayaḥ.
Ukthā brahma ca śaṁsyā.*

The mountains overgrown with soma do not forsake the spirit and presence of divinity since it is manifested there. Hence hymns of praise and songs of adoration ought to be sung in honour of divinity.

स विद्वाँ अङ्गिरोभ्य इन्द्रो गा अवृणोदप ।

स्तुषे तदस्य पौंस्यम् ॥ ३ ॥

3. *Sa vidvāñ aṅgirobhya indro gā avṛṇodapa.
Stuṣe tadasya pauṁsyam.*

That omniscient and omnipresent Indra brought the earths and stars into existence for the living and breathing forms of being. Therefore I sing and celebrate his divine power and love.

स प्रतन्था कविवृध इन्द्रो वाकस्य वक्षणिः ।

शिवो अर्कस्य होमन्यस्मत्रा गन्त्ववसे ॥ ४ ॥

4. *Sa pratnathā kavivṛdha indro vākasya vakṣaṇiḥ.
Śivo arkasya homanyasmatra gantvavase.*

He, Indra, as ever before, strengthens the poets

and promotes and extends the divine speech. May the lord of peace and bliss, we pray, come and join our yajna of worship.

आदू नु ते अनु क्रतुं स्वाहा वरस्य यज्यवः ।

श्वात्रमर्का अनूषतेन्द्र गोत्रस्य दावने ॥ ५ ॥

5. *Ādū nu te anu kratuṁ svāhā varasya yajyavaḥ.
Śvātramarkā anūṣatendra gotrasya dāvane.*

And then they, the yajakas, in pursuance of the holy act of chosen yajna offer oblations in truth of word and deed, and the singers immediately start the song of adoration in honour of Indra for the gift of wealth and joy.

इन्द्रे विश्वानि वीर्या कृतानि कर्त्वीनि च ।

यमर्का अध्वरं विदुः ॥ ६ ॥

6. *Indre viśvāni vīryā kṛtāni kartvāni ca.
Yamarkā adhvaraṁ viduḥ.*

In Indra abide all the great works done and to be done, and the pious sages know him as loving and, non-violent worthy of worship.

यत्पाञ्चजन्यया विशेन्द्रे घोषा असृक्षत ।

अस्तृणाद्धर्णा विपोऽर्यो मानस्य स क्षयः ॥ ७ ॥

7. *Yat pāñcājanyayā viśendre ghoṣā asṛkṣata.
Astrṇād barhaṇā vipo 'ryo mānasya sa kṣayaḥ.*

When the universal community of five classes of people join together and raise their voices of prayer to Indra, then with his might he wards off their enemies and misfortunes. That same lord of the people,

omniscient and master is the centre of my worship too.

इयमुं ते अनुष्टुतिश्चकृषे तानि पौंस्या ।
 प्रावश्चक्रस्य वर्तनिम् ॥ ८ ॥

8. *Iyamu te anuṣṭutiś-chakṛṣe tāni pauṁsyā.*
Prāvaś-chakrasya vartanim.

Indra, lord of glory, this song of worship is for you. You alone do all those admirable grand works of valour I praise and you alone protect and direct the orbits of the moving universe.

अस्य वृष्णो व्योदन उरु क्रमिष्ट जीवसे ।
 यवं न पश्व आ ददे ॥ ९ ॥

9. *Asya vṛṣṇo vyodana uru kramiṣṭa jīvase.*
Yavaṁ na paśva ā dade.

On receiving the variety and versatility of food, energy and inspiration from this generous and virile Indra, life rises and springs forward for the joy of living as an animal gets the grass for food and energy and plays around.

तद्धाना अवस्यवो युष्माभिर्दक्षपितरः ।
 स्याम मरुत्वतो वृधे ॥ १० ॥

10. *Taddadhānā avasyavo yuṣmābhir-dakṣapitarah.*
Syāma marutvato vṛdhe.

Bearing that energy in body and that divine source of energy in mind, let us all, seekers of protection and promotion, be masters of strength and expertise and try to be commanders of that energy and ambition to achieve higher progress in corporate life.

बलृत्वि॒याय॒ धाम्न॒ ऋक्व॑भिः शूर॒ नोनु॑मः ।

जेषा॑मेन्द्र॒ त्वया॒ युजा॑ ॥ ११ ॥

11. *Baḷṛtviyāya dhāmna ṛkvabhiḥ śūra nonumaḥ.
Joṣāmendra tvayā yujā.*

O mighty lord of energy, ambition and victory, with resounding hymns of joy in homage we bow to you, treasure home of life and progress, creator and promoter of strength and energy through seasonal yajnas, and we pray that joined to you in body and mind we may win in our struggles for life and living.

अ॒स्मे रु॒द्रा मे॒हना॒ पर्व॑तासो वृ॒त्रह॑त्ये भर॑हूतौ स॒जोषाः॑ । यः
शंस॑ते स्तु॒वते॒ धायि॑ प॒त्र इन्द्र॑ज्येष्ठा अ॒स्माँ अव॑न्तु
दे॒वाः ॥ १२ ॥

12. *Asme rudro mehanā parvatāso vṛtrahatyē
bharahūtau sajoṣāḥ. Yaḥ śaṁsate stuvate dhāyi
pajra indrajyeṣṭhā asmāñ avantu devāḥ.*

Indra, lord ruler of power and progress, for us, in our fight against suffering, may the Rudras, powers of justice and desperation, mighty generous clouds of shower, mountains and great men, all loving and cooperative, indeed whoever fast and strong may hasten and advance for the celebrant and worshipper, all the wisest and seniormost brilliant powers of generosity in nature and humanity, come and help us in our struggle for the conquest of darkness, want, evil and ignorance prevailing in society.

Mandala 8/Sukta 64

Indra Devata, Pragatha Kanva Rshi

उत्त्वा मन्दन्तु स्तोमाः कृणुष्व राधो अद्रिवः ।
अव ब्रह्मद्विषो जहि ॥ १ ॥

1. *Ut tvā mandantu stomāḥ kṛṇuṣva rādho adrivaḥ.
Ava brahmadviṣo jahi.*

Indra, lord almighty, commander, controller and inspirer of clouds, mountains and great men of generosity, may our hymns of adoration win your pleasure. Pray create and provide means and methods of sustenance and progress in life, and cast off jealousies and enmities against divinity, knowledge and prayer, our bond between human and divine.

पदा पणीरराधसो नि बाधस्व मह्यं असि ।
नहि त्वा कश्चन प्रति ॥ २ ॥

2. *Padā paṇīrārādhaso ni bādhasva mahāñ asi.
Nahi tvā kaścana prati.*

Keep off under foot the haves who hoard and share not. You are great, simply great, the only one. There is none equal, alike or more.

त्वमीशिषे सुतानामिन्द्र त्वमसुतानाम् ।
त्वं राजा जनानाम् ॥ ३ ॥

3. *Tvamiśiṣe sutānām-indra tvam-asutānām.
Tvam rājā janānām.*

You rule over the creative and cooperative men of positive action. You rule over the uncreative and destructive men of negative action as well. Indra, you

are the ruler, the ultimate ordainer of good and evil both.

एहि प्रेहि क्षयो दिव्या३ घोषञ्चर्षणीनाम् ।
ओभे पृणासि रोदसी ॥ ४ ॥

4. *Ehi prehi kṣayo divyā-ghoṣaṅcarṣaṇīnām .*
Obhe pṛṇāsi rādāsī.

Your presence abides in the regions of light and heaven, in the minds of the enlightened and the divines. Arise, O divine presence, to heaven and come again. Let the presence resound among humanity. Your presence fills and fulfils both earth and heaven with the light and joy of divinity.

त्यं चित्पर्वतं गिरिं शतवन्तं सहस्रिणम् ।
वि स्तोतृभ्यो रुरोजिथ ॥ ५ ॥

5. *Tyaṁ cit parvatam girim śatavantam sahasriṇam.*
Vi stotṛbhyo rurojitha.

You break and break open the cloud and the mountain bearing a hundred and a thousand gifts for the divine singers, celebrants and dedicated yajakas.

वयमु त्वा दिवा सुते वयं नक्तं हवामहे ।
अस्माकं काममा पृण ॥ ६ ॥

6. *Vayamu tvā divā sute vayaṁ naktam havāmahe.*
Asmākaṁ kāmamā pṛṇa.

We singers, celebrants and yajakas, invoke and invite you in our soma yajna in the day and in the night and pray fulfil our prayer and desire for humanity and divinity.

क्व॑ स्य वृष॒भो युवा॑ तुवि॒ग्रीवो॒ अनान॑तः ।

ब्र॒ह्मा कस्तं संपर्य॑ति ॥ ७ ॥

7. *Kva sya vṛṣabho yuvā tuvigrīvo anānataḥ.*
Brahmā kastaṁ saparyati.

Where does the generous lord of showers, ever youthful and eternal, of broad shoulders unbent, reside? Which sage and scholar can ever comprehend and serve him in full knowledge and competence?

कस्य॑ स्वि॒त्सर्व॑नं वृषा॑ जुजुष्व॑ अव॒ गच्छ॑ति ।

इन्द्रं॑ क उ॒ स्विदा॑ च॒के ॥ ८ ॥

8. *Kasya svit savanaṁ vṛṣā jujuṣvāṇ ava gacchati.*
Indraṁ ka u svidā cake.

Whose yajna does the generous and virile Indra visit and bless out of love and kindness? And who really knows Indra, in all fairness?

कं ते॑ दा॒ना अ॒सक्ष॑त वृ॒त्रह॑न्कं सु॒वीर्यी॑ ।

उ॒क्थे॑ क उ॒ स्विद॑न्तमः ॥ ९ ॥

9. *Kaṁ te dānā asakṣata vṛtrahan kaṁ suvīryā.*
Ukthe ka u svidantamaḥ.

O destroyer of darkness and evil, whom do your gifts of generosity reach? And whom do your strength and energies reach? In the chant of hymns and in yajna, who is your closest friendliest devotee?

अ॒यं ते॒ मानु॑षे जने॒ सोमः॑ पू॒रुषु॑ सूयते ।

तस्येहि॑ प्र द्र॒वा पिब॑ ॥ १० ॥

10. *Ayaṁ te mānuṣe jane somah pūruṣu sūyate.*
Tasyehi pra dravā piba.

Indra, this soma yajna is performed and soma is distilled in your honour in the human communities all over the world. Lord, come fast, drink, protect and promote the soma.

अ॒यं ते श॒र्य॒णाव॑ति सु॒षोमा॑याम॒धि प्रि॒यः ।

आ॒र्जी॒की॒र्ये म॒दि॒न्त॑मः ॥ ११ ॥

11. *Ayam te śaryaṇāvati suṣomāyāmadhi priyaḥ.*
Ārjīkīye madintamah.

In this mortal body, in this vibrant intellect, in these fresh and harmonious senses and mind, this lovely and most exhilarating yajna is being performed.

तम॒द्य रा॒ध॒से म॒हे चा॒रुं म॒दा॒य घृ॒ष्व॒ये ।

ए॒ही॒मिन्द्र॑ द्र॒वा पि॒ब ॥ १२ ॥

12. *Tamadya rādhase mahe cāruṁ madāya ghrṣvaye.*
Ehīmindra dravā piba.

To that soma yajna being performed for gifts of great wealth and power, excitement and joy, and the destruction of negativities, pray come fast and drink the soma of love, faith and homage.

Mandala 8/Sukta 65

Indra Devata, Pragatha Kanva Rshi

यदि॑न्द्र प्रा॒गपा॒गुद॑ङ् न्य॒ग्वा हू॒यसे॑ नृ॒भिः ।

आ या॑हि तू॒र्यमा॑शु॒भिः ॥ १ ॥

1. *Yadindra prāg-apāg-udaṅ nyagvā hūyase nṛbhiḥ.*
Ā yāhi tūyam-āśubhiḥ.

Indra, lord of universal power and energy, when you are invoked and invited east, west, north and south,

front or back, up or down, by people performing yajna, then come fast by the fastest modes you command.

यद्वा प्रस्रवणे दिवो मादयासे स्वर्णरे ।

यद्वा समुद्रे अन्धसः ॥ २ ॥

2. *Yadvā prasravaṇe divo mādayāse svarṇare.*
Yadvā samudre andhasaḥ.

Whether in the heavenly radiations and cascades of light or in the middle regions of the sky or on the earthly regions of food and soma, wherever you rejoice and rain down showers of joy:

आ त्वा गीर्भिर्महामुरुं हुवे गामिव भोजसे ।

इन्द्र सोमस्य पीतये ॥ ३ ॥

3. *Ā tvā gīrbhir-mahām-urūm huve gāmiva bhojase.*
Indra somasya pītaye.

Indra, I invoke you, glorious lord immanent in the vast world, to come and protect the beauty and joy of your creation and taste the soma of its grandeur, as I would call the cow to its favourite love of food.

आ त इन्द्र महिमानं हरयो देव ते महः ।

रथे वहन्तु बिभ्रतः ॥ ४ ॥

4. *Ā ta indra mahimānaṁ harayo deva te mahaḥ.*
Rathe vahantu bibhrataḥ.

Indra, refulgent lord, may your radiating forces of transport and communication bear and bring you here to us with your grandeur and your majesty in the chariot.

इन्द्र गृणीष उ स्तुषे मह्यं उग्र ईशानकृत् ।

एहि नः सुतं पिब ॥ ५ ॥

5. *Indra gr̥ṇīṣa u stuṣe mahāñ ugra īśānakṛt.
Ehi naḥ sutam̐ piba.*

Indra, great, blazing brave, ruler and glorifier of rulers, I adore and exalt you. Pray come, drink the soma of our achievement and protect and promote the world of your creation.

सुतावन्तस्त्वा वयं प्रयस्वन्तो हवामहे ।
इदं नो बर्हि॒रा॒सदे ॥ ६ ॥

6. *Sutāvantastvā vayaṁ prayasvanto havāmahe.
Idam̐ no barhirāsade.*

Dedicated to noble acts of yajna and soma creation, bearing havi for yajna and food for yajnic charity, we invoke and invite you to come and be seated on the holy seats of our vedi and bless our heart and soul.

यच्चिद्धि शश्वतामसीन्द्र साधारणस्त्वम् ।
तं त्वा वयं हवामहे ॥ ७ ॥

7. *Yacciddhi śaśvatāmasīndra sādharmaṇas-tvam.
Tam̐ tvā vayaṁ havāmahe.*

As you bear and sustain the common generality of people since time immortal and the people bear common allegiance to you, we invoke and adore you in all our holy projects of common universal value.

इदं ते सोम्यं मध्वधुक्षन्नद्रिभिर्नरैः ।
जुषा॒ण इन्द्र॑ तत्पिब ॥ ८ ॥

8. *Idam̐ te somyaṁ madhvadhukṣann-adribhir-naraḥ. Juṣāṇa indra tat piba.*

People have pressed and extracted this honey sweet of soma with stone presses for you. Happy with cherished soma in expectation, pray come and drink that soma of our achievement and divine adoration.

विश्वँ अर्यो विपश्चितोऽति ख्यस्तूयमा गहि ।

अस्मे धेहि श्रवो बृहत् ॥ ९ ॥

9. *Viśvāñ aryo vipaścito'ti khyas-tūyamā gahi.*
Asme dhehi śravo bṛhat.

Indra, you are the ruler and controller of the world. Pray come soon and watch all the exceptional sages and scholars of the world, and bring us food, energy, honour and fame of universal value.

दाता मे पृषतीनां राजी हिरण्यवीनाम् ।

मा देवा मघवा रिषत् ॥ १० ॥

10. *Dātā me prṣatīnām rājā hiraṇyavīnām.*
Mā devā maghavā riṣat.

Indra is the giver of golden gifts of lands and cows and he is the ruler and controller of the golden gifts of divinity. O divinities of heaven and earth, may Indra never be neglected, and may Indra never neglect and hurt us.

सहस्रे पृषतीनामधिश्चन्द्रं बृहत्पृथु ।

शुक्रं हिरण्यमा ददे ॥ ११ ॥

11. *Sahasre prṣatīnām-adhiścandram bṛhat pṛthu.*
Śukram hiraṇyamā dade.

Besides thousands and more golden gifts of lands and cows, I have received beautiful, great and

abundant pure gifts of gold from Indra, ruler of the earth.

नपातो दुर्गहस्य मे सहस्रेण सुरार्धसः ।

श्रवो देवेष्वक्रत ॥ १२ ॥

12. *Napāto durgahasya me sahasreṇa surārdhasaḥ.
Śravo deveṣvakrata.*

My honour and renown, unfallen, unmatched and blest as I am with a thousandfold gifts of divine munificence, may, I pray, reach and abide with the divinities.

Mandala 8/Sukta 66

Indra Devata, Kali Pragatha Rshi

तरौभिर्वो विदद्वसुमिन्द्रं सबाध ऊतये ।

बृहद्वायन्तः सुतसोमे अध्वरे हुवे भरं न कारिणम् ॥ १ ॥

1. *Tarobhirvo vidadvasum-indraṁ sabadha ūtaye.
Bṛhad-gāyantaḥ sutasome adhware huve bharaṁ
na kāriṇam.*

In the yajna of love and non-violence where everything is perfect and soma is distilled, I invoke Indra like Abundance itself, giver of wealth, honour and fulfilment. Singing songs of adoration with energy and enthusiasm for your protection and progress, O devotees, celebrate Indra who brings wealth, honour and excellence at the earliest by fastest means.

न यं दुध्रा वरन्ते न स्थिरा मुरो मदे सुशिप्रमन्धसः ।

य आदृत्या शशमानाय सुन्वते दाता जरित्र उक्थ्यम् ॥ २ ॥

2. *Na yaṁ dudhrā varante na sthirā muro made
suśipram-andhasaḥ. Ya ādr̥tyā śaśamānāya
sunvate dātā jaritra ukthyam.*

Indra whom none can stop in his state of ecstasy and abundant charity, neither the impetuous, nor the constant, nor demon nor mortal, Indra who is the giver of cherished wealth and joy to the celebrant, the creator of soma and the zealous worshipper with deep reverence and homage.

यः शक्रो मृक्षो अश्व्यो यो वा कीजो हिरण्ययः ।

स ऊर्वस्य रेजयत्यपावृत्तिमिन्द्रो गव्यस्य वृत्रहा ॥ ३ ॥

3. *Yah śakro mṛkṣo aśvyo yo vā kījo hiraṇyayah. Sa ūryasya rejayatyavṛtim-indro gavyasya vṛtrahā.*

Indra who is mighty of action, pure and purifying, great achiever, and wondrous rich in wealth and golden grace, who shakes off the erosion of land fertility and cattle wealth and augments produce and prosperity, destroyer of want, ignorance and evil as he is.

निखातं चिद्यः पुरुसंभृतं वसूदिद्वपति दाशुषे ।

वज्री सुशिप्रो हर्षश्व इत्कर्दिन्द्रः क्रत्वा यथा वशत् ॥ ४ ॥

4. *Nikhātaṁ cidyaḥ purusaṁbhṛtaṁ vasūdidvapati dāśuṣe. Vajrī suśipro haryaśva it karadindrah kratvā yathā vaśat.*

Indra who for the generous giver digs out and opens up abundant wealth deep buried, hidden and held in the earth, wields the thunderbolt of justice and award, and wears a golden vizor, commanding tempestuous forces, thus by his noble yajnic actions, does for us what he thinks right and pleases to do.

यद्वावन्थ पुरुष्टुत पुरा चिच्छूर नृणाम् ।

वयं तत्त इन्द्र सं भरामसि यज्ञमुक्थं तुरं वचः ॥ ५ ॥

5. *Yadvāvantha puruṣṭuta purā cicchūra nṛṇām.
Vayaṁ tat ta indra saṁ bharāmasi yajñam-
uktham turam vacaḥ.*

Indra, lord omnipotent universally adored and exalted, as you wish and want of humanity at the earliest in the beginning of creation, that we honour, abide and do without doubt or delay, the yajna, songs of adoration, word and worship all.

सच्चा सोमेषु पुरुहूत वज्रिवो मदाय द्युक्ष सोमपाः ।

त्वमिद्धि ब्रह्मकृते काम्यं वसु देष्टः सुन्वते भुवः ॥ ६ ॥

6. *Sacā someṣu puruhūta vajrivo madāya dyukṣa
somapāḥ. Tvamiddhi brahmakṛte kāmyaṁ vasu
deṣṭhaḥ sunvate bhuvah.*

Lord all-invoked and adored, wielder and commander of thunder, clouds and mountains, light of life in heaven and on earth, connoisseur, protector and promoter of the soma joy of humanity, join and be with us in our yajnic creations of soma joy in action.

वयमेनमिदा ह्योऽपीपेमह वज्रिणम् ।

तस्मा उ अद्य समना सुतं भ्रातृ नूनं भूषत श्रुते ॥ ७ ॥

7. *Vayamenamidā hyo'pīpemeḥ vajriṇam. Tasmā
u adya samanā sutam bharā'' nūnaṁ bhūṣata
śrute.*

Here today as before we have regaled this lord of the thunderbolt. For him, again, now, all of one mind, bear and bring the distilled soma of homage, and worship him who would, for certain for joy of the song, grace the celebrants.

वृकश्चिदस्य वारुण उरामथिरा वयुनेषु भूषति ।

सेमं नः स्तोमं जुजुषाण आ गहीन्द्र प्र चित्रया धिया ॥ ८ ॥

8. *Vṛkaścidasya vāraṇa urāmathirā vayuneṣu bhūṣati. Semam naḥ stomam jujuṣāṇa ā gahīndra pra citrayā dhiyā.*

The wolf, its counterforce elephant, and the thief all have to accept and follow the laws of this lord Indra. May he, loving and cherishing this our song of adoration, listen and come with gifts of clear and unillusive intelligence and understanding.

कदू न्वस्याकृतमिन्द्रस्यास्ति पौंस्यम् ।

केनो नु कं श्रोमतेन न शुश्रुवे जनुषः परि वृत्रहा ॥ ९ ॥

9. *Kadū nvasyākṛtamindrasyāsti paumsyam. Keno nu kaṁ śromatena na śuśruve januṣaḥ pari vṛtrahā.*

What wonder work is that which is not the achievement of Indra's valour? By which person hasn't his glory been perceived through his wonder deeds? He is the destroyer of evil and darkness by his very nature.

कदू महीरधृष्टा अस्य तविषीः कदू वृत्रघ्नो अस्तृतम् । इन्द्रो

विश्वान्बेकनाटौ अहर्दृश उत क्रत्वा पणीर्भि ॥ १० ॥

10. *Kadū mahīradhrṣṭā asya taviṣīḥ kadu vṛtraghno aśṛtam. Indro viśvān bekanāṭāñ ahardṛśa uta kratvā pañīṅrabhi.*

How great and irresistible are his blazing powers! How great and invincible is he, the destroyer of evil and darkness! To the usurers and the exploiters

who count only their days tally he shows the light only for the day according to their action, not beyond.

वयं घा ते अपूर्व्येन्द्र ब्रह्माणि वृत्रहन् ।

पुरुतमांसः पुरुहूत वज्रिवो भृतिं न प्र भरामसि ॥ ११ ॥

11. *Vayaṁ ghā te apūrvyendra brahmāṇi vṛtrahan. Purūtamāsaḥ puruhūta vajrivo bhṛtiṁ na pra bharāmasi.*

Indra, destroyer of evil and darkness within and without in the outer world, universally adored, wielder of the thunderbolt, we, all together, old and young, offer you in faith new and ever fresh songs of adoration and exaltation as daily obligation in return as thanks for your favours.

पूर्वीश्चिद्धि त्वे तुविकूर्मिन्नाशसो हवन्त इन्द्रोतयः ।

तिरश्चिदर्यः सवना वसो गहि शविष्ठ श्रुधि मे हवम् ॥ १२ ॥

12. *Pūrvīściddhi tve tuvikūrminnāśaso havanta indrotayaḥ. Tiraścidaryaḥ savanā vaso gahi śaviṣṭha śrudhi me havam.*

Indra, lord of infinite acts, shelter home of the universe, highest and omnipotent, all hopes of humanity, all protections and progress for them, past, present and future, rest in you and emanate from you. Hence all people invoke you and call on you for help. O master protector, listen to my call and come like radiations of light to our yajnas of divine adoration and soma creation.

वयं घा ते त्वे इद्विन्द्र विप्रा अपि षमसि ।

नहि त्वदन्यः पुरुहूत कश्चन मघवन्नस्ति मर्दिता ॥ १३ ॥

13. *Vayaṁ ghā te tve idvindra viprā api śmasi.
Nahi tvadanyaḥ puruhūta kaścanamagha-
vannasti marditā.*

Indra, we are yours. Sages and celebrants, we all abide in you. There is none whatever other than you, lord of power, honour and world's wealth, universally invoked and adored, who is kind and gracious as you.

त्वं नो अस्या अमतेरुत क्षुधोऽभिर्शस्तेरव स्पृधि । त्वं न
ऊती तव चित्रया धिया शिक्षा शचिष्ठ गातुवित् ॥ १४ ॥

14. *Tvaṁ no asyā amateruta kṣudho'bhiśasterava
sprdhi. Tvaṁ na ūtī tava citrayā dhiyā śikṣā
śaciṣṭha gātuvit.*

O lord, pray you save us from this ignorance, hunger and want, and imprecation and calumny. You give us protection, enlighten us with your unique wisdom and understanding. O most potent master of the knowledge of the laws and paths of life, guide us on the paths of the world.

सोम इद्वः सुतो अस्तु कलयो मा बिभीतन ।
अपेदेष ध्वस्मायति स्वयं घैषो अपायति ॥ १५ ॥

15. *Soma idvaḥ suto astu kalayo mā bibhītana.
Apedeṣa dhvasmāyati svayaṁ ghaiṣo apāyati.*

O budding scholars and sages, let the soma of hope and joy be distilled and poured for you. Fear not. This terror and destruction is going away. Self-destroyed, it is going away, vanishing of itself.

Mandala 8/Sukta 67

*Adityah Devatah, Matsya Sammada, or Manya
Maitravaruni, or various Matsya Jalanaddhah Rshis*

त्यान्नु क्षत्रियाँ अव आदित्यान्याचिषामहे ।

सुमृळीकाँ अभिष्टये ॥ १ ॥

1. *Tyān nu kṣatriyāñ ava ādityān yāciṣāmahe.
Sumṛṭīkāñ abhiṣṭaye.*

For the sake of protection and to achieve our cherished objects, we call upon the Kshatriyas, warriors of the nation, bright as children of light and firm as children of Infinity, providers of peace, happiness and security.

मित्रो नो अत्यंहतिं वरुणः पर्षदर्यमा ।

आदित्यासो यथा विदुः ॥ २ ॥

2. *Mitro no atyamhatim varuṇaḥ parṣadaryamā.
Ādityāso yathā viduḥ.*

To the best of their knowledge and intention, power and purpose, may Mitra, teachers and preachers, intellectuals and researchers, universal friends of humanity, Varuna, chosen representatives, governors and administrators, and Aryama, leaders of law, guides of the nation, Adityas all, children of light and givers of enlightenment, protect, promote and defend us against violence, injustice and ignorance and cleanse us of sin and crime.

तेषां हि चित्रमुक्थ्यं वरुथमस्ति दाशुषे ।

आदित्यानामरुक्ते ॥ ३ ॥

3. *Teṣāṁ hi citramukthyaṁ varūthamasti dāśuṣe.
Ādityānām-aramkṛte.*

Ample means and materials, wonderful, various and admirable, vest in the brilliant Adityas, enlightened powers of governance and administration, for the people of generosity, and beauty, decency and grace.

महि॑ वो मह॒तामवो॑ वरु॒ण मि॒त्रार्य॑मन् ।
अवा॑स्या वृ॒णीमहे ॥ ४ ॥

4. *Mahi vo mahatāmavo varuṇa mitrāryaman.
Avāmsyā vṛṇīmahe.*

O great Varuna, Mitra and Aryama, great are your powers of protection and defence. We choose to ask and do ask for protection and defence by you.

जी॒वा॒न्नो अ॒भि धे॑त॒नाऽऽदि॑त्यासः पु॒रा ह॒थात् ।
क॒द्ध स्थ॑ ह॒वनश्रु॑तः ॥ ५ ॥

5. *Jivān no abhi dhetanā''dityāsaḥ purā hathāt.
Kaddha stha havanaśrutaḥ.*

Wherever you are or happen to be stationed, pray listen to our call and rush in for our life and protection before the strike of violence and possibly death and destruction.

य॒द्वः श्रा॒न्ताय॑ सु॒न्व॒ते वरु॑थ॒मस्ति॑ यच्छ॒दिः ।
तेना॑ नो॒ अधि॑ वोचत ॥ ६ ॥

6. *Yadvaḥ śrāntāya sunvate varūthamasti yacchardīḥ. Tenā no adhi vocata.*

Whatever be your defence, protection and relief for the worker, producer or creator of soma while he

works to the point of weariness, exhaustion and retirement, for that plead for us and get us the relief needed, deserved and allowed.

अस्ति देवा अंहोरुर्वस्ति रत्नमनागसः ।

आदित्या अद्भुतैनसः ॥ ७ ॥

7. *Asti devā anhorurvasti ratnamanāgasah.*
Ādityā adbhutainasah.

Adityas, children of light, rulers and administrators, generous and unpolluted by corruption, the relief for the distressed is ample freedom from distress, and the reward for the sinless is jewel graces of life.

मा नः सेतुः सिषेदयं महे वृणक्तु नस्परि ।

इन्द्र इद्धि श्रुतो वशी ॥ ८ ॥

8. *Mā naḥ setuḥ siṣedayam mahe vṛṇaktu naspari.*
Indra iddhi śruto vaśī.

Let this bond of sin and crime never fetter us. Let it fall off far from us so that we may be free to do great. The renowned Indra, lord supreme, is the master controller and dispenser of reward and punishment.

मा नो मृचा रिपूणां वृजिनानामविष्यवः ।

देवा अभि प्र मृक्षत ॥ ९ ॥

9. *Mā no mṛcā ripūṇāṁ vṛjinānām-aviṣyavaḥ.*
Devā abhi pra mṛkṣata.

O protectors and defenders of the people, brilliant and generous rulers, let not the violence and calumny of crooked enemies ever smear and injure us.

Pray cover us all round with safety and security.

उत त्वामदिते मह्यहं देव्युप ब्रुवे ।

सुमृळीकामभिष्टये ॥ १० ॥

10. *Uta tvām-adite mahyahaṁ devyupa bruve.*
Sumṛṭikām-abhiṣṭaye.

And O great, brilliant and sovereign assembly of the nation, generous and gracious power, conscientiously I speak to you, pray save us from harm and injury, help us achieve our heart's desire and cherished objectives.

पर्षि दीने गभीर आँ उग्रपुत्रे जिघांसतः ।

माकिस्तोकस्य नो रिषत् ॥ ११ ॥

11. *Parṣi dīne gabhīra āñ ugraput্রে जिघांसताह.*
Mākistokasya no riṣat.

Aditi, mother of brave and blazing Adityas, pray anoint us, make us immune and help us cross the seas of violence both deep and shallow, let no enemy, violence or disease harm and injure our coming generations.

अनेहो न उरुव्रज उरूचि वि प्रसर्तवे ।

कृधि तोकाय जीवसे ॥ १२ ॥

12. *Aneho na uruvraja urūci vi prasartave.*
Kṛdhi tokāya jīvase.

Sacred and sovereign mother of vast extensive powers, save us from sin and violence to range over the earth and strengthen us that not only we but also our coming generations may live happy and free.

ये मूर्धानः क्षितीनामदब्धासः स्वयंशसः ।

व्रता रक्षन्ते अद्रुहः ॥ १३ ॥

13. *Ye mūrdhānaḥ kṣitīnām-adabdhāsaḥ svayaśa-saḥ. Vratā rakṣante adruhaḥ.*

Those who are on top of the average people, active, bold, unbending, and gifted with innate honour and reputation in law and personal values of virtue, free from jealousy and enmity, they maintain, uphold and protect the laws, values and commitments of the land. (They are the chosen children of mother earth, Adityas, worthy of being members of the mother's household, council of the nation.)

ते न आस्रो वृकाणामादित्यासो मुमोचत ।

स्तेनं बद्धमिवादिते ॥ १४ ॥

14. *Te na āsro vṛkāṇām-ādityāso mumocata. Stenaṁ baddham-ivādite.*

Mother Aditi, caught up like thieves, we are in the jaws of wolves. May the Adityas save us from the mouth of wolfish exploiters.

अपो षु ण इयं शरुरादित्या अप दुर्मतिः ।

अस्मदेत्वजघ्नुषी ॥ १५ ॥

15. *Apo ṣu ṇa iyaṁ śarur-ādityā apa durmatih. Asmadetvajaghnuṣī.*

O Adityas, let this violent force go off from us, let this evil genius too get away from us, leaving us unhurt.

शश्वद्धि वः सुदानव आदित्या ऊतिभिर्वयम् ।

पुरा नूनं बुभुज्महे ॥ १६ ॥

16. *Śaśvaddhi vaḥ sudānava ādityā ūtibhir-vayam.
Purā nūnaṁ bubhujmahe.*

Adityas, generous givers, by virtue of your protections we have been enjoying life always, now as ever before.

शश्वन्तं हि प्रचेतसः प्रतियन्तं चिदेनसः ।

देवाः कृणुथ जीवसे ॥ १७ ॥

17. *Śaśvantam hi pracetasah pratiyantam cidenasah.
Devāḥ kṛnutha jīvase.*

O wise brilliancies, whoever turns to you ever and any time, even from sin, pray sustain and strengthen him to live his life to the full.

तत्सु नो नव्यं सन्यस आदित्या यन्मुमोचति ।

बन्धाद्बद्धमिवादिते ॥ १८ ॥

18. *Tat su no navyam sanyasa ādityā yanmumocati.
Bandhād-baddham-ivādite.*

O Adityas, O mother Aditi, we hope and pray may that ever new strength and sustenance of yours, which you give us for our good and protection, which saves us like people fettered in bondage and released, be extended to us ever as before.

नास्माकमस्ति तत्तर् आदित्यासो अतिष्कदे ।

यूयमस्मभ्यं मृळत ॥ १९ ॥

19. *Nāsmākam-asti tat tara ādityāso atiṣkade.
Yūyam-asmabhyam mṛṣata.*

O Adityas, leaders of the human nation, that power and competence you give us to get over our

problems is not our own, it is yours. Pray be kind and gracious and keep it up as ever before.

मा नो॑ हेतिर्वि॒वस्व॑त॒ आदि॑त्याः कृ॒त्रिमा॒ शरुः॑ ।

पुरा॑ नु ज॒रसो॑ वधीत् ॥ २० ॥

20. *Mā no hetir-vivasvata ādityāḥ kṛtrimā śaruḥ.*
Purā nu jaraso vadhīt.

O Adityas, brilliant powers of nature and humanity, let not the onslaught of time or an artificial weapon made by man strike us before we have lived and enjoyed a full age of fulfilment to the last day of old age.

वि षु॑ द्वेषो॒ व्यं॒हृति॑मादि॒त्यासो॒ वि संहि॑तम् ।

विष्व॑ग्वि बृ॒हता॒ रपः॑ ॥ २१ ॥

21. *Vi ṣu dveṣo vyamhatim-ādityāso vi samhitam.*
Viṣvagvi brhatā rapaḥ.

O Adityas, brilliant rulers and leaders of the nation, totally destroy jealousy and enmity, eliminate distress and depression, sin and crime, wipe out organised crime, terror and combined attacks, and uproot all disease, infirmity and disability from the earth.

Mandala 8/Sukta 68

Indra (1-13), Rkshashvamedhau (14-19), Devatah,
Priyamedha Angirasa Rshi

आ त्वा॒ रथं॑ यथो॒तये॑ सु॒म्नाय॑ वर्तयामसि ।

तुवि॑कूर्मि॒मृती॑ष॒हमिन्द्र॑ शवि॒ष्ठ सत्प॑ते ॥ १ ॥

1. *Ā tvā ratham yathotaye sumnāya vartayāmasi.*
Tuvikūrmim-ṛtīṣaham-indra śaviṣṭha satpate.

Indra, bravest of the brave, protector of the good and true, just as we turn the chariot, so do we draw your attention and pray you turn to us and come for our protection, welfare and enlightenment, lord of infinite action and conqueror of enemies.

तुविशुष्म तुविक्रतो शचीवो विश्वया मते ।

आ पंप्राथ महित्वना ॥ २ ॥

2. *Tuviśuṣma tuvikrato śacīvo viśvayā mate.*
Ā paprātha mahitvanā.

Lord omnipotent of infinite action, infinitely helpful, omniscient, with your cosmic power and grandeur you pervade the whole universe.

यस्य ते महिना महः परि ज्मायन्तमीयतुः ।

हस्ता वज्रं हिरण्ययम् ॥ ३ ॥

3. *Yasya te mahinā mahah pari jmāyantam-īyatuh.*
Hastā vajraṁ hiraṇyayam.

Indra who are infinitely great by virtue of your omnipotence, your hands wield the thunderbolt of justice and golden grace which reaches everywhere over the universe.

विश्वानरस्य वस्पतिमनानतस्य शवसः ।

एवैश्च चर्षणीनामृती हुवे रथानाम् ॥ ४ ॥

4. *Viśvānarasya vaspatim-anānatasya śavasah.*
Evaiśca carṣaṇīnāmūti huve rathānām.

I pray to Indra, your lord and father, master controller of the irresistible powers and forces of the universe, for divine protection of the people by the

dynamics of his moving powers of nature and humanity.

अभिष्टये सदावृद्धं स्वर्मीळ्हेषु यं नरः ।

नाना हवन्त ऊतये ॥ ५ ॥

5. *Abhiṣṭaye sadāvṛdham svarmīlḥeṣu yaṁ naraḥ.
Nānā havanta ūtaye.*

I pray to Indra, ever more munificent in human struggles for light, happiness and welfare, whom people invoke and adore in many ways for protection and progress and for the fulfilment of their cherished objects and ambitions.

परोमात्रमृचीषमिन्द्रमुग्रं सुरार्धसम् ।

ईशानं चिद्वसूनाम् ॥ ६ ॥

6. *Paromātramṛcīṣamam-indramugraṁ surā-
dhasam. Īśānaṁ cidvasūnām.*

I invoke and pray to Indra, boundless presence, lover of hymns of adoration, illustrious, all competent and master ruler of the wealth and power of the world.

तन्तमिद्रार्धसे मह इन्द्रं चोदामि पीतये ।

यः पूर्व्यामनुष्टुतिमीशे कृष्टीनां नृतुः ॥ ७ ॥

7. *Tantamid-rādhase maha indraṁ codāmi pītaye.
Yaḥ pūrvyām-anuṣṭutim-īśe kṛṣṭīnām nṛtuḥ.*

For every great success, for all wealth and high competence in life and also for the joyous pleasure of it all, I invoke and celebrate Indra, ultimate leader and guide of the people who listens to the prayers and adorations of humanity since time immemorial and rules them all.

न यस्य ते शवसान सख्यमानंश मर्त्यः ।

नक्तिः शवांसि ते नशत् ॥ ८ ॥

8. *Na yasya te śavasāna sakhyam-ānaṁśa martyaḥ.
Nakiḥ śavāṁsi te naśat.*

O lord of universal power, no mortal has ever been able to attain equal fellowship with you, then who can claim to attain equality with your power and potential?

त्वोतासस्त्वा युजाऽप्सु सूर्ये महद्धनम् ।

जयेम पृत्सु वज्रिवः ॥ ९ ॥

9. *Tvotāsastvā yujā'psu sūrye mahaddhanam.
Jayema prtsu vajrivaḥ.*

O lord of thunderous energy and power, protected by you and in close association with you, we pray, we may discover great wealth in the waters and in the sun and win far reaching victories in our battles of life.

तं त्वा यज्ञेभिरीमहे तं गीर्भिर्गिर्वणस्तम ।

इन्द्र यथा चिदाविथ वाजेषु पुरुमाय्यम् ॥ १० ॥

10. *Tam tvā yajñebhir-īmahe tam gīrbhir-girva-
ṇastama. Indra yathā cidāvitha vājeṣu purumā-
yyam.*

Indra, lord most adorable, we honour you by yajnas of corporate research and development, and we adore you in many languages as you guide, advance and protect the man of knowledge in our human endeavours for new achievements and further advances.

यस्य ते स्वादु सख्यं स्वाद्वी प्रणीतिरद्रिवः ।

यज्ञो वितन्तसाय्यः ॥ ११ ॥

11. *Yasya te svādu sakhyam svādvī praṇītir-adrivah.
Yajño vitanasāyyah.*

O lord of the clouds of shower, knowledge and wealth, delightful is your association, exciting is your guidance. The yajna of corporate action and advancement must go on.

उरु णस्तन्वेऽं तन उरु क्षयाय नस्कृधि ।

उरु णो यन्धि जीवसे ॥ १२ ॥

12. *Uru ṇastanve tana uru kṣayāya naskṛdhi.
Uru ṇo yandhi jīvase.*

Excellence for our body's health, rise and expansion for our children and grand children, expansion, comfort and safety for our home, O lord, grant, grant us rise and advancement for life's excellence and joy.

उरुं नृभ्य उरुं गव उरुं रथाय पन्थाम् ।

देववीतिं मनामहे ॥ १३ ॥

13. *Uruṁ nṛbhya uruṁ gava uruṁ rathāya panthām.
Devavītiṁ manāmahe.*

Rise and advancement for the people, expansion and development for lands and cattle, expansion and improvement of highways for transport, we pray for, and for that we think and research and plan, and we seek the favour of divinity.

उप मा षड् द्वाद्व नरः सोमस्य हर्षी ।

तिष्ठन्ति स्वादुरातयः ॥ १४ ॥

14. *Upa mā ṣaḍ dvādvā naraḥ somasya harṣyā.
Tiṣṭhanti svādurātayah.*

In the ecstasy of soma joy and exhilaration of achievement, six in twos come to me, leading lights they are, abundant and delightful are their gifts and contributions.

ऋज्राविन्द्रोत आ ददे हरी ऋक्षस्य सूनवि ।
आश्वमेधस्य रोहिता ॥ १५ ॥

15. *R̥jṛāvindrota ā dade harī ṛkṣasya sūnavi.
Āśvamedhasya rohitā.*

I have got two sensitive and dynamic organs of communication protected and promoted by Indra for the body form of the spirit and for efficient working of the body system.

सुरथौ आतिथिग्वे स्वभीशूँराक्षे ।
आश्वमेधे सुपेशसः ॥ १६ ॥

16. *Surathāñ ātithigve svabhīśūñrār̥kṣe.
Āśvamedhe supeśasaḥ.*

For the body in service of the visiting resident soul, I get another two fast and controlled organs in fine shape for the systemic and yajnic working of the body system.

षळश्वौ आतिथिग्व इन्द्रोते वधूमतः ।
सचो पूतक्रतौ सनम् ॥ १७ ॥

17. *Ṣaḷaśvāñ ātithigva indrote vadhūmataḥ.
Sacā pūtakraatau sanam.*

Six organs of perception in this body system,

sophisticated and pervaded by Indra, the soul, with a partner house keeper, the intellectual faculty, I have received. They are all friendly participants in the holy working of the system in divine service.

ऐषु चेतद् वृषण्वत्यन्तर्ऋज्रेष्वरुषी ।

स्वभीशुः कशावती ॥ १८ ॥

18. *Aiṣu cetad-vṛṣaṇvatyantar-ṛjreṣvaruṣī.
Svabhīśuḥ kaśāvatī.*

In the midst of these simple and straight organs of sense, fast but well steered, there is one which is extremely generous and creative, the intelligence, which holds the whip and the reins both, that is, the acceleration and the steer and the brakes for proper movement of the systemic chariot.

न युष्मे वाजबन्धवो निनित्सुश्चन मर्त्यः ।

अवद्यमधि दीधरत् ॥ १९ ॥

19. *Na yuṣme vājabandhavo ninitśuścana martyaḥ.
Avadyamadhi dīdharat.*

O brotherly team of dynamic workers and winners in the battles of life, no mortal even addicted to malignity and scandal can foist any blame or censure on you.

Mandala 8/Sukta 69

*Indra (1-10, 13-18), Vishvedevah (11), Varuna (11-12)
Devatah, Priyamedha Angirasa Rshi*

प्रप्र वस्त्रिष्टुभमिषं मन्दद्वीरायेन्दवे ।

धिया वो मेधसातये पुरन्ध्या विवासति ॥ १ ॥

1. *Prapra vas-triṣṭubham-iṣaṁ mandadvīrāyendave. Dhiyā vo medhasātaye purandhyā vivāsati.*

For your progress, offer libations of holy fuel and fragrance, triple refined and intensified, with trishtubh hymns of Vedic formulae in the service of Indra, cosmic spirit of energy and power, happy and exciting, who inspires the brave and shines you with versatile creative intellect for the advancement of your science of yajna for further development.

नृदं वृ ओदतीनां नृदं योयुवतीनाम् ।

पतिं वो अघ्न्यानां धेनूनामिषुध्यसि ॥ २ ॥

2. *Nadaṁ va odaṭīnāṁ nadaṁ yoyuvaṭīnām. Patiṁ vo aghnyānāṁ dhenūnām-iṣudhyasi.*

Indra is the resounding source of fresh energies, roaring expression of maiden youthfulness, protector and promoter of sacred sources of production and nourishment such as cows which must not be killed or hurt, and he is the relentless inexhaustible keeper of your arrows for your targets of defence and development.

ता अस्य सूददोहसः सोमं श्रीणन्ति पृश्नयः ।

जन्मन्देवानां विशस्त्रिष्वारोचने दिवः ॥ ३ ॥

3. *Tā asya sūdadohasaḥ somam śrīṇanti prśnayah. Janman devānām viśastriṣvā rocane divaḥ.*

Just as on the rise of dawn in the divine heaven of light, the edifying rays of the sun beatify the Indra-born beauty and freshness of life in the three regions of earth, heaven and the skies, similarly, on the dawn of divine vision in the intelligence of the soul, the

revelations of divinity and reflections of omniscience refine, intensify and edify the energy, power and beauty of the soma gifts of Indra, this oceanic source of matter, energy and excellence of life, for the trinity of body, mind and soul.

अ॒भि प्र गोप॑तिं गि॒रेन्द्र॑मर्च॒ यथा॑ वि॒दे ।

सू॒नुं स॒त्यस्य॑ स॒त्पति॑म् ॥ ४ ॥

4. *Abhi pra gopatim girendramarca yathā vide.
Sūnum satyasya satpatim.*

To the best of your knowledge and culture and with the best of your language, worship and adore Indra, protector of stars and planets, lands and cows, language and culture, creator of the dynamics of existence and protector of its constancy.

आ हर॑यः ससृ॒ज्जिरे॑ रु॒षीर॑धि ब॒र्हिषि॑ ।

यत्रा॒भि संन॑वा॒महे ॥ ५ ॥

5. *Ā harayaḥ sasṛjrire'ruṣīradhi barhiṣi.
Yatrābhi samnavāmahe.*

Let the vibrations of divinity, like crimson rays of dawn which bring the sun to the earth, bring Indra on to our sacred grass where we humans meet and pray and celebrate the lord in song together.

इन्द्रा॑य॒ गाव॑ आ॒शिरं॑ दुदु॒हे व॒ज्रिणे॑ मधु॒ ।

यत्सी॑मुप॒ह्वरे॑ वि॒दत् ॥ ६ ॥

6. *Indrāya gāva āśiraṁ duduhre vajriṇe madhu.
Yat sīmupahvare vidat.*

Lands and cows, suns and planets, indeed all

objects in motion, exude for Indra, wielder of thunder, the ichor of emotional adoration seasoned with ecstasy like honey sweet milk mixed with soma which he receives close at hand and cherishes.

उद्यद् ब्रध्नस्य विष्टपं गृहमिन्द्रश्च गन्वहि।

मध्वः पीत्वा सचेवहि त्रिः सप्त सख्युः पदे ॥ ७ ॥

7. *Udyad bradhnasya viṣṭapaṁ gr̥ham-indraśca ganvahi. Madhvaḥ pītvā sacevāhi triḥ sapta sakhyuḥ pade.*

Up let us rise on top of the sun and vast spaces, reach the abode of Indra, and, having drunk the soma sweet of ecstasy, let us be together across and over the thrice seven stages of being in evolution in the purely spiritual state of the lord's presence as a friend.

(The thrice seven are the steps of physical, mental and psychic evolutionary phases of existence in three qualitative modes of being in the process of becoming. The seven states of evolution in descending order from pure being are: mahat, Ahankara and the five elements, akasha, vayu, agni, apah and prthivi. The three qualitative modes are sattva, rajas and tamas or thought, energy and matter. Another way to explain the twenty one is: five elements, five pranic energies, five perceptive organs and five organs of volition, the twenty-first is antahkarana or psychic self. When the psychic self or the soul in the existential state wishes to rise back to the purely spiritual state, it has to cross the twenty one stages and then be in the company of Indra, the cosmic self, and even later, in the transcendental state of absolute Being, the Spirit, the Brahmic state.

This is set out in detail in the Sankhya, Yoga and Vedanta philosophy.)

अर्चन्तु प्रार्चन्तु प्रियमेधासो अर्चन्त ।

अर्चन्तु पुत्रका उत पुरं न धृष्यन्वर्चन्त ॥ ८ ॥

8. *Arcata prārcata priyamedhāso arcata.*
Arcantu putrakā uta puram na dhṛṣṇvārcata.

O lovers of Yajna, lovers of union and communion with the divine, adore and worship Indra, adore and worship again, worship again and again. Worship along with your children and grand children, just as the citizens adore and exalt a great city and the glorious ruler of the celestial city.

अव स्वराति गर्गीरो गोधा परि सनिष्वणत् ।

पिङ्गा परि चनिष्कददिन्द्राय ब्रह्मोद्यतम् ॥ ९ ॥

9. *Ava svarāti gargarō godhā pari sanīṣvaṇat.*
Piṅgā pari canīṣkadad-indrāya brahmodyatam.

The drum booms aloud, the bow string strikes the arm guard, the string bells jingle, let the hymns rise in honour of Indra.

आ यत्पतन्त्येन्यः सुदुघा अनपस्फुरः ।

अपस्फुरं गृभायत् सोममिन्द्राय पातवे ॥ १० ॥

10. *Ā yat patantyenyah sudughā anapasphurah.*
Apasphuram grbhāyata somam-indrāya pātave.

When the dynamic senses of perception and volition, controlled, unagitating and calmly withdrawn, concentrate in the inner mind, then you receive the showers of soma nectar of spiritual ananda for Indra,

the soul.

अपादिन्द्रो अपादग्निर्विश्वे देवा अमत्सत । वरुण इदिह
क्षयत्तमापो अभ्यनूषत वत्सं संशिश्वरीरिव ॥ ११ ॥

11. *Apādindro apādagnir-viśve devā amatsata.
Varuṇa idiha kṣayat tamāpo abhyanūṣata vatsaṁ
saṁśiśvarīriva.*

Indra, the soul, seeking honour, fame and power, loves the soma of ananda. Agni, leading scholar advancing into the light of knowledge, loves the soma of ananda. All brilliancies of nature and humanity love the ecstasy of soma. Varuna, powers of love and justice, all abide in the ecstasy of soma. All seekers of yajnic action and divine dedication love the soma of spiritual ananda of their creation like the mother loving her child.

सुदेवो असि वरुण यस्य ते सप्त सिन्धवः ।
अनुक्षरन्ति काकुदं सूर्य्यं सुषिरामिव ॥ १२ ॥

12. *Sudevo asi varuṇasya te sapta sindhavaḥ.
Anukṣaranti kākudaṁ sūryaṁ suṣirāmiva.*

Varuna, master scholar and teacher, you are divinely brilliant and generous whose seven streams of knowledge and wisdom flow forth in words from the master's voice to the seekers, like water flowing from a tube into many channels.

यो व्यतीर्णफाणयत्सुयुक्ताँ उप दाशुषे ।
तक्वो नेता तदिद्वपुरुपमा यो अमुच्यत ॥ १३ ॥

13. *Yo vyatīṇraphāṇayat suyuktāṁ upa daśaṣe.
Takvo netā tadidvapurupamā yo amucyata.*

That soul is Indra, man of self control and self

power, who withdraws his scattered powers of senses and mind, turns them inward and applies them into meditation for the sake of generosity of the spirit, and then as their patient master and leader, with the power and grace of his self-possession, releases and relaxes them in the state of peace. He is the sovereign soul.

अतीदु शक्र ओहत इन्द्रो विश्वा अति द्विषः ।

भिनत्कनीन ओदनं पच्यमानं परो गिरा ॥ १४ ॥

14. *Aīdu śakra ohata indro viśvā ati dviṣaḥ.*

Bhinat kanīna odanaṁ pacyamānaṁ paro girā.

Indra, the sovereign soul of self-power, transcends all jealousy, malignity and enmity and, blest with top handsomeness and grace of the spirit, breaks open into words the mature knowledge and self-realised spiritual food for the seekers.

अर्भको न कुमारकोऽधि तिष्ठन्नवं रथम् ।

स पक्षन्महिषं मृगं पित्रे मात्रे विभुक्रतुम् ॥ १५ ॥

15. *Arbhako na kumārako'dhi tiṣṭhan navaṁ ratham.*

Sa pakṣan-mahiṣaṁ mṛgaṁ pitre māt্রে vibhukṛatam.

Neither a child nor an adolescent, the man of mature mind abiding in a healthy body practices meditation and realises the great, supreme, omnipotent cosmic soul of universal holy action for the enlightenment of all about Mother Nature and the father of creation.

आ तू सुशिप्र दम्पते रथं तिष्ठा हिरण्ययम् । अध द्युक्षं

संचेवहि सहस्रपादमरुषं स्वस्तिगामनेहसम् ॥ १६ ॥

16. *Ā tū suśipra dampate ratham tiṣṭhā hiranya-yam.
Adha dyukṣam sacevahi sahasrapādam-
aruṣamsvastigām-anehasam.*

O lord of golden grace, father and sustainer of the house-hold of the universe, come and seat yourself in the golden chariot of this human body and, together as friends and companions, we shall ride this chariot of heavenly light, thousand wheeled, invincible and immaculate, moving on the road to peace and ultimate good.

तं घेमि॒त्था न॑म॒स्विन् उप॑ स्व॒राज॑मासते ।

अर्थ॑ चिदस्य॒ सुधि॑तं॒ यदेत॑व आव॒र्तय॑न्ति द्वा॒वने॑ ॥ १७ ॥

17. *Tam ghemitthā namasvina upa svarājam-āsate.
Artham cidasya sudhitam yadetava āvartayanti
dāvane.*

Thus do yajnic and meditative souls holding havis for homage adore and worship self-refulgent Indra when, in order to realise the nature, character and generosity, indeed the very presence of the lord, they turn their self-controlled mind to the Divine Soul in order to reach him.

अनु॑ प्र॒त्नस्यौ॑कसः प्रि॒यमे॑धास एषाम् ।

पूर्वा॑मनु॒ प्रय॑तिं वृ॒क्तब॑र्हिषो हि॒तप्र॑यस आशत ॥ १८ ॥

18. *Anu pratnasyaukasaḥ priyamedhāsa eṣām.
Pūrvāmanu prayatiṁ vṛktabarhiṣo hitaprayasa
āśata.*

Of these devotees of yajna and lovers of meditative communion, those who sit on the holy grass with a clean mind and offer oblations of spiritual love

in the style of the sages of old as ever achieve union with the universal presence of the eternal Spirit.

Mandala 8/SuKta 70

Indra Devata, Puruhanma Angirasa Rshi

यो राजा चर्षणीनां याता रथेभिरध्रिगुः ।

विश्वासां तरुता पृतनानां ज्येष्ठो यो वृत्रहा गृणे ॥ १ ॥

1. *Yo rājā carṣaṇīnām yātā rathebhiraḍhriguḥ. Viśvāsām tarutā pṛtanānām jyeṣṭho yo vṛtrahā grṇe.*

I adore Indra, lord supreme, who rules the people, and who is the irresistible and universal mover by waves of cosmic energy, saviour of all humanity, supreme warrior and winner of cosmic battles of the elemental forces and who destroys the evil, darkness and poverty of the world.

इन्द्रं तं शुम्भ पुरुहन्मन्नवसे यस्य द्विता विधर्तरी ।

हस्ताय वज्रः प्रति धायि दर्शतो महो दिवे न सूर्यः ॥ २ ॥

2. *Indraṁ taṁ śumbha puruhanmannavase yasya dvitā vidhartari. Hastāya vajra prati dhāyi darṣa-to maho dive na sūryaḥ.*

O man of universal devotion, exalt and glorify that omnipotent Indra for protection and progress in whom, as ruler and controller of the world, both justice and mercy abide simultaneously, who holds the thunderbolt of power in hand, and who is great and glorious like the sun in heaven.

नक्लिष्टं कर्मणा नशद्यश्चकार सदावृधम् ।

इन्द्रं न यज्ञैर्विश्वगूर्तमृभ्वसमधृष्टं धृष्णवोजसम् ॥ ३ ॥

3. *Nakīṣṭam karmanā naśadyaścakāra sadāvṛdham. Indram na yajñair-viśvagūrtamṛbhva-sam-adhrṣṭam dhrṣṇvojasam.*

No one can equal merely by action, much less hurt even by yajnas, that person who has won the favour and grace of Indra, lord divine who is rising as well as raising his devotees high, who is universally adored, universal genius, redoubtable and invincibly illustrious.

अषाळ्हमुग्रं पृतनासु सासहिं यस्मिन्महीरुरुजयः ।

सं धेनवो जायमाने अनोनवुद्यावः क्षामो अनोनवुः ॥ ४ ॥

4. *Aṣālham-ugram pṛtanāsu sāsahim yasmin mahī-rurujrayaḥ. Saṁ dhenavo jāyamāne anonavur-dyāvaḥ ksāmo anonavuh.*

Unchallengeable, awful, victorious in cosmic dynamics, in whose pervasive presence great and tempestuous stars and planets, earths and heavens, all in unison move in order and do homage in reverence, such is Indra.

यद् द्याव इन्द्र ते शतं शतं भूमिरुत स्युः । न त्वा वज्रिन्तसहस्रं

सूर्या अनु न जातमष्ट रोदसी ॥ ५ ॥

5. *Yaddyāva indra te śataṁ śataṁ bhūmīruta syuḥ. Na tvā vajrint-sahasraṁ sūryā anu na jātamaṣṭa rodasī.*

Indra, lord of thunder, if there were a hundred heavens, and if there were a hundred earths, they would not be able to rival you. Not a thousand suns, nor heavens, earths and skies together would match you at the rise in manifestation.

आ पंप्राथ महिना वृषण्या वृषन्विश्वा शविष्ठ शवसा ।

अस्माँ अव मघवन्नोमति व्रजे वज्रिञ्चित्राभिरूतिभिः ॥ ६ ॥

6. *Ā paprātha mahinā vṛṣṇyā vṛṣan viśvā śaviṣṭha śavasā. Asmāñ ava maghavan gomati vraje vajriñ-citrābhir-ūtibhiḥ.*

O lord of the thunderbolt, master and controller of world's wealth, honour and power, most potent and lord of showers of generosity, with your generous and creative power and grandeur you pervade the universe. Pray protect, guide and promote us by your various and wondrous modes of protection and progress in our search for development of lands and cows, knowledge, language and culture.

न सीमदेव आपदिषं दीर्घायो मर्त्यः ।

एतग्वा चिद्य एतशा युयोजते हरी इन्द्रो युयोजते ॥ ७ ॥

7. *Na sīmadeva āpadiṣaṁ dīrghāyo martyaḥ. Etagvā cidya etaśā yuyojate harī indro yuyojate.*

Never can an impious, ungodly mortal find that food and energy in life which that other person can find who yokes those dynamic energies and powers in his search for progress which Indra deploys in his creative and evolutionary programme of existence.

तं वो महो महाय्यमिन्द्रं दानाय सक्षणिम् ।

यो गाधेषु य आरणेषु हव्यो वाजेष्वस्ति हव्यः ॥ ८ ॥

8. *Taṁ vo maho mahāyyam-indraṁ dānāya sakṣaṇim. Yo gādheṣu ya āraṇeṣu havyo vājeṣvasti havyaḥ.*

Invoke that great, adorable and friendly Indra

for the gift of power, energy and expertise for your progress who is invoked and adored in the depth of the seas, over lands and mountains and in the battles of the brave for new heights.

उदू षु णो वसो महे मृशस्व शूर राधसे ।
उदू षु मह्यै मघवन्मघत्तय उदिन्द्र श्रवसे महे ॥ ९ ॥

9. *Udū ṣu ṇo vaso mahe mṛśasva śūra rādhasē. Udū ṣu mahyai maghavan maghattaya udindra śravase mahe.*

Brave Indra, lord of the wealth, honour and excellence of the world, haven and home of all living beings, inspire our will and intelligence for the achievement of great wealth and competence for success in life and raise us to great power, honour and excellence to win high fame across the world.

त्वं न इन्द्र ऋतयुस्त्वानिदो नि तृप्पसि ।
मध्ये वसिष्व तुविनृम्णोर्वोर्नि दासं शिश्नथो हथैः ॥ १० ॥

10. *Tvaṁ na indra ṛtayustvānido ni tṛmpasi. Madhye vasiṣva tuvinṛmṇorvorni dāsaṁ śiśnatho hathaiḥ.*

Indra, lover and promoter of truth and rectitude, you fulfil us with your gifts and reduce the maligners of divinity to deprivation. O lord of boundless wealth and power, raise us to the heights of the skies in the midst of heaven and earth, and strike down the violent and the destroyer with blows of retribution.

अन्यव्रतममानुषमयज्वानमदेवयुम् ।
अव स्वः सखा दुधुवीत पर्वतः सुघ्नाय दस्युं पर्वतः ॥ ११ ॥

11. *Anyavratam-amānuṣam-ayajvānam-adevayum.
Ava svaḥ sakhā dudhuvīta parvataḥ sughnāya
dasyum parvataḥ.*

Friendly, generous but adamant ruler, punish the person committed to destructive values, anti-human organisation, anticreative and antisocial actions and antinature and impious plans and programmes, punish him with deprivation of comfort, self-satisfaction and social privileges and assign him to sure elimination or total change. The strong uncompromising ruler should punish the violent, the terrorist and the killer to an equal and opposite fate.

त्वं न इन्द्रासां हस्ते शविष्ठ दावने ।

धानानां न सं गृभायास्मयुर्द्विः सं गृभायास्मयुः ॥ १२ ॥

12. *Tvaṁ na indrāsām haste śaviṣṭha dāvane.
Dhānānām na saṁ gr̥bhayāsmayur-dviḥ saṁ
gr̥bhayāsamayuh.*

Indra, most powerful ruler and leader, our benefactor, one of our own, in order to benefit us, pray take up in hand these assets of wealth just as one holds roasted rice in hand for distribution, and give it to us. Take up the wealth again, our own man, and distribute that too.

सखायः क्रतुमिच्छत कथा रāधाम शरस्य ।

उपस्तुतिं भोजः सूरियो अहयः ॥ १३ ॥

13. *Sakhāyaḥ kratum-icchata kathā rādhāma
śarasya. Upastutiṁ bhojaḥ sūriyo ahrayaḥ.*

O friends, try freely to do good by way of yajna, else how shall we serve Indra, lord of the bow and arrow,

with worship and adoration? He is the great benefactor and ruler, light giver, abundant and gracious.

भूरिभिः समह ऋषिभिर्बर्हिष्मद्भिः स्तविष्यसे ।
यदित्थमेकमेकमिच्छरं वत्सान्पराददः ॥ १४ ॥

14. *Bhūribhiḥ samaha ṛṣibhir-barhiṣmadbhiḥ stavi-
ṣyase. Yadittham-ekamekam-icchara vatsān
parādadaḥ.*

O lord of grandeur and glory, destroyer of suffering, ignorance and all difficulties in the way of human happiness, since thus you give gracious gifts of cherished wealth, light and joy to dear and holy beneficiaries, to one and all of them, you are adored by all sages of the sacred grass on the yajna vedi.

कर्णगृह्या मघवा शौरदेव्यो वत्सं नस्त्रिभ्य आनयत् ।
अजां सूरिर्न धातवे ॥ १५ ॥

15. *Karṇagrhyā maghavā śauradevyo vatsaṁ
nastribhya ānayat. Ajāṁ sūirna dhātave.*

Indra, lord of wealth, power and glory, benefactor of the brave and holy, holds in his power the cherished wealth of perceptible knowledge and awareness which he showers for us from the three regions of heaven, earth and sky, just as, at our human level, the master and sagely scholar holds the eternal Vedic Word for us to hear and enjoy.

Mandala 8/Sukta 71

Agni Devata, Suditi - Purumidhau Angirasau, taylor va anyatara Rshi

त्वं नो अग्ने महोभिः पाहि विश्वस्या अरातेः ।

उत द्विषो मर्त्यस्य ॥ १ ॥

1. *Tvaṁ no agne mahobhiḥ pāhi viśvasyā arāteḥ.
Uta dviṣo martyasya.*

Agni, leading light of life, with your mighty powers and grandeur, protect us against all material, moral and social adversity and all mortal jealousy and enmity.

नहि मन्युः पौरुषेय ईशे हि वः प्रियजात ।

त्वमिदसि क्षपावान् ॥ २ ॥

2. *Nahi manyuḥ pauruṣeya īśe hi vaḥ priyajāta.
Tvamidasi kṣapāvān.*

No wrath of man rules over you, all time dear friend of humanity, since your very birth you are the master and ruler of the earth.

स नो विश्वेभिर्देवेभिरूर्जो नपाद्भद्रशोचे ।

रयिं देहि विश्ववारम् ॥ ३ ॥

3. *Sa no viśvebhir-devebhir-ūrjo napād-bhadraśoce.
Rayiṁ dehi viśvavāram.*

Ruler of the earth as you are, O lord of infallible energy and blissful flames of fire, bless us with universal wealth with all the light, honour and excellence of the world.

न तमग्ने अरातयो मर्तं युवन्त रायः ।

यं त्रायसे दाश्वान्सम् ॥ ४ ॥

4. *Na tamagne arātayo martam yuvanta rāyah.
Yam trāyase dāśvāṁsam.*

No adversities, no enemies, can deprive that generous man of his wealth, honour and excellence whom you protect and promote.

यं त्वं विप्र मेधसातावग्रे हिनोषि धनाय ।

स तवोती गोषु गन्ता ॥ ५ ॥

5. *Yam tvam vipra medhasātāvagne hinoṣi dhanāya.
Sa tavotī goṣu gantā.*

O vibrant power of wealth, honour and excellence, the man whom you inspire and exhort to win wealth and to dedicate himself to the service of divinities goes forward in the acquisition of lands, cows, and the light of knowledge and culture under your protection.

त्वं रयिं पुरुवीरमग्ने दाशुषे मतीय ।

प्र णो नय वस्यो अच्छ ॥ ६ ॥

6. *Tvam rayim puruvīram-agne dāśuṣe martāya.
Pra ṇo naya vasyo accha.*

Agni, lead us to wealth, brave happy progeny and the perfect joy of life for men of charity and unbounded generosity.

उरुध्या णो मा परा दा अघायते जातवेदः ।

दुराध्येऽ मतीय ॥ ७ ॥

7. *Urūṣyā ṇo mā parā dā aghāyate jātavedaḥ.
Durādhye martāya.*

All pervasive, omniscient Agni, protect us and leave us not to the sinner, the criminal, and the man of evil thought and action.

अग्ने माकिष्टे देवस्य रतिमदेवो युयोत ।
त्वमीशिषे वसूनाम् ॥ ८ ॥

8. *Agne mākiṣṭe devasya rātim-adevo yuyota.
Tvamīśiṣe vasūnām.*

Agni, lord of brilliance and generosity, let no impious man deprive us of your generosity extended to us. You rule, control and protect the wealth, honour and excellence of the world.

स नो वस्व उप मास्यूजो नपान्माहिनस्य ।
सखे वसो जरितृभ्यः ॥ ९ ॥

9. *Sa no vasva upa māsyūrjonapān-māhinasya.
Sakhe vaso jaritṛbhyah.*

Agni, creator and treasure home of the world, infinite energy, giver of peace and settlement, universal friend, give us wealth as well as honour and glory for the celebrants.

अच्छा नः शीरशोचिषं गिरो यन्तु दर्शतम् ।
अच्छा यज्ञासो नमसा पुरुवसुं पुरुप्रशस्तमृतये ॥ १० ॥

10. *Acchā naḥ śīraśociṣaṁ giro yantu darṣatam.
Acchā yajñāso namasā purūvasuṁ purupraśa-
stamūtaye.*

Let all our songs of adoration rise fast to the

refulgent and glorious Agni. Let our yajna with homage and havi move and reach the universally adored and universally honoured Agni for the sake of universal protection.

अग्निं सूनुं सहस्रो जातवेदसं दानाय वार्याणाम् ।

द्विता यो भूदमृतो मर्त्येष्वा होता मन्द्रतमो विशि ॥ ११ ॥

11. *Agnim sūnum sahaso jātavedasaṁ dānāya vāryāṇām. Dvitā yo bhūdamṛto martyeṣvā hotā mandratamo viśi.*

Let our prayers reach Agni, all pervasive creator of energy, for the gift of cherished wealth and power. Agni is the immortal presence who appears among mortals in both physical and spiritual forms, universal yajaka, happiest and most blissful, arising in every home stead of the people.

अग्निं वो देवयज्ययाऽग्निं प्रयत्यध्वरे ।

अग्निं धीषु प्रथममग्निमर्वत्यग्निं क्षैत्राय साधसे ॥ १२ ॥

12. *Agnim vo devayajyayā'gnim prayatyadhvare. Agnim dhīṣu prathamam-agnimarvatyagnim kṣaitrāya sādhasē.*

Adore Agni for all your service of the divinities of nature and humanity, light agni in the process of every holy programme, keep Agni in the fore-front in all your acts of thought and will initially, and in every new beginning serve and rely on Agni for every plan in the field of life.

अग्निरिषां सुख्ये ददातु न ईशे यो वार्याणाम् ।

अग्निं तोके तनये शश्वदीमहे वसुं सन्तं तनूषाम् ॥ १३ ॥

13. *Agniriṣāṁ sakhye dadātu na īse yo vāryāṇām. Agniṁ toke tanaye śasvādīmahe vasuṁ santam tanūpām.*

May Agni as a friend give us food and energy for sustenance since he rules over all the wealth and powers of the world. We always serve and pray to Agni for our children and grand children, he being the universal giver of home and settlement as well as the protector and sustainer of our body's health.

अग्निमीळिष्वावसे गाथाभिः शीरशोचिषम् ।

अग्निं राये पुरुमीळ्ह श्रुतं नरोऽग्निं सुदीतये छर्दिः ॥ १४ ॥

14. *Agnimīliṣvāvase gāthābhiḥ śīraśociṣam. Agniṁ rāye purumīḥha śrutam naro'gniṁ sudītaye chardhiḥ.*

Pray to Agni of bright flames with songs and praise for protection and progress. O generous scholar, study and serve Agni for wealth, famous among people, Agni who provides home and happiness for the man of brilliance.

अग्निं द्वेषो योतवै नो गृणीमस्यग्निं शं योश्च दातवे ।

विश्वासु विक्ष्ववितेव हव्यो भुवद्वस्तुर्ऋषूणाम् ॥ १५ ॥

15. *Agniṁ dveṣo yotavai no gṛṇīmasyagniṁ śam yośca dātave. Viśvāsu vikṣvaviteva havyo bhuva-dvastur-ṛṣūṇām.*

We adore Agni for driving away our enemies from us and for giving us peace and settlement with happiness. He is like a protector among people, giver of home and adored by sages.

Mandala 8/Sukta 72

Agni or Havis Devata, Haryata Pragatha Rshi

हविष्कृणुध्वमा गमदध्वर्युर्वनते पुनः ।

विद्वाँ अस्य प्रशासनम् ॥ १ ॥

1. *Haviṣkr̥ṇudhvamā gamad-adhvaryur-vanate punaḥ. Vidvāñ asya praśāsanam.*

Come, devotees of yajna, celebrants of Agni: Prepare the havi for oblation, let the high priest come, he knows the ministration of this yajna, let him serve Agni again.

नि तिग्ममभ्यंशुं सीदद्धोता मनावधि ।

जुषाणो अस्य सुख्यम् ॥ २ ॥

2. *Ni tigmamabhyaṁśuṁ sīdaddhotā manāvadhi. Juṣāṇo asya sakhyam.*

Let the hota, offerer of oblations, come and sit close to the fire in bright flames, loving and honouring at heart the friendship of this Agni.

अन्तरिच्छन्ति तं जने रुद्रं परो मनीषया ।

गृभ्णन्ति जिह्वया ससम् ॥ ३ ॥

3. *Antaricchanti taṁ jane rudraṁ paro manīṣayā. Grbhṇanti jihvayā sasam.*

Dedicated priests and scholars among people, with the best of their mind and intelligence, try to raise Agni, mighty fiery power immanent everywhere, and having raised it, they try to describe and adore it with words of homage.

जा॒म्य॒ती॒तपे॒ धनु॑र्वयो॒धा अ॒रुह॒द्वन॑म् ।

दृ॒षदं जि॒ह्वाव॑धीत् ॥ ४ ॥

4. *Jāmyatītape dhanur-vayodhā aruhad-vanam.
Drṣadam jihvayāvadhīt.*

Agni, immanent, friendly and rising as the sun, heats up the sky, bearing health and energy for nourishment, it rides the vapours of water and with its catalytic energy breaks the cloud.

चर॑न्व॒त्सो रु॒शन्नि॒ह नि॒दा॒तारं॒ न वि॒न्दते॑ ।

वेति॑ स्तोत॒व अ॒म्ब्यम् ॥ ५ ॥

5. *Caran vatso ruśanniha nidātāraṁ na vindate.
Veti stotava ambyam.*

Agni, newly risen, playing as hyperactive and shining bright, brooks no obstruction and for its description and assessment needs a celebrant appraiser.

उ॒तो न्व॑स्य॒ यन्म॒हद॑श्वा॒वद्यो॒र्जनं॑ बृ॒हत् ।

दा॒मा रथ॑स्य॒ ददृ॑शे ॥ ६ ॥

6. *Uto nvasya yanmahadaśvāvadyojanaṁ bṛhat.
Dāmā rathasya dadṛśe.*

And as its mighty boundless expansion grows on, intensely bright with sun-rays, its sphere of energy is seen like the halo of glorious light round the solar chariot.

दु॒हन्ति॑ स॒प्तैका॒मुप॒ द्वा पञ्च॑ सृ॒जतः॑ ।

ती॒र्थे सि॒न्धो॒रधि॑ स्व॒रे ॥ ७ ॥

7. *Duhanti saptaikāmupa dvā pañca sṛjataḥ.
Tirthe sindhoradhi svare.*

Five senses of perception alongwith two others, mind and intelligence (i.e., mana and buddhi), at work distill the power and glory of Agni, like seven milk-maids milking one cow on the bank of a sacred river, and give it expression in the resounding notes of cosmic hymns.

आ द॒शभिर्वि॒वस्व॑त॒ इन्द्रः॑ को॒शमचु॑च्यवीत् ।

खेद॑या त्रि॒वृता॑ दि॒वः ॥ ८ ॥

8. *Ā daśabhir-vivasvata indraḥ kośam-acucyavīt.
Khedayā trivṛtā divaḥ.*

Just as Indra, electric energy of the sun in the form of lightning, breaks the cloud and brings down showers from the sky, so does the divine human soul by threefold passion of intellect, will and emotion, with the assistance of ten senses of perception and volition and ten pranic energies, distill down the treasure glory of Agni from the sun into threefold wealth of knowledge, action and prayer committed and dedicated to divinity.

परि॑ त्रि॒धातु॑रध्व॒रं जू॒र्णिर॑ति॒ नवी॑यसी ।

मध्वा॑ हो॒तारो॑ अज्ज॒ते ॥ ९ ॥

9. *Pari tridhāturadhvaraṁ jūrṇireti navīyasī.
Madhvā hotāro añjate.*

Just as Agni rising in threefold flames, white, red and dark, comes at lightning speed to yajna with youthful power and the priests anoint and serve it with homage, so does the light of divinity with revelations of sattva, rajas and tamas and the values of knowledge, action and prayer, youthful, bright and vibrant, come to the mind of the celebrant, and then the yajnic senses,

mind and intellect and the pranic energies of the devotee express the power and grace of Agni in celebration.

सिञ्चन्ति नमसावतमुच्चाचक्रं परिज्मानम् ।

नीचीनबार्मक्षितम् ॥ १० ॥

10. *Siñcanti namasāvatamuccācakram parijmānam.
Nīcīnavāramakṣitam.*

With homage the devotees serve Agni, radiating and vibrating on high, pervading all round, full of peace and joy, just an inverted well, inexhaustible, with release of showers on the down side for the celebrants.

अभ्यारमिदद्रयो निषिक्तं पुष्करे मधु ।

अवतस्य विसर्जने ॥ ११ ॥

11. *Abhyāram-idadrayo niṣiktaṁ puṣkare madhu.
Avatasya visarjane.*

When the fount of the divine reservoir is released toward the quiet mind of the devotee, then the lord of clouds and soma fills the lotus of his heart with the honeyed ecstasy of divine grace.

गाव उपावतावतं मही यज्ञस्य रप्सुदा ।

उभा कर्णौ हिरण्यया ॥ १२ ॥

12. *Gāva upāvatāvatam mahī yajñasya rapsudā.
Ubhā karṇā hiraṇyayā.*

The psychic base of the devoted seeker of meditative communion is highly creative. O mind and senses attended with both knowledge and action of divine character, rise high and reach close to the reservoir of divine grace and win the showers of bliss.

आ सुते सिञ्चतु श्रियं रोदस्योरभिश्चियम् ।

रसा दधीत वृषभम् ॥ १३ ॥

13. *Ā sute siñcata sriyaṁ rodasyorabhiśriyam.
Rasā dadhīta vṛṣabham.*

O seekers of communion aspiring for divine ecstasy, when the communion is achieved, collect and fill the mind to overflowing with nectar and offer the oblations of ananda to the heavenly glory of Agni rolling across and over heaven and earth.

ते जानतु स्वमोक्ष्यं सं वत्सासो न मातृभिः ।

मिथो नसन्त जामिभिः ॥ १४ ॥

14. *Te jānata svamokhyaṁ saṁ vatsāso na mātṛbhiḥ.
Mitho nasanta jāmibhiḥ.*

The aspirants know the one inmate spirit of their common home and they all abide and move together in and with the one intimate spirit of their own kind as children move around attached with their mothers (each with the one that is his, but all mothers are the same, the one common Soul).

उप स्रक्वेषु बप्सतः कृण्वते धरुणं दिवि ।

इन्द्रे अग्रा नमः स्वः ॥ १५ ॥

15. *Upa srakveṣu bapsataḥ kṛṇvate dharuṇaṁ divi.
Indre agnā namaḥ svaḥ.*

Agni, receiving, kindling and consuming the oblations in the flames, turns the havi into light in heaven as offering in the cup of faith to Indra. (So does the yogi turn his thoughts through contemplation into light and joy in the higher personality to offer it as

homage to Indra.)

अधुक्षत्पिष्युषीमिषमूर्जं सप्तपदीमरिः ।

सूर्यस्य सप्त रश्मिभिः ॥ १६ ॥

16. *Adhukṣat pipyuṣīmiṣamūrjaṁ sapṭapadīmariḥ.
Sūryasya sapta raśmibhiḥ.*

May the lord of faith and power accept the offering of nourishing food and energy through seven stages of nature's evolution, and by seven-rayed chemistry of the sun turn it into showers of spiritual fulfilment for the yajaka.

सोमस्य मित्रावरुणोदिता सूर आ ददे ।

तदातुरस्य भेषजम् ॥ १७ ॥

17. *Somasya mitrāvaruṇoditā sūra ā dade.
Tadāturasya bheṣajam.*

O Mitra, O Varuna, O lord of love and justice, may I, at the rise of the sun, receive the heavenly light and joy of soma, rejuvenating nectar of life for the suppliant yearning for fulfilment.

उतो न्वस्य यत्पदं हर्यतस्य निधान्यम् ।

परि द्यां जिह्वयातनत् ॥ १८ ॥

18. *Uto nvasya yat padam haryatasya nidhānyam.
Pari dyām jihvayātanat.*

And then let the devotee with holy voice celebrate and glorify this state of divine fulfilment, promised of Agni, destined for man, unto heaven.

Mandala 8/Sukta 73

Ashvinau Devate, Gopavana Atreya or Saptavadhri Rshi

उदीराथामृतायते युञ्जार्थामश्विना रथम् ।

अन्ति षड्भूतु वामवः ॥ १ ॥

1. *Udīrāthāmṛtāyate yuñjāthām-aśvinā ratham.*
Anti ṣadbhūtu vāmavaḥ.

O Ashvins, harbingers of the new dawn of light and energy, arise for the man of simple straight paths of rectitude, harness your chariot and come. May your power and protection be close to us for us.

निमिषश्चिज्जवीयसा रथेना यातमश्विना ।

अन्ति षड्भूतु वामवः ॥ २ ॥

2. *Nimiṣaścijjavīyasā rathenā yātam-aśvinā.*
Anti ṣadbhūtu vāmavaḥ.

Within a wink of the eye, come by the chariot of instant speed. Let your protections be with us at the closest.

उप स्तृणीतमत्रये हिमेन घर्ममश्विना ।

अन्ति षड्भूतु वामवः ॥ ३ ॥

3. *Upa strṇītamatrāye himena gharmam-aśvina.*
Anti ṣadbhūtu vāmavaḥ.

With the cool of comfort and security like snow, cover the misfortunes of the man bereft of threefold security for body, mind and soul in life. Let your protections be with us at the closest.

कुहं स्थः कुहं जग्मथुः कुहं श्येनेव पेतथुः ।

अन्ति षड्भूतु वामवः ॥ ४ ॥

4. *Kuha sthaḥ kuha jagmathuḥ kuha śyeneva peta-
thuḥ. Anti ṣadbhūtu vāmavaḥ.*

Where are you staying? Where had you gone while we called? Where did you fly away like the eagle? Pray be with us always with your constant protections at the closest on hand.

यद्द्य कर्हि कर्हि चिच्छुश्रूयातमिमं हवम् ।
अन्ति षड्भूतु वामवः ॥ ५ ॥

5. *Yadadya karhi karhi cicchuśrūyātamimam
havam. Anti ṣadbhūtu vāmavaḥ.*

If now anywhere, in fact any time, you hear our call, let your protections be instantly with us at the earliest at the closest.

अश्विना यामहूतमा नेदिष्ठं याम्याप्यम् ।
अन्ति षड्भूतु वामवः ॥ ६ ॥

6. *Aśvinā yāmahūtamā nediṣṭhaṁ yāmyāpyam.
Anti ṣadbhūtu vāmavaḥ.*

Openly and instantly approachable Ashvins, I come to you as my own people at the closest. Let your protections be instant and sure for us at the earliest and closest.

अवन्तमत्रये गृहं कृणुतं युवमाश्विना ।
अन्ति षड्भूतु वामवः ॥ ७ ॥

7. *Avantamatraye grhaṁ kṛṇutaṁ yuvamaśvinā.
Anti ṣadbhūtu vāmavaḥ.*

Ashvins, for the man of threefold deprivation of health care, housing and employment, provide a home

of security and maintenance. Pray let your protections be with us always without delay at the closest.

वर॑थे अ॒ग्निमा॒तपो॒ वद॑ते व॒ल्वत्र॑ये ।

अ॒न्ति ष॒द्भूतु॒ वाम॑वः ॥ ८ ॥

8. *Varethe agnimātapo vadate valgvatraye.*
Anti ṣadbhūtu vāmavaḥ.

Ashvins, harbingers of protection and relief for the deprived and underprivileged in matters of care, maintenance and education, bring help to the persuasive supplicants and remove the gusts of scorching heat and air from their head and heart. Let your protections be instantly available at the closest.

प्र स॒प्तव॑ध्रिरा॒शसा॒ धारा॑म॒ग्रेर॑शायत ।

अ॒न्ति ष॒द्भूतु॒ वाम॑वः ॥ ९ ॥

9. *Pra saptavadhrirāśasā dhārāmagneraśāyata.*
Anti ṣadbhūtu vāmavaḥ.

Ashvins, harbingers of peace and appreciation, reward and pacify the poet, master of seven metres who, with his hope and imagination, captures the flames of fire and passion in poetry and let your protection and patronage be with us at the closest.

इ॒हा ग॑तं वृष॒ण्वसू॑ शृ॒णु॒तं म॑ इ॒मं ह॑वम् ।

अ॒न्ति ष॒द्भूतु॒ वाम॑वः ॥ १० ॥

10. *Ihā gataṁ vṛṣaṇvasū śṛṇutaṁ ma imaṁ havam.*
Anti ṣadbhūtu vāmavaḥ.

O harbingers of the showers of wealth, honour and excellence, pray come here and listen to my call

and adoration. Let your protections and exhortations be with us at the closest in the heart.

किमिदं वां पुराणवज्जरतोऽरिव शस्यते ।

अन्ति षड्भूतु वामवः ॥ ११ ॥

11. *Kimidaṁ vāṁ purāṇavajjaratoriva śasyate.*
Anti ṣadbhūtu vāmavaḥ.

What sort of talk is this going round about you in the old outmoded style that you are nothing more than growing in years? O youthful harbingers of new light and freshness, let your protections and inspirations be with us at the closest and newest.

समानं वां सजात्यं समानो बन्धुरश्विना ।

अन्ति षड्भूतु वामवः ॥ १२ ॥

12. *Samānaṁ vāṁ sajātyaṁ samāno bandhura-śvinā.*
Anti ṣadbhūtu vāmavaḥ.

You are the same class and character as we, equal, the same brotherhood with us. Ashvins, let your protections and promotions be with us at the closest at the same level of class, character and species.

यो वां रजांस्यश्विना रथो वियाति रोदसी ।

अन्ति षड्भूतु वामवः ॥ १३ ॥

13. *Yo vāṁ rajāṁsyaśvinā ratho viyāti rodasī.*
Anti ṣadbhūtu vāmavaḥ.

Come by that chariot of yours which goes around to various regions of the universe and specially goes over the tracks of heaven, earth and sky. Pray let your protections be with us at the closest wherever you

roam around.

आ नो गव्यैभिरश्व्यैः सहस्रैरुप गच्छतम् ।

अन्ति षड्भूतु वामवः ॥ १४ ॥

14. *Ā no gavyebhiraśvyaiḥ sahasrairupa gacchatam.*
Anti ṣadbhūtu vāmavaḥ.

Come with a thousandfold wealth of cows, lands and cultures and horses and achievements of progressive victories. Let your protections and promotions be ever closest with us.

मा नो गव्यैभिरश्व्यैः सहस्रैर्भिरति ख्यतम् ।

अन्ति षड्भूतु वामवः ॥ १५ ॥

15. *Mā no gavyebhiraśvyaiḥ sahasrebhirati khyatam.*
Anti ṣadbhūtu vāmavaḥ.

With all the thousandfold wealth of lands and cows and horses and achievements, pray do not leave us, do not forsake us. Let your protections and promotions ever remain with us at the closest.

अरुणप्सुरुषा अभूदकज्योतिर्ऋतावरी ।

अन्ति षड्भूतु वामवः ॥ १६ ॥

16. *Aruṇapsuruṣā abhūdakar-jyotir-ṛtāvarī.*
Anti ṣadbhūtu vāmavaḥ.

The golden glory of the dawn is risen and brings in the light according to the law divine. Let your blessings and protections ever be closest to us.

अश्विना सु विचाकशद् वृक्षं परशुमाँइव ।

अन्ति षड्भूतु वामवः ॥ १७ ॥

17. *Aśvinā su vicākaśad vṛkṣam paraśumāñ iva.
Anti śadbhūtu vāmavaḥ.*

Ashvins, the sun rises and dispels the darkness as an axeman fells the tree. Let your boons and blessings ever be with us at the closest.

पुरं न धृष्णवा रुज कृष्णया बाधितो विशा ।
अन्ति षड्भूतु वामवः ॥ १८ ॥

18. *Puram na dhṛṣṇavā ruja kṛṣṇayā bādhito viśā.
Anti śadbhūtu vāmavaḥ.*

Brave humanity, whenever you are obstructed by dark forces, arise and break them down like a fortress of evil. Ashvins, let your forces and protections be ever with us at the closest for inspiration and exhortation.

Mandala 8/Sukta 74

*Agni (1-12), Arksha Shrutarva Danastuti (13-15) Devata,
Gopavana Atreya Rshi*

विशोविशो वो अतिथिं वाजयन्तः पुरुप्रियम् ।
अग्निं वो दुर्य वचः स्तुषे शूषस्य मन्मभिः ॥ १ ॥

1. *Viśoviśo vo atithim vājayantaḥ purupriyam.
Agnim vo duryam vacaḥ stuṣe śūṣasya manma-
bhiḥ.*

O people of the world, seekers of light and advancement by every community for every community, for the sake of you all, with sincere thoughts and resounding words, I adore Agni, holy power, your homely friend loved by all for the common good.

यं जनांसो हविष्मन्तो मित्रं न सर्पिरासुतिम् ।

प्रशंसन्ति प्रशस्तिभिः ॥ २ ॥

2. *Yam janāso haviṣmanto mitraṁ na sarpirā-sutim.
Praśamsanti praśastibhiḥ.*

Adore and exalt Agni whom yajnic people serve as a friend, with havi in hand and oblations of clarified butter, and celebrate with songs of praise.

पन्यांसं जातवेदसं यो देवतात्युद्यता ।

हव्यान्यैरयद्विवि ॥ ३ ॥

3. *Panyāṁsaṁ jātavedasaṁ yo devatātyudyatā.
Havyānyairayaddivi.*

Serve and exalt the adorable Agni, all pervasive, who rises, strengthens all divinities of nature and humanity and raises the oblations to the heavens and heightens their vitality and power.

आगन्म वृत्रहन्तमं ज्येष्ठमग्निमानवम् ।

यस्य श्रुतवीं बृहन्नाक्षो अनीक एधते ॥ ४ ॥

4. *Āganma vṛtrahantamaṁ jyeṣṭham-agnimānavam.
Yasya śrutarvā brhannārṁkṣo anīka edhate.*

Let us rise and reach Agni, highest divinity, greatest destroyer of evil and darkness and friend of humanity, under whose blessed shelter the great, renowned and distinguished heroes find inspiration and rise.

अमृतं जातवेदसं तिरस्तमांसि दर्शतम् ।

घृताहवनमीड्यम् ॥ ५ ॥

5. *Amṛtaṁ jātavedasaṁ tirastamānsi darṣatam.
Ghṛtāhavanamīḍyam.*

Let us rise and reach Agni, light of life, immortal, omnipresent, dispeller of darkness and ignorance, glorious, giver of delicious delicacies, and adorable.

सुबाधो यं जना इमेऽग्निं हव्येभिरिळते ।

जुह्वानासो यतस्त्रुचः ॥ ६ ॥

6. *Sabādho yaṁ janā ime'gniṁ havyebhirīḷate.*
Juhvānāso yatasrucāḥ.

Let us adore Agni whom all the yajnic people, in spite of limitations, eagerly invoke and serve with ladlefuls of havi.

इयं ते नव्यसी मतिरग्ने अधाय्यस्मदा ।

मन्द्र सुजात सुक्रतोऽमूर दस्मातिथे ॥ ७ ॥

7. *Iyaṁ te navyasī matiragne adhāyyasmadā.*
Mandra sujāta sukrato'mūra dasmātithe.

Agni, lord of light blissful, gloriously manifested, holy and divine in action, wise, majestic and revered as an honourable guest, this adorable light of your wisdom, we pray, may be vested in us.

सा ते अग्ने शन्तमा चनिष्ठा भवतु प्रिया ।

तया वर्धस्व सुष्टुतः ॥ ८ ॥

8. *Sā te agne śāntamā caniṣṭhā bhavatu priyā.*
Tayā vardhasva suṣṭutāḥ.

Agni, that light and wisdom of yours, most blissful, most delightful, may be dear to us. And let our adorations too be dear to you. Exalted by that, arise and grow and let us grow too.

सा द्युम्नैर्द्युम्निनीं बृहदुपोप श्रवसि श्रवः ।
दधीत वृत्रतूर्ये ॥ ९ ॥

9. *Sā dyumnair-dyumninī bṛhadupopa śravasi śravaḥ. Dadhīta vṛtratūrye.*

That light and power, splendid and boundless with the might and majesty of divinity, may bear greater and greater potential closer and closer to us in the progressive task of the elimination of darkness and evil.

अश्वमिद्रां रथप्रां त्वेषमिन्द्रं न सत्पतिम् ।
यस्य श्रवांसि तूर्वथ पन्यंपन्यं च कृष्टयः ॥ १० ॥

10. *Aśvamidgām rathaprām tveṣamindram na satpatim. Yasya śravāṁsi tūrvatha panyaṁpanyam ca kṛṣṭayaḥ.*

Adore Agni who gives us the wealth of earth and progressive achievement by chariotfuls of glory. Worship him, awfully brilliant, saviour and protector of the good and truthful like Indra, whose renowned victories and astonishing gifts people praise and celebrate one by one, one after another.

यं त्वा गोपर्वनो गिरा चनिष्ठदग्ने अङ्गिरः ।
स पावक श्रुधी हवम् ॥ ११ ॥

11. *Yam tvā gopavano girā caniṣṭhadagne aṅgiraḥ. Sa pāvaka śrudhī havam.*

Agni, light of the world, dear as breath of life, all purifier, whom the poet visionary of light and the Word celebrates, pray listen to our invocation and song of adoration.

यं त्वा जनास ईळते सबाधो वाजसातये ।

स बोधि वृत्रतूर्ये ॥ १२ ॥

12. *Yam tvā janāsa īlate sabādho vājasātaye.*
Sa bodhi vrtratūrye.

Agni, O lord of light, whom people adore for victory and advancement enthusiastically in spite of limitations, pray enlighten us in the programme of the elimination of evil and darkness from life.

अहं हुवान आर्क्षे श्रुतर्वणि मदच्युति ।

शर्धीसीव स्तुकाविनां मृक्षा शीर्षा चतुर्णाम् ॥ १३ ॥

13. *Aham huvāna ārkṣe śrutarvaṇi madacyuti.*
Śardhāmsīva stukāvināṁ mṛkṣā śīrṣā caturṇā m.

For the good of people in general, for the learned, and for the joy of soma against the intoxication of pride, I invoke Agni as well as the light and powers of divinity to come and sanctify the heart and head of all the four classes of initiated people of the sacred hair.

मां चत्वार आशवः शविष्ठस्य द्रवित्त्वः ।

सुरथासो अभि प्रयो वक्षन्वयो न तुग्र्यम् ॥ १४ ॥

14. *Mām catvāra āśavaḥ śaviṣṭhasya dravitnavah.*
Surathāso abhi prayo vakṣan vayo na tugryam.

The four fast and smart celebrants of the most potent Agni riding the holy chariot of life may, I pray, bring me food and energy as well as the light and vitality of divine inspiration.

सत्यमित्त्वा महेनदि परुष्यव देदिशम् ।

नेमापो अश्वदातरः शविष्ठादस्ति मर्त्यः ॥ १५ ॥

15. *Satyamit tvā mahenadi parusṇyava dediṣam.
Nemāpo aśvadātaraḥ śaviṣṭhādasti martyaḥ.*

O divine powers of light and vitality of perception and imagination, generous and overflowing with spirit and enthusiasm, I say this true of you and to you and of and to the dynamics of cosmic intelligence, there is no mortal power which is a greater giver of bliss and joy than the most potent and most brilliant Agni.

Mandala 8/Sukta 75

Agni Devata, Virupa Angirasa Rshi

युक्ष्वा हि देवहूतमाँ अश्वान् अग्ने रथीरिव ।
नि होता पूर्व्यः सदः ॥ १ ॥

1. *Yukṣvā hi devahūtamāñ aśvāñ agne rathīriva.
Ni hotā pūrvyaḥ sadah.*

Agni, light and life of the universe, as a master of the chariot of creation, harness your powers of cosmic dynamics which carry the divine wealth of life for us and, as the first and original high priest of creation, come and grace our hearth and home of familial creative activity in the service of divinity and observance of Dharma.

उत नो देव देवाँ अच्छा वोचो विदुष्टरः ।
श्रद्विश्वा वार्यी कृधि ॥ २ ॥

2. *Uta no deva devāñ acchā voco viduṣṭaraḥ.
Śradviśvā vāryā kṛdhi.*

And O light of the world, omniscient lord, speak graciously to us, seekers of light and divinity, and reveal

in truth the facts and processes cherished and valued on top of everything else for the good of life in existence.

त्वं ह यद्यविष्ठ्य सहस्रः सूनवाहुत ।

ऋतावा यज्ञियो भुवः ॥ ३ ॥

3. *Tvaṁ ha yadyaviṣṭhya sahasaḥ sūnavāhuta.*
Rtāvā yajñiyo bhuvah.

You alone, most youthful imperishable power, creator of strength and energy, we invoke, you are the one adorable, giver and keeper of the cosmic law of truth and rectitude.

अयमग्निः सहस्रिणो वाजस्य शतिनस्पतिः ।

मूर्धा कवी रयीणाम् ॥ ४ ॥

4. *Ayamagniḥ sahasriṇo vājasya śatīnaspatiḥ.*
Mūrdhā kavī rayīṇām.

This Agni is the protector and promoter of a hundred and thousand forms and degrees of food, energy, advancement and victories of wealth, honour and excellence of the world, lord supreme and all time visionary and omniscient creator and poetic prophet and teacher.

तं नेमिभृभवो यथाऽऽ नमस्व सहूतिभिः ।

नेदीयो यज्ञमङ्गिरः ॥ ५ ॥

5. *Taṁ nemimṛbhavo yathā'ā'namasva sahūtibhiḥ.*
Nedīye yajñamaṅgiraḥ.

Just as craftsmen bend and complete to perfection the felly of a wheel, so bend in homage to Agni, feed the fire, giver of vitality, with conjoint action

and oblations, and O fire of yajna, dear as breath of life, closest friend, pray complete the circuit of yajnic regeneration for the yajakas.

तस्मै नूनमभिद्यवे वाचा विरूप नित्यया ।

वृष्णे चोदस्व सुष्टुतिम् ॥ ६ ॥

6. *Tasmai nūnamabhidyaṇvā vācā virūpa nityayā.*
Vṛṣṇo codasva suṣṭutim.

O man of diverse and conjoint forms of action, with words of eternal voice energise your holy song of adoration and let it rise to that self-refulgent omnificent Agni who is the harbinger of regeneration.

कमु ष्विदस्य सेनयाग्रेऽर्पाकचक्षसः ।

पणिं गोषु स्तरामहे ॥ ७ ॥

7. *Kamu ṣvidasya senayā'gnerapākacakṣasaḥ.*
Paṇiṁ goṣu starāmahe.

Shall we overcome and throw out the thief hiding within our lands and cows by the force of this all watching Agni of far sighted vision?

मा नो देवानां विशः प्रस्नातीरिवोस्त्राः ।

कृशं न हासुरघ्न्याः ॥ ८ ॥

8. *Mā no devānām viśaḥ prasnātīrivosrāḥ.*
Kṛśaṁ na hāsuraghnyāḥ.

Let the forces of the communities of people protected by noble and divine powers never forsake us just as the radiating dawns do not neglect us, and just as cows too, which must not be hurt do not abandon their emaciated calves.

मा नः समस्य दूढ्यः परिद्वेषसो अंहतिः ।

ऊर्मिर्न नावमा वधीत् ॥ ९ ॥

9. *Mā naḥ samasya dūḍhyaḥ paridveṣaso amhatih.*
Urmirna nāvamā vadhīt.

Let not the malevolent tyranny of the jealous smite us like billows of the sea striking the ship.

नमस्ते अग्न ओजसे गृणान्ति देव कृष्टयः ।

अमैर्मित्रमर्दय ॥ १० ॥

10. *Namaste agna ojase grṇanti deva kṛṣṭayah.*
Amair-amitram-ardaya.

Salutations to you, Agni, refulgent lord of generosity. The people too adore and exalt you. Pray ward off and throw out the enemies and unfriendly forces by your laws and powers.

कुवित्सु नो गविष्टयेऽग्ने संवेषिषो रयिम् ।

उरुकृदुरु णस्कृधि ॥ ११ ॥

11. *Kuvit su no gaviṣṭaye'gne saṁveṣiṣo rayim.*
Urukṛduru ṇaskṛdhi.

Agni, refulgent lord, give us ample and high quality wealth for the development and expansion of our lands and cows, and let us too vastly expand and highly rise in life.

मा नो अस्मिन्महाधने परा वर्गभारभृद्यथा ।

संवर्गं सं रयिं जय ॥ १२ ॥

12. *Mā no asmin mahādhane parā vargbhārabhṛ-*
dyathā. Saṁvargaṁ saṁ rayiṁ jaya.

Agni, do not abandon us in this great battle of life like a tired burden bearer throwing off his burden. Instead, win holy wealth like the yajaka gathering sacred grass for the vedi to perform the yajna.

अन्यमस्मद्भिया इयमग्ने सिषक्तु दुच्छुना ।

वर्धी नो अमवच्छवः ॥ १३ ॥

13. *Anyamasmad-bhiyā iyamagne siṣaktu daucchunā.*
Vardhā no amavac-chavaḥ.

Agni, let this evil and calamity fall upon something else opposed to us and our life and health and frighten all such things away. Pray promote our inward strength and courage like our steadfast patience and vitality.

यस्याजुषन्नमस्विनः शमीमदुर्मखस्य वा ।

तं घेदग्निर्वृधावति ॥ १४ ॥

14. *Yasyājuṣaṇ-namasvinaḥ śamīm-adurmakhasya vā. Taṁ ghedagnirvṛdhāvati.*

Agni loves and joins the yajnic efforts of the man of humility and generous offerings who, also, shuns negative and unproductive social acts. Such a man, indeed, Agni protects, promotes and advances in life.

परस्या अधि संवतोऽ वराँ अभ्या तर ।

यत्राहमस्मि ताँ अव ॥ १५ ॥

15. *Parasyā adhi saṁvato 'varāñ abhyā tara.*
Yatrāhamasmi tāñ ava.

Prior and in preference to the forces of the proud and high, come and help the humble and the lowly where

I, too, abide better in the spirit than in the pride of power.

विद्वा हि ते पुरा वयमग्ने पितुर्यथावसः ।

अधा ते सुम्नमीमहे ॥ १६ ॥

16. *Vidmā hi te purā vayamagne pituryathāvasaḥ.
Adhā te sumnamīmahe.*

Agni, lord of light, we know and realise your universal acts of protection and grace and we pray for the peace and joy of the blessings of your fatherly presence for all time.

Mandala 8/Sukta 76

Indra Devata, Kurusuti Kanva Rshi

इमं नु मायिनं हुव इन्द्रमीशानमोजसा ।

मरुत्वन्तं न वृञ्जसे ॥ १ ॥

1. *Imaṁ nu māyinaṁ huva indram-īśānam-ojasā.
Marutvantaṁ na vṛñjase.*

I invoke the almighty Indra, omnipotent spiritual power and presence of existence who commands the winds and pranic energies of nature and rules them by his lustrous vigour and vitality, and I pray that he may never forsake me, never abandon my spiritual salvation over material fluctuations of the mind.

अयमिन्द्रो मरुत्सखा वि वृत्रस्याभिनच्छिरः ।

वज्रेण शतपर्वणा ॥ २ ॥

2. *Ayamindro marutsakhā vi vṛtrasyābhinac-chiraḥ.
Vajreṇ śataparvaṇā.*

This Indra, friend of winds and pranic energies, with hundred-fold discipline of spiritual power like the

thunderbolt can destroy the dominating shadows of the evil of darkness and ignorance on way to the soul's enlightenment.

वावृ॒धा॒नो म॒रुत्स॒खेन्द्रो॒ वि वृ॒त्रमै॑रयत् ।

सृ॒जन्त्स॑मु॒द्रिया॑ अ॒पः ॥ ३ ॥

3. *Vāyrdhāno marutsakhendro vi vṛtramairayat.
Sṛjantsamudriyā apah.*

Growing in strength, Indra, the divine soul, friend of winds and cosmic energies of universal prana, scatters the clouds of darkness there by releasing the streams of waters from the sky, and the streams of ananda from the heart.

अ॒यं ह॒ येन॒ वा इ॒दं स्व॑र्म॒रुत्व॑ता जितम् ।

इ॒न्द्रेण॒ सोम॑पी॒तये ॥ ४ ॥

4. *Ayam ha yena vā idam svarmarutvatā jitam.
Indreṇa somapītaye.*

This is Indra, for sure, the soul blest with the energy of prana, by whom is won this light of heaven by the grace of divinity for the enjoyment of divine joy.

म॒रुत्व॑न्तमृ॒जी॒षिण॑मो॒जस्व॑न्तं वि॒र॒क्षि॒नम् ।

इ॒न्द्रं गी॑र्भिर्हवामहे ॥ ५ ॥

5. *Marutvantam-ṛjīṣiṇam-ojasvantam virapśinam.
Indram gīrbhirhavāmahe.*

With various songs of adoration we invoke and worship Indra, lord omnipotent commanding cosmic winds and pranic energies, gracious lover of truth and the truthful, lustrous and sublime.

इन्द्रं प्रत्नेन मन्मना मरुत्वन्तं हवामहे ।

अस्य सोमस्य पीतये ॥ ६ ॥

6. *Indraṁ pratnena manmanā marutvantam havā-mahe. Asya somasya pītaye.*

With the ancient voice of divine revelation, we invoke and worship Indra, commander of cosmic winds and energiser of pranic energies for the protection of this world of the lord's creation of joy and soma ecstasy.

मरुत्वौ इन्द्र मीढ्वः पिबा सोमं शतक्रतो ।

अस्मिन्यज्ञे पुरुष्टुत ॥ ७ ॥

7. *Marutvāñ indra mīḍhvaḥ pibā somam śatakrato. Asmin yajñe puruṣṭuta.*

Indra, lord of pranic energies and giver of showers of joy over a hundred divine acts of grace, universally sung and celebrated, pray protect and advance this world in this yajna of divine and human creation.

तुभ्येदिन्द्र मरुत्वते सुताः सोमासो अद्रिवः ।

हृदा हूयन्त उक्थिनः ॥ ८ ॥

8. *Tubhyedindra marutvate sutāḥ somāso adrivaḥ. Hrdā hūyanta ukthinaḥ.*

Indra, lord of cosmic energies, commander of thunder and clouds of shower, in your honour only have these lovers of divine ecstasy enacted the soma yajna of divine worship where the singers of holy song adore you with Vedic hymns.

पिबेदिन्द्र मरुत्सखा सुतं सोमं दिविष्टिषु ।

वज्रं शिशान् ओर्जसा ॥ ९ ॥

9. *Pibedindra marutsakhā sutam somam diviṣṭiṣu.
vajram śiśāna ojasā.*

Indra, friend of cosmic winds and lover of tempestuous humans, whetting your thunderbolt with the light and lustre of justice, protect and promote the ecstatic creations of the lovers of divinity in their cherished programmes of progress.

उत्तिष्ठन्नोजसा सह पीत्वी शिप्रे अवेपयः ।

सोममिन्द्र चमू सुतम् ॥ १० ॥

10. *Uttiṣṭhann-ojasā saha pītvī śipre avepayah.
Somamindra camū sutam.*

Indra, lord of the universe, rising with your might and majesty, protect and energise both heaven and earth and promote the soma of life's vitality created in both heaven and earth by nature and humanity by yajna.

अनु त्वा रोदसी उभे क्रक्षमाणमकृपेताम् ।

इन्द्र यदस्युहाभवः ॥ ११ ॥

11. *Anu tvā rodasī ubhe krakṣamāṇamakṛpetām.
Indra yaddasyuhā bhavaḥ.*

Indra, when you stimulate and energise the soma vitality of life created by nature and humanity, and when you rise as the destroyer of the negativities of the counterforce, then both heaven and earth vibrate and celebrate your majesty in awe with admiration.

वाचमष्टार्पदीमहं नवस्त्रक्तिमृतस्पृशम् ।

इन्द्रात्परि तन्वं ममे ॥ १२ ॥

12. *Vācam-aṣṭāpadīm-aham navasraktim-ṛtasparśam. Indrāt pari tanvaṁ mame.*

I study, measure, develop and pray for language revealed in eight works, i.e., four Vedas and four Upavedas, spoken across four classes of humanity and through four stages of the individual's development from birth to death, developing over nine blooming branches like flower garlands across nine regions of the earth, ultimately touching the truth of divine reality, the Word Imperishable descended from and ascending to Indra, lord of omniscience across the countless branches of dialects and structures.

Mandala 8/Sukta 77

Indra Devata, Kurusuti Kanva Rshi

जज्ञानो नु शतक्रतुर्वि पृच्छदिति मातरम् ।

क उग्राः के ह शृण्विरे ॥ १ ॥

1. *Jajñāno nu śatakraturvi prcchaditi mātaram. Ka ugrāḥ ke ha śṛṇvire.*

Coming to the stage of self-knowledge and responsibility, let Indra, world ruler, ask the mother power: Who are the terrible ones? Who are the notorious ones?

आदीं शवस्यब्रवीदौर्णवाभमहीशुवम् ।

ते पुत्र सन्तु निष्टुरः ॥ २ ॥

2. *Ādīm śavasyabravīd-aurṇavābham-ahīśuvam. Te putra santu niṣṭuraḥ.*

Let the mother power that makes him rise to the office of Indra, she having the full power to create,

advise and decide say: O son, ruler and protector of the state of humanity, one is the demonic spider-like weaver of sinister devouring plots, the other is the serpentine master of crookedness and sabotage, which two you should counter and eliminate.

समित्तान्वृत्रहाखिदत्खे अराँइव खेदया ।

प्रवृद्धो दस्युहाभवत् ॥ ३ ॥

3. *Samit tān vṛtrahākhidat khe arāñ iva khedayā.
Pravṛddho dasyuhābhavat.*

Having known the two, the plotters and the saboteurs, let Indra, ruler and destroyer of evil and crookedness, divide them into individual roles like spokes of a wheel, press them down into fixed holes in the nave and the rim, work and reel them round to the point of exhaustion, and thus raising himself and the rule to higher power, become a successful manager and destroyer of evil by engagement and application.

एकया प्रतिधापिबत्साकं सरांसि त्रिंशतम् ।

इन्द्रः सोमस्य काणुका ॥ ४ ॥

4. *Ekayā pratidhāpibat sākam sarāṁsi trimśatam.
Indraḥ somasya kāṇukā.*

With a single stroke of policy, Indra protects and promotes thirty centres of exhilarating soma creativity all together against crooked surreptitious saboteurs of the nation.

अभि गन्धर्वमृतृणदबुध्नेषु रजःस्वा ।

इन्द्रो ब्रह्मभ्य इद् वृधे ॥ ५ ॥

5. *Abhi gandharvam-atrṇad-abudhneṣu rajahsvā.
Indro brahmabhya idvṛdhe.*

For the advancement of the holy and intelligent people, Indra scatters the selfish forces living purely for physical and material values on stupid and baseless planes of existence.

निराविध्यद्विरिभ्य आ धारयत्पक्वमौदनम् ।
इन्द्रो बुन्दं स्वाततम् ॥ ६ ॥

6. *Nirāvidhyad-giribhya ā dhārayat pakvamod-
anam. Indro bundaṁ svātataṁ.*

Indra, the ruler, should break the clouds for showers of rain, open out caverns of mountains to drive out destructive elements, build up ample food stocks and expand the armaments for defence.

शतब्रध्न इषुस्तव सहस्रपर्ण एक इत् ।
यमिन्द्र चकृषे युजम् ॥ ७ ॥

7. *Śatabradhna iṣustava sahasraparṇa eka it.
Yamindra cakṛṣe yujam.*

Let your arrow, your armour, your target plan, be hundred pointed and thousand phased but one, united and integrated, which, O ruler Indra, you take up as the sole, active characteristic of your rule.

तेन स्तोत्रभ्य आ भर नृभ्यो नारिभ्यो अत्तवे ।
सद्यो जात ऋभुष्ठिर ॥ ८ ॥

8. *Tena stotr̥bhya ā bhara nṛbhyo nāribhyo attave.
Sadyo jāta ṛbhuṣṭhira.*

O constant visionary of adamant will and

unshakable action, dynamic and ever new, by that plan and execution bring food and fulfilment for men, women and the celebrants.

एता च्यौत्नानि ते कृता वर्षिष्ठानि परीणसा ।
हृदा वीद्वधारयः ॥ ९ ॥

9. *Etā cyautnāni te kṛtā varṣiṣṭhāni parīṇasā.*
Hṛdā vīdvdhārayaḥ.

All these deeds and enterprises most generous and creative, planned and executed, you hold firmly in your mind with a liberal heart.

विश्वेत्ता विष्णुराभरदुरुक्रमस्त्वेषितः ।
शतं महिषान्क्षीरपाकमोदनं वराहमिन्द्र एमुषम् ॥ १० ॥

10. *Viśvet tā viṣṇurābharad-urukramas-tveṣitaḥ.*
Śataṁ mahiṣān kṣīrapākam-odanaṁ varāham-
indra emuṣam.

Indra, Vishnu, too, lord omniscient and omnipotent, as wished and prayed, brings in all these hundreds of great things, cattle wealth, milky delicacies and rain laden clouds.

तुविक्षं ते सुकृतं सूमयं धनुः साधुर्बुन्दो हिरण्ययः ।
उभा ते बाहू रण्या सुसंस्कृत ऋदूपे चिद्वृद्धा ॥ ११ ॥

11. *Tuviṣaṁ te sukrtaṁ sūmayam dhanuḥ sādhu-*
bundo hiranyayah. Ubhā te bāhū ranyā susaṁ-
skṛta ṛdūpe cidṛdūvṛdhā.

Mighty is your bow, shooting far your arrow, well doing and protecting peace and well being. Safe and secure is your defence, golden gracious. Both your

arms, internal security and external defence, are fully trained and civilised, they protect property, safeguard truth and law, and advance culture and refinement.

Mandala 8/Sukta 78

Indra Devata, Kurusuti Kanva Rshi

पु॒रोळा॑शं नो॒ अन्ध॑सु॒ इन्द्र॑ सह॒स्र॒मा भ॑र ।

श॒ता च॑ शू॒र गो॑नाम् ॥ १ ॥

1. *Puroḷāśam no andhasu indra sahasramā bhara.*
Śatā ca śūra gonām.

Indra, lord ruler of life and the world, bring us a thousandfold gifts of delicious foods and soma drinks and, O lord potent and generous, bring us hundreds of cows and more of cattle wealth.

आ नो॑ भ॒र॒ व्य॒ञ्ज॒नं॒ गाम॑श्व॒मभ्य॑ञ्ज॒नम् ।

स॒चा म॒ना हि॑र॒ण्यया॑ ॥ २ ॥

2. *Ā no bhara vyañjanam-gāmaśvam-abhyañjanam.*
Sacā manā hiraṇyayā.

Bring us truth and beauty in manifestation, literature, culture and progress, and the ornaments of life, golden gracious for the peace of mind and joy of the heart.

उ॒त नः॑ क॒र्ण॒शोभ॑ना पु॒रु॒णि धृ॒ष्ण॒वा भ॑र ।

त्वं हि॑ शृ॒ण्वि॒षे व॑सो ॥ ३ ॥

3. *Uta naḥ karṇāśobhanā puruṇi dhrṣṇavā bhara.*
Tvaṁ hi śṛṇviṣe vaso.

Lord of life, giver of peace and settlement, potent and invincible, bring us manifold gifts of life,

sweet to the ear, blissful. We hear you alone are the lord of wealth, honour and beauty.

नकीं वृधीक इन्द्र ते न सुषा न सुदा उत ।

नान्यस्त्वच्छूर वाघतः ॥ ४ ॥

4. *Nakīm vṛdhīka indra te na suṣā na sudā uta.*
Nānyas-tvacchūra vāghataḥ.

No one augments the beauty and glory of life other than you, none else the giver, none else is the sharer, none else, O brave and generous lord, a better guide and greater leader of the wise.

नकीमिन्द्रो निकर्तवे न शक्रः परिशक्तवे ।

विश्वं शृणोति पश्यति ॥ ५ ॥

5. *Nakīmindro nikartave na śakraḥ pariśaktave.*
Viśvaṁ śṛṇoti paśyati.

No one can equal Indra in action, no one in power, he is the powerful, he hears and sees all that is and all that happens in the world.

स मन्युं मर्त्यानामदब्धो नि चिकीषते ।

पुरा निदश्चिकीषते ॥ ६ ॥

6. *Sa manyuṁ martyānām-adabdho ni cikīṣate.*
Purā nidaścikīṣate.

Undaunted and invincible, he watches the pride and passion of mortals, watches and humbles them before they can malign him.

क्रत्व इत्पूर्णमुदरं तुरस्यास्ति विधृतः ।

वृत्रघ्नः सौमपाद्नः ॥ ७ ॥

7. *Kratva it pūrṇam-udaram turasyāsti vidhataḥ.
Vṛtraghnaḥ somapāvnaḥ.*

He is the doer, perfect and ever self-fulfilled is the passion and desire of the lord who is all conqueror, all ordainer, destroyer of evil and darkness, and loves the peace and joy of life's beauty and ecstasy as soma.

त्वे वसूनि संगता विश्वा च सोम सौभगा ।

सुदात्वपरिहृता ॥ ८ ॥

8. *Tve vasūni saṅgatā viśvā ca soma saubhagā.
Sudātvaparihvṛtā.*

O Soma, lord of peace and joy, in you concentrate all wealth, honour and excellences of the world, all good fortunes, spontaneous generosity, free from crookedness and ambiguity as you are, simple and straight, no double dealing.

त्वामिद्यवयुर्मम कामो गव्युर्हिरण्ययुः ।

त्वामश्वयुरेषते ॥ ९ ॥

9. *Tvāmid-yavayur-mama kāmo gavyurhiranya-yuḥ.
Tvāmaśvayur-eṣate.*

My desire for food and fulfilment, for lands, cows, literature and culture, for gold and the beauties of life, and for horses, transport, advancement and achievement, all this concentrates in you, you alone.

तवेदिन्द्राहमाशसा हस्ते दात्रं चना ददे । दिनस्य वा

मघवन्त्संभृतस्य वा पूरधि यवस्य काशिना ॥ १० ॥

10. *Tavedindrāham-āśasā haste dātram canā dade.
Dinasya vā maghavant-sambhṛtasya vā pūrdhi
yavasya kāśinā.*

Indra, by virtue of hope and aspiration centred in you, I take up the sickle in hand to reap the ripe grain for my portion. O lord of munificence and glory, fill up my hand with the day's collection of grain and my mind with the light of day.

Mandala 8/Sukta 79

Soma Devata, Kṛtnu Bhargava Rshi

अ॒यं कृ॒त्नु॒रगृ॑भीतो वि॒श्व॒जिदु॒द्भिदि॒त्सोमः॑ ।

ऋषि॒र्वि॒प्रः का॒व्येन॑ ॥ १ ॥

1. *Ayaṁ kṛtnur-agṛbhīto viśvajid-udbhidit somah. Rṣir-viprah kāvyena.*

This is Soma, lord supreme of peace and joy, doer, maker and creator of the universe, ruler of the world in existence, uncomprehended and incomprehensible yet bursting forth to our vision and knowledge by direct experience of his creative omnipotence. He is all time visionary watching and creating all, vibrant omnipresent power reflected and apprehended through his poetic creation of this world of beauty and mystery.

अ॒भ्यूर्णो॑ति यन्न॒ग्रं भि॒षक्ति॑ वि॒श्वं यत्तु॑रम् ।

प्रेम॒न्धः ख्य॒न्निः श्रो॒णो भू॑त् ॥ २ ॥

2. *Abhyūrṇoti yannagnam bhiṣakti viśvaṁ yat turam. Premandhaḥ khyanniḥ śroṇo bhūt.*

Soma that clothes the naked, cures all the sick and suffering of the world, gives eyes to the blind to see and legs to the lame to walk.

त्वं सोम॑ तनू॒कृद्भ्यो॑ द्वे॒षोभ्यो॑ऽन्य॒कृते॑भ्यः ।

उ॒रु य॒न्तासि॑ वरू॒थम् ॥ ३ ॥

3. *Tvaṁ soma tanūkr̥dbhyo dveṣobhyo'nyakṛtebh-
yah. Uru yantāsi varūtham.*

You, Soma, lead the good to extensive freedom and protection against waste and exploitation, jealousy and enmity, and the evil and suffering caused by others.

त्वं चित्ति तव दक्षैर्दिव आ पृथिव्या ऋजीषिन् ।
यावीरघस्य चिद् द्वेषः ॥ ४ ॥

4. *Tvaṁ citti tava dakṣairdiva ā prthivyā ṛjīṣin.
Yāvīraghasya cid dveṣaḥ.*

Soma, lover of peace and joy, protector of the simple and honest people of rectitude, by your divine love and kindness of heart and your universal potential of the light of heaven, drive away the jealousy and enmity of the sinners and criminals from all over the earth.

अर्थिनो यन्ति चेदर्थं गच्छानिद्दुषो रतिम् ।
ववृज्युस्तृष्यतः कामम् ॥ ५ ॥

5. *Arthino yanti cedarthaṁ gacchānid-daduṣo rātim.
Vavṛjyus-trṣyataḥ kāmam.*

By the grace and munificence of Soma, the seekers obtain their object of desire, the needy receive the gift of the giver, the thirsty satisfy their thirst with fulfilment.

विदद्यत्पूर्य नष्टमुदीमृतयुमीरयत् ।
प्रेमायुस्तारिदतीर्णम् ॥ ६ ॥

6. *Vidadyat pūrvaṁ naṣṭam-udīm-ṛtāyum-īrayat.
Premāyus-tārīd-atīrṇam.*

By the grace of Soma, the devotee recovers what he lost earlier, the lord exhorts and exalts the yajnic performer and observer of the law of truth, and he increases, strengthens and fulfils the life which the celebrant has yet to live.

सुशेवो नो मृळयाकुरदृमक्रतुरवातः ।

भवा नः सोम शं हृदे ॥ ७ ॥

7. *Suśevo no mṛlayākur-adṛptakratur-avātaḥ.*
Bhavā naḥ soma śaṁ hr̥de.

Soma, you are the giver of peace and bliss for us, merciful, sober at heart and beyond all disturbance and agitation. O lord, bless us with peace and well being at heart.

मा नः सोम सं वीविजो मा वि बीभिषथा राजन् ।

मा नो हार्दि त्विषा वधीः ॥ ८ ॥

8. *Mā naḥ soma saṁ vīvijo mā vi bībhiṣathā rājan.*
Mā no hārdi tviṣā vadhīḥ.

O Soma, ruler and peace giver of the world, disturb us not from our state of settlement, strike us not with fear, torture us not with the flames of passion and pride.

अव यत्स्वे सधस्थे देवानां दुर्मतीरीक्षे ।

राजन्नप द्विषः सेध मीद्धो अप स्त्रिधः सेध ॥ ९ ॥

9. *Ava yat sve sadhasthe devānām durmatīrīkṣe.*
Rājannapa dviṣaḥ sedha mīḍhvo apa sridhaḥ sedha.

O lord ruler of the world, whatever and wherever I happen to see the displeasure of divinities in our home,

pray ward that off. O generous and virile lord of peace and good will, throw out the jealous and the enemies, ward off all the violent and destructive forces from us.

Mandala 8/Sukta 80

Indra (1-9), Devah (10) Devatah, Ekadyu Naudhasa Rshi

न॒ह्य॑न्यं ब॒ळ॒ाकरं॑ म॒र्दितारं॑ शतक्रतो ।

त्वं न॑ इन्द्र मृ॒ळय ॥ १ ॥

1. *Nahyanyam baḷākaram marditāram śatakrato.
Tvaṁ na indra mṛḷaya.*

True it is, O lord of infinite good action, Indra, I have never seen, never accepted, anyone else more beneficent, more munificent, than you. O lord, we pray, be kind and bless us with peace.

यो नः॑ श॒श्वत्पु॒रावि॒थाऽमृ॒ध्रो वा॒जसा॒तये ।

स त्वं न॑ इन्द्र मृ॒ळय ॥ २ ॥

2. *Yo naḥ śaśvat purāvithā'mṛdhro vājasātaye.
Sa tvaṁ na indra mṛḷaya.*

O lord eternal, unassailable, indefatigable, you have ever protected us since time immemorial for the sake of advancement and victory in our battles of life. Pray be kind and gracious to bless us with peace and joy as ever before.

किम॒ङ्ग र॑ध्र॒चोदनः॑ सु॒न्वा॒नस्या॒विते॑दसि ।

कु॒वित्स्विन्द्र॑ णः॒ शकः॑ ॥ ३ ॥

3. *Kimaṅga radhracodanaḥ sunvānasyāvitedasi.
Kuvit svindra naḥ śakah.*

O lord dear as breath of life, sustainer of the

weak, inspiring protector of the creative and progressive as you are, would you not strengthen us and bless us more and ever more?

इन्द्र प्र णो रथमव पश्चाच्चित्सन्तमद्रिवः ।

पुरस्तादेनं मे कृधि ॥ ४ ॥

4. *Indra pra ṇo rathamava paścāccit santama-drivaḥ. Purastādenaṁ me kṛdhi.*

Indra, lord of thunderous action, pray protect our chariot of life even if it lag behind and let it move on ahead for the sake of our survival and advancement.

हन्तो नु किमाससे प्रथमं नो रथं कृधि ।

उपमं वाजयु श्रवः ॥ ५ ॥

5. *Hanto nu kimāsase prathamam no ratham kṛdhi. Upamaṁ vājayu śravaḥ.*

Hey Indra, come on, why tarry behind? Move our chariot on to the front rank, let the honour and prize of victory be closer at hand.

अवा नो वाजयुं रथं सुकरं ते किमित्परि ।

अस्मान्त्सु जिग्युषस्कृधि ॥ ६ ॥

6. *Avā no vājayuṁ ratham sukaraṁ te kimit pari. Asmāntsu jigyuṣaskṛdhi.*

Protect our chariot racing for victory. Every thing is easy and possible for you every way, is there anything beyond? Pray justify our ambition for victory and make it possible.

इन्द्र दृह्यस्व पूरसि भद्रा त एति निष्कृतम् ।

इयं धीर्ऋत्वियावती ॥ ७ ॥

7. *Indra dṛhyasva pūrasī bhadṛā ta eti niṣkṛtam.
Iyaṁ dhīr-ṛtviyāvatī.*

Indra, pray strengthen us as determined on good works. You are the stronghold of protection and giver of fulfilment. This conscientious prayer, in truth and according to time and season reaches you. Pray help us reach the target.

मा सीमवद्य आ भागुर्वी काष्ठा हितं धनम् ।
अपावृक्ता अरत्नयः ॥ ८ ॥

8. *Mā sīmavadya ā bhāgurvī kāṣṭhā hitaṁ dhanam.
Apāvṛktā aratnayah.*

The path of life is long and wide, the wealth of life is won. Let no malignity, calumny or dishonour fall to our share. Let all scandalous malcontents and frustrated enemy forces be uprooted.

तुरीयं नाम यज्ञियं यदा कर्स्तदुश्मसि ।
आदित्यतिर्न ओहसे ॥ ९ ॥

9. *Turīyaṁ nāma yajñiyaṁ yadā karastaduśmasi.
Ādit patirna ohasē.*

The yajnic name that you have won for us is the best and highest we love and desire in preference to paternal, maternal or fraternal name, since by that name only you as our master and sustainer have got us the highest identity.

अवीवृधद्वो अमृता अमन्दीदेकृदूर्देवा उत याश्च देवीः ।
तस्मा उ राधः कृणुत प्रशस्तं प्रातर्मक्षू धियावसुर्ज-
गम्यात् ॥ १० ॥

10. *Avīvr̥dhadvo amṛtā amandīd-ekadyūr-devā uta yāśca devīḥ. Tasmā u rādhaḥ kṛṇuta praśastam prātarmakṣū dhiyāvasur-jagamyāt.*

O Immortal divinities of spirit and nature, O holy men and women of spotless character and generous disposition, let the dedicated performer of daily yajna exhilarate and exalt you with yajna and hospitality. You too, pray, create and bless him with honourable wealth, means and materials for success, and may the spirit of light and intelligence, Agni, visit and bless him every morning at yajna.

Mandala 8/Sukta 81

Indra Devata, Kusidi Kanva Rshi

आ तू न इन्द्र क्षुमन्तं चित्रं ग्राभं सं गृभाय ।
महाहस्ती दक्षिणेन ॥ १ ॥

1. *Ā tū na indra kṣumantaṁ citraṁ grābhaṁ saṁ gr̥bhāya. Mahāhasṭī dakṣiṇena.*

Lord of mighty arms, Indra, gather by your expert right hand abundant riches for us which may be full of nourishment, energy, wonderful beauty and grace worth having as a prize possession.

विद्वा हि त्वा तुविकूर्मिं तुविदेष्णं तुवीमघम् ।
तुविमात्रमवोभिः ॥ २ ॥

2. *Vidmā hi tvā tuvikūrmiṁ tuvideṣṇaṁ tuvīmagham. Tuvimātramavobhiḥ.*

We know you as lord of universal action, all giving, treasure hold of unbounded wealth and boundless in power and presence with your favour and

protections.

न॒हि त्वा॑ शूर॒ दे॒वा न॒ म॒र्तीसो॒ दि॒त्सन्त॑म् ।
भी॒मं न॒ गां वा॒रय॑न्ते ॥ ३ ॥

3. *Nahi tvā śūra devā na martāso ditsantam.*
Bhīmaṁ na gāṁ vārayante.

When you give to bless mankind, no one can stop you, O brave lord, neither mortals nor immortals, just as no one can resist the mighty sun.

ए॒तो न्वि॒न्द्रं स्त॒वा॒मेशा॑नं॒ वस्वः॑ स्व॒राज॑म् ।
न रा॒धसा॑ म॒र्धिष॑न्नः ॥ ४ ॥

4. *Eto nvindram stavāmeśānaṁ vasvaḥ svarājam.*
Na rādhasā mardhiṣannaḥ.

Come, let us sing and celebrate in honour of Indra, lord and ruler of wealth, self-ruler and self-refulgent. No one would harm us in respect of money, materials and power.

प्र॒ स्तोष॑दु॒षं गा॒सिष॑च्छ्र॒वत्साम॑ गी॒यमा॑नम् ।
अ॒भि रा॒धसा॑ जुगु॒रत् ॥ ५ ॥

5. *Pra stoṣadupa gāsiṣac-chravat sāma gīyamānam.*
Abhi rādhasā jugurat.

Let man adore and celebrate Indra, sing in honour of divinity, hear songs of adoration, and with all wealth, power and honour thank and praise Indra as the giver.

आ नो॑ भ॒र् दक्षि॑णेना॒ऽभि स॒व्येन॑ प्र मृ॒श ।
इ॒न्द्र मा नो॑ वसो॒र्निभी॑क् ॥ ६ ॥

6. *Ā no bhara dakṣinenā'bhi savyena pra mṛśa.
Indra mā no vasornirbhāk.*

Indra, bear and bring and bless us with wealth, power, honour and protection both by right and by left hand, and never deprive us of this honour and excellence.

उप क्रमस्वा भर धृषता धृष्णो जनानाम् ।
अदाशूष्टरस्य वेदः ॥ ७ ॥

7. *Upa kramasvā bhara dhṛṣatā dhṛṣṇo janānām.
Adāśūṣṭarasya vedah.*

Indra, generous and fearless lord of wealth, honour and power, come close with divine courage and force, bring us the honour and excellence of life, and let it not waste away like the wealth of the uncharitable and the ungrateful.

इन्द्र य उ नु ते अस्ति वाजो विप्रेभिः सनित्वः ।
अस्माभिः सु तं सनुहि ॥ ८ ॥

8. *Indra ya u nu te asti vājo viprebhiḥ sanitvaḥ.
Asmābhiḥ su taṁ sanuhi.*

Indra, lord of glory, the wealth and knowledge, honour and excellence that is yours and good for the vibrant sage, pray bring in for us and let it grow among us.

सद्योजुवस्ते वाजा अस्मभ्यं विश्वश्चन्द्राः ।
वशैश्च मक्षू जरन्ते ॥ ९ ॥

9. *Sadyojuvaste vājā asmabhyaṁ viśvaścandrāḥ.
Vaśaiśca makṣū jarante.*

Your wealth, honours and victories instantly rising, constantly moving and effective are all radiant over the world, they come to us without delay according to your will and order and celebrate and glorify you.

Mandala 8/Sukta 82

Indra Devata, Kusidi Kanva Rshi

आ प्र द्रव परावतोऽ र्ववितश्च वृत्रहन् ।

मध्वः प्रति प्रभर्मणि ॥ १ ॥

1. *Ā pra drava parāvato'rvāvataśca vṛtrahan.*
Madhvaḥ prati prabharmiṇi.

O destroyer of darkness, evil and ignorance, come rushing without delay, whether you are far or near, and join us in this vibrant yajnic economy of the divine order. (O man in search of the soul, rush in from roaming around and join the living systemic world within at the vibrant centre.)

तीव्राः सोमास् आ गहि सुतासो मादयिष्णवः ।

पिबा दधृग्यथोचिषे ॥ २ ॥

2. *Tivrāḥ somasya ā gahi sutāso mādayiṣṇavaḥ.*
Pibā dadhrgyathociṣe.

Come, grab at the sharp and strong soma draughts of elixir, distilled, energised and most exhilarating, and drink without inhibition to your heart's desire.

इषा मन्दस्वादु तेऽरं वराय मन्यवे ।

भुवत्त इन्द्र शं हृदे ॥ ३ ॥

3. *Iṣā mandasvadu te'raṁ varāya manyave.*
Bhuvat ta indra śaṁ hr̥de.

Be happy with the food, and then let it exhilarate you with the cherished fulfilment of your heart. Indra, O soul of this existential yajna, let there be peace at your heart unto the depth of your soul.

आ त्वशत्रवा गहि न्युक्स्थानि च हूयसे ।

उपमे रोचने दिवः ॥ ४ ॥

4. *Ā tvaśatravā gahi nyukthāni ca hūyase.*
Upame rocane divaḥ.

Indra, happy and free from all foes, distractions and contradictions, come in response to the hymns of adoration, invited to the sublime glory of the light of heaven.

तुभ्यायमद्रिभिः सुतो गोभिः श्रीतो मदाय कम् ।

प्र सोमं इन्द्र हूयते ॥ ५ ॥

5. *Tubhyāyamadribhiḥ suto gobhiḥ śrīto madāya kam. Pra soma indra hūyate.*

Indra, to you is offered this soma, soothing and exhilarating it is, distilled by celebrated admirers and seasoned with the spirit of light and power of divine ecstasy, especially for you.

इन्द्रं श्रुधि सु मे हवमस्मे सुतस्य गोमतः ।

वि पीतिं तृप्तिमश्नुहि ॥ ६ ॥

6. *Indra śrudhi su me havamasme sutasya gomataḥ.*
Vi pītiṁ tṛptimaśnuhi.

Indra, listen to my call, come and have a drink of our distilled soma seasoned with milk and ecstatic power to your total fulfilment of the heart and soul.

य इन्द्र चमसेष्वा सोमश्चमूषु ते सुतः ।

पिबेदस्य त्वमीशिषे ॥ ७ ॥

7. *Ya indra camaseṣvā somaścamūṣu te sutah.
Pibedasya tvamīṣiṣe.*

Indra, of the soma which is distilled and poured in the cups and ladles of spiritual yajna for you, drink to your heart's desire since you yourself rule over the ecstasy of the nectar.

यो अप्सु चन्द्रमाइव सोमश्चमूषु ददृशे ।

पिबेदस्य त्वमीशिषे ॥ ८ ॥

8. *Yo apsu candramā iva somaścamūṣu dadṛśe.
Pibedasya tvamīṣiṣe.*

Drink of the soma which shines in the cups of yajna, in the beauty of human karma, and in the skies like the glory of the moon, drink freely since you alone rule over the nectar.

यं ते श्येनः पदाभरत्तिरो रजांस्यस्पृतम् ।

पिबेदस्य त्वमीशिषे ॥ ९ ॥

9. *Yam te śyenah padābharat tiro rajāṁsyaspr̥tam.
Pibedasya tvamīṣiṣe.*

Of the nectar of ecstasy which the mighty sage and scholar distilled by flights of spiritual imagination from heaven and brought in by the rays of light across the spaces, drink and enjoy since now you alone rule over the sublimity and power of this nectar.

Mandala 8/Sukta 83

Vishvedevah Devatah, Kusidi Kanva Rshi

देवानामिदवो महत्तदा वृणीमहे वयम् ।

वृष्णामस्मभ्यमृतये ॥ १ ॥

1. *Devānāmidavo mahat tadā vṛṇīmahe vayam.
Vṛṣṇām-asmabhyam-ūtaye.*

We choose for ourselves the grand patronage and protection of the generous brilliancies of nature and humanity for our safety, security and advancement.

ते नः सन्तु युजुः सदा वरुणो मित्रो अर्यमा ।

वृधासश्च प्रचेतसः ॥ २ ॥

2. *Te naḥ santu yujah sadā varuṇo mitro aryamā.
Vṛdhāsaśca pracetasah.*

May Varuna, powers of law and justice, wisdom and discrimination, Mitra, powers of light, love and friendship, and Aryama, dynamic forces of nature and humanity, guides and path makers of life, all of them being powers of omniscience and givers of knowledge and awareness, be our friends and cooperators and help us advance in life.

अति नो विष्पिता पुरु नौभिरपो न पर्षथ ।

यूयमृतस्य रथ्यः ॥ ३ ॥

3. *Ati no viṣpitā puru naubhirapo na parṣatha.
Yūyam-ṛtasya rathyah.*

O leaders of the knowledge and efficiency of truth and karma and the science of yajna, just as you cross the seas by boat, similarly take us by karma across

the vast seas of life.

वा॒मं नो॑ अ॒स्त्वर्य॑मन्वा॒मं वरु॑ण॒ शंस्य॑म् ।
वा॒मं ह्या॑वृ॒णीम॑हे ॥ ४ ॥

4. *Vāmaṁ no astvaryaman vāmaṁ varuṇa śaṁsyam.*
Vāmaṁ hyāvṛṇīmahe.

O divine leader of advancement, Aryaman, let our action for progress be noble and successful. O Varuna, divine power of judgement and value, may our honour and reputation be good and noble. We opt for only what is good, noble and gracefully successful.

वा॒मस्य॑ हि प्र॒चेत॑सु ई॒शाना॑सो रि॒शाद॑सः ।
नेमा॑दित्या अ॒घस्य॑ यत् ॥ ५ ॥

5. *Vāmasya hi pracetasa īśānāso riśādasah.*
Nemādityā aghasya yat.

O Adityas, generous and brilliant leaders of what is good and noble, all-aware of good and evil, destroyers of violence and negativities, you are the rulers, controllers and guides only of the true, the good and the beautiful. You never favour or approve of what is evil and sinful.

व॒यमि॑द्वः सु॒दान॑वः क्षि॒यन्तो॑ या॒न्तो अध्व॑न्ना ।
दे॒वा वृ॑धाय॒ हूमे॑हे ॥ ६ ॥

6. *Ayamidvaḥ sudānavaḥ kṣiyanto yānto adhvannā.*
Devā vṛdhāya hūmahe.

O Vishvedevas, generous and leading divinities of earth and heaven, whether we abide in the home or go out on the paths of the wide world, we call upon you

only, for the sake of guidance and advancement.

अधि न इन्द्रैषां विष्णो सजात्यानाम् ।

इता मरुतो अश्विना ॥ ७ ॥

7. *Adhi na indraiṣāṁ viṣṇo sajātyānām.*
Itā maruto aśvinā.

Indra, lord of glory, giver of power and honour, Vishnu, omnipresent divinity, Maruts, winds and vibrant humanity, Ashvins, harbingers of the new dawn, take it that we have come in advance of these homogeneous communities and accept us as your own.

प्र भ्रातृत्वं सुदानवोऽध द्विता समान्या ।

मातुर्गर्भे भरामहे ॥ ८ ॥

8. *Pra bhrāṭṛtvaṁ sudānavo 'dha dvitā samānyā.*
Māturgarbhe bharāmahe.

Brotherliness and similarity as well as duality and dissimilarity, O generous Vishvedevas, we acquire in mother Prakṛti's womb and bear from there.

यूयं हि ष्ठा सुदानव इन्द्रज्येष्ठा अभिद्यवः ।

अधा चिद्व उत ब्रुवे ॥ ९ ॥

9. *Yūyaṁ hi ṣṭhā sudānava indrajyeṣṭhā abhidyavaḥ.*
Adhā cidva uta bruve.

O generous Vishvedevas, you, with Indra, lord omnipotent as supreme, are and abide as heavenly and brilliant in knowledge and divinity. That's why I speak, celebrate and pray to you.

Mandala 8/Sukta 84*Agni Devata, Ushana Kavya Rshi*

प्रेष्ठं वो अतिथिं स्तुषे मित्रमिव प्रियम् ।
अग्निं रथं न वेद्यम् ॥ १ ॥

1. *Preṣṭham vo atithim stuṣe mitramiva priyam.
Agnim ratham na vedyam.*

I sing and celebrate the glories of Agni, lord omniscient, light and leader of the world, dearest and most welcome as an enlightened guest, loving as a friend, who like a divine harbinger, reveals the light of knowledge to us.

कविमिव प्रचेतसं यं देवासो अध द्विता ।
नि मर्त्येष्वदधुः ॥ २ ॥

2. *Kavimiva pracetasam yaṁ devāso adha dvitā.
Ni martyeṣvādadhuh.*

I adore Agni whom the divinities established among mortals as the visionary poet and the spirit of enlightenment and awareness, as intelligence and mind, as will and passion, as perception and volition, as male and female and as the yajna fire and the vital heat of the body system, the two ways in which divine vitality expresses itself.

त्वं यविष्ठ दाशुषो नृः पाहि शृणुधी गिरः ।
रक्षां तोकमुत तमना ॥ ३ ॥

3. *Tvaṁ yaviṣṭha dāśuṣo nṛṇḥ pāhi śṛṇudhī girah.
Rakṣa tokamuta tmanā.*

O lord eternal, ever youthful beyond age, pray

protect and promote the families of the generous people, listen to their voices of prayer and, by all your will and power, protect and promote the children and grand children of humanity.

कया ते अग्ने अङ्गिर ऊर्जो नपादुपस्तुतिम् ।
वराय देव मन्यवे ॥ ४ ॥

4. *Kayā te agne āṅgira ūrjo napādupastutim.*
Varāya deva manyave.

O creator, preserver and protector of energy, dear as breath of life and vitality of existence, with words of beauty and bliss, O light of the world, we offer our homage and adoration to you, lord refulgent and great.

दाशेम कस्य मनसा यज्ञस्य सहसो यहो ।
कदु वोच इदं नमः ॥ ५ ॥

5. *Dāśema kasya manasā yajñasya sahaso yaho.*
Kadu voca idam namaḥ.

Agni, to which mighty, potent, adorable power other than you, shall we offer our sincere homage, when and where present these words of prayer?

अथा त्वं हि नस्करो विश्वा अस्मभ्यं सुक्षितीः ।
वाजद्रविणसो गिरः ॥ ६ ॥

6. *Adhā tvaṁ hi naskaro viśvā asmabhyaṁ sukṣitīḥ.*
Vājadraviṇaso girah.

And you alone will provide happy homes and peaceful establishment for all our people and bless us with vitality, power, wealth and victory in response to our prayer.

कस्य नूनं परीणसो धियो जिन्वसि दंपते ।

गोषाता यस्य ते गिरः ॥ ७ ॥

7. *Kasya nūnaṁ parīṇaso dhiyo jinvasi dampate.*
Goṣātā yasya te girah.

O lord protector of the world, as a happy home and shelter for the people, whose sincere and abundant prayers do you accept and fulfil? His whose prayers to you are enlightened and inspired by knowledge, wisdom and sincere awareness of divinity.

तं मर्जयन्त सुक्रतुं पुरोयावानमाजिषु ।

स्वेषु क्षयेषु वाजिनम् ॥ ८ ॥

8. *Taṁ marjayanta sukratuṁ puroyāvānamājiṣu.*
Sveṣu kṣayeṣu vājinam.

In their battles of life and in their homes, people adore and glorify Agni, that high priest of divine action, first and original initiator, leader and guide and mighty potent creator of the universe.

क्षेति क्षेमैभिः साधुभिर्नक्रिर्य घ्नन्ति हन्ति यः ।

अग्रे सुवीर एधते ॥ ९ ॥

9. *Kṣeti kṣemebhiḥ sādhubhirnakiryaṁ ghnanti*
hanti yah. Agne suvīra edhate.

Agni, O lord self-refulgent, the man who lives at peace in his home with the wealth of his peaceable protective good actions and wards off evil, no evil thoughts assail, such a man prospers, brave and blest with holy wealth and good progeny.

Mandala 8/Sukta 85

Ashvinau Devate, Krshna Angirasa Rshi

आ मे हवं नासत्याऽश्विना गच्छतं युवम् ।

मध्वः सोमस्य पीतये ॥ १ ॥

1. *Ā me havam nāsatyāśvinā gacchataṁ yuvam.*
Madhvaḥ somasya pītaye.

Come in response to my call, Ashvins, both observers and preserves of truth. Come to taste, protect and promote the honey sweets of the soma joy of life.

इमं मे स्तोममश्विनेमं मे शृणुतं हवम् ।

मध्वः सोमस्य पीतये ॥ २ ॥

2. *Imaṁ me stomam-aśvinemaṁ me śṛṇutaṁ havam.*
Madhvaḥ somasya pītaye.

Ashvins, listen to this call of mine, accept this holy song of adoration, come to taste, protect and promote the honey sweets of soma we have prepared.

अयं वां कृष्णो अश्विना हवते वाजिनीवसू ।

मध्वः सोमस्य पीतये ॥ ३ ॥

3. *Ayam vāṁ kṛṣṇo aśvinā havate vājinīvasū.*
Madhvaḥ somasya pītaye.

This ardent celebrant invokes you and draws your attention, Ashvins, winners of wealth and victories, to come, enjoy, protect and promote the soma joys of life for peace and progress.

शृणुतं जरितुर्हवं कृष्णस्य स्तुवतो नरा ।

मध्वः सोमस्य पीतये ॥ ४ ॥

4. *Śṛṇutaṁ jariturhavaṁ kṛṣṇasya stuvato narā.
Madhvaḥ somasya pītaye.*

Listen to the call of the celebrant worshipper who draws your attention to the soma joys and beauties of life. Come, taste, protect and promote the honey sweet efforts of the creators, O brave leaders of the people.

छुर्दिर्यन्तमदाभ्यं विप्राय स्तुवते नरा ।
मध्वः सोमस्य पीतये ॥ ५ ॥

5. *Chardir-yantam-adābhyaṁ viprāya stuvate narā.
Madhvaḥ somasya pītaye.*

O divine leaders and harbingers of light and peace, give a comfortable home free from fear and violence for the celebrant and vibrant scholar in order that he and others may pursue, create and enjoy the honey sweets of life's beauty of knowledge, culture and advancement with a drink of soma.

गच्छतं दाशुषो गृहमित्था स्तुवतो अश्विना ।
मध्वः सोमस्य पीतये ॥ ६ ॥

6. *Gacchataṁ dāśuṣo gṛhamitthā stuvato aśvinā.
Madhvaḥ somasya pītaye.*

Thus with the gift of a home of peace and freedom, Ashvins, harbingers of light and beauty of a new morning, go to the yajamana who generously offers holy oblations into the creative yajna for new knowledge. Go to enjoy the soma of his achievement, protect and promote his efforts.

युज्जाथां रासभं रथे वीड्विङ्गे वृषण्वसू ।
मध्वः सोमस्य पीतये ॥ ७ ॥

7. *Yuñjāthāñ rāsabhañ rathe vīḍvañge vṛṣaṇvasū.
Madhvaḥ somasya pītaye.*

Ashvins, complementary harbingers of the showers of wealth, honour and excellence, harness the roaring motive power in your strongly built, unbreakable chariot and go to the house of the celebrant to promote the honey sweets of knowledge and power for the peace and joy of the world.

त्रिवन्धुरेण त्रिवृता रथेना यातमश्विना ।
मध्वः सोमस्य पीतये ॥ ८ ॥

8. *Tribandhureṇa trivṛtā rathenā yātamaśvinā.
Madhvaḥ somasya pītaye.*

Ashvins, come by a three stage chariot powered by a three turbine motive force to promote the honey sweets of new knowledge and celebrate the soma joy of the new achievement.

नू मे गिरो नासत्याऽश्विना प्रावतं युवम् ।
मध्वः सोमस्य पीतये ॥ ९ ॥

9. *Nū me giro nāsatyā'śvinā prāvatañ yuvam.
Madhvaḥ somasya pītaye.*

O twin divine powers, preservers and promoters of truth and rectitude, pray honour and fulfil my words of prayer for the advancement of knowledge, power and joy of humanity, and come to honour, protect and promote the soma sweets of success.

Mandala 8/Sukta 86

*Ashvinau Devate, Krshna Angirasa or
Vishvaka Karshni Rshi*

उ॒भा हि द॒स्त्रा भि॒षजा॑ म॒योभु॒वोभा॑ दक्ष॒स्य वच॑सो बभू॒वथुः ।
ता वा॑ वि॒श्वको॑ हवते तनू॒कृथे॑ मा नो॒ वि यौष्टं॑ स॒ख्या
मु॒मोच॑तम् ॥ १ ॥

1. *Ubhā hi dasrā bhiṣajā mayobhuvobhā dakṣasya vacaso babhūvathuh. Tā vām viśvako havate tanūkṛthe mā no vi yauṣṭam sakhyā mumocatam.*

Both of you, Ashvins, nature's complementary powers of efficacy, are destroyers of suffering, physicians, health givers for peace, and both of you abide by and honour the word of the specialist in the field of health and medicine. The all-prevading spirit of health calls on you to restore the body's health and efficiency. Pray forsake us not, deprive us not of your natural friendship and organismic companionship in matters of health, release us from pain and suffering.

क॒था नू॒नं वा॑ वि॒मना॑ उप॒ स्तवद्यु॑वं धि॒यं दद॑थुर्वस्य॒इष्टये॑ ।
ता वा॑ वि॒श्वको॑ हवते तनू॒कृथे॑ मा नो॒ वि यौष्टं॑ स॒ख्या
मु॒मोच॑तम् ॥ २ ॥

2. *Kathā nūnam vā vimanā upa stavadyuvaṁ dhiyaṁ dadathurvasya iṣṭaye. Tā vām viśvako havate tanūkṛthe mā no vi yauṣṭam sakhyā mumocatam.*

How can a person disturbed in the mind study and honour you for the control of complementary pranic energies of prana and apana? When the pranic energies are controlled in meditation, you give the practitioner the intelligential capacity to achieve the desired

concentration for peace and power of the mind. Ashvins, the universal lover of health invokes you for the system's efficacy. Pray forsake us not, deprive us not of your natural friendship.

युवं हि ष्मा पुरुभुजेममधृतुं विष्णाप्वे ददथुर्वस्यइष्टये । ता
वां विश्वको हवते तनूकृथे मा नो वि यौष्टं सुख्या
मुमोचतम् ॥ ३ ॥

3. *Yuvam hi śmā purubhujemamedhatum viṣṇāpve dadathur-vasya iṣṭaye. Tā vām viśvako havate tanūkṛthe mā no vi yauṣṭam sakhyā mumocatam.*

O givers of good health and nourishment to all living beings, you bring knowledge, awareness and wisdom to the aspiring devotee of omnipresent divinity for the attainment of desired honour and excellence. That's why the whole world calls on you for the health of body and mind. Ashvins, forsake us not, deprive us not of your friendship.

ऊत त्वं वीरं धनसामृजीषिणं दूरे चित्सन्तमवसे हवामहे ।
यस्य स्वादिष्टा सुमतिः पितुर्यथा मा नो वि यौष्टं सुख्या
मुमोचतम् ॥ ४ ॥

4. *Uta tvaṁ vīraṁ dhanasāmṛjīṣiṇaṁ dūre cit santamavase havāmahe. Yasya svādiṣṭhā sumatiḥ pituryathā mā no vi yauṣṭam sakhyā mumocatam.*

We call for that mighty energy of prana which is the source of wealth, simple and natural cleanser and strengthener of body and mind, which though it may be far off, still whose sweetest gift of nourishment of intelligence is like the gift of nature, father, and omniscient God. Ashvins, pray bring us that energy,

forsake us not, deprive us not of your friendship, save us with that friendship.

ऋतेन देवः सविता शमायत ऋतस्य शृङ्गमुर्विया वि पप्रथे ।
 ऋतं सासाह महि चित्पृतन्यतो मा नो वि यौष्टं सुख्या
 मुमोचतम् ॥ ५ ॥

5. *Ṛtena devaḥ savitā śamāyata ṛtasya śṛṅgamu-
 rviyā vi paprathe. Ṛtaṁ sāsāha mahi cit pṛtanyato
 mā no vi yauṣṭaṁ sakhyā mumocatam.*

Self-refulgent Savita, creator and energiser, blesses with peace, truth and the laws of life, and he expands the law of life with the expansive universe. Truth and the law of truth overcomes the challenges of even the mightiest opponents. Ashvins, complementary powers of Savita, forsake us not, deprive us not of your friendship, give us freedom by that friendship.

Mandala 8/Sukta 87

*Ashvinau Devate, Krshna Angirasa, or Vasishtha
 Dyumnika or Priyamedha Angirasa Rshi*

द्युम्नी वां स्तोमो अश्विना क्रिविर्न सेक आ गतम् ।
 मध्वः सुतस्य स दिवि प्रियो नरा पातं गौराविवेरिणे ॥ १ ॥

1. *Dyumnī vāṁ stomo aśvinā krivirna seka ā gatam.
 Madhvaḥ sutasya sa divī priyo narā pātaṁ gaurā-
 viveriṇe.*

Splendid is your song of praise, Ashvins, come like the soothing sprinkle of a fountain, both of you, and drink of the honey sweets of soma, delightful as distilled in the light of heaven. Come, best of men, leaders of life, and drink like thirsty stags at a pool in

the desert.

पिब॑तं घ॒र्म मधु॑मन्तम॒श्विना ऽऽब॒र्हिः सी॑द॒तं नरा॑ ।

ता म॑न्दसा॒ना मनु॑षो दुरो॒ण आ नि पा॑तं वेद॑सा वयः ॥ २ ॥

2. *Pibataṁ gharmaṁ madhumantam-aśvinā'' barhiḥ sīdataṁ narā. Tā mandasānā manuṣo duroṇa ā ni pātaṁ vedasā vayah.*

Come Ashvins, leading lights of humanity, sit on the seats of holy grass on the vedi and enjoy and participate in the honey sweet warmth of yajna, social culture, knowledge and discipline of the human community. Happy and joyful in the human home, in the human body, enjoy, preserve and promote life with the wealth and knowledge you have.

आ वां॑ वि॒श्वाभि॑रू॒तिभिः॑ प्रि॒यमे॑धा अ॒हूष॑त ।

ता व॒र्तिर्या॑तमु॒प वृ॒क्तब॑र्हिषो जुष्टं॒ यज्ञं॑ दि॒विष्टि॑षु ॥ ३ ॥

3. *Ā vāṁ viśvābhir-ūtibhiḥ priyamedhā ahūṣata. Tā vartiryātamupa vṛktabarhiṣo juṣṭaṁ yajñaṁ diviṣṭiṣu.*

O Ashvins, the holy performers who are dedicated to yajna invoke and call you both with all your succour and promotions, so that you go to the place and paths of those yajakas who are ready with the grass spread on the vedi and there join the yajna for the realisation of their higher aims of life.

पिब॑तं सोमं॒ मधु॑मन्तम॒श्विना ऽऽब॒र्हिः सी॑द॒तं सु॒मत् ।

ता वा॑वृ॒धाना॑ उप॒ सुष्टु॑तिं दि॒वो ग॒न्तं गौ॑रावि॒वेरि॑णम् ॥ ४ ॥

4. *Pibataṁ somaṁ madhumantam-aśvinā ''barhiḥ sīdataṁ sumat. Tā vāvṛdhānā upa suṣṭutiṁ divo gantaṁ gaurāviveriṇam.*

Ashvins, come from the light of heaven, sit together on the holy grass, drink the honey sweet soma like thirsty deer in the forest, and, exhilarated, listen to the song of adoration offered in honour of divinity.

आ नूनं यातमश्विनाऽश्वेभिः प्रुषितप्सुभिः ।

दस्त्रा हिरण्यवर्तनी शुभस्पती पातं सोममृतावृधा ॥ ५ ॥

5. *Ā nūnaṁ yātamaśvinā'svebhiḥ pruṣitapsubhiḥ. Dasrā hiraṇyavartanī śubhaspatī pātam somam-rtāvr dhā.*

Ashvins, holy powers of humanity and nature living and acting in complementarity, destroyers of evil and negativities, moving by golden paths of virtue, protectors and promoters of the good and positive values of life, growing to higher life by truth, observing and advancing the laws of truth by following paths of truth, come with your mind and senses inspired and strengthened by nature and enlightenment and enjoy the soma delight of life.

वयं हि वां हवामहे विपन्यवो विप्रांसो वाजसातये ।

ता वल्गू दस्त्रा पुरुदंससा धियाऽश्विना श्रुष्ट्या गतम् ॥ ६ ॥

6. *Vayaṁ hi vāṁ havāmahe vipanyavo viprāso vājasātaye. Tā valgū dasrā purudaṁsasā dhiyā'svinā śruṣṭyā gatam.*

Ashvins, virile men and women, vibrant, wise and devout, we call upon you for victory and advancement in energy, food, honour and excellence. Ashvins, noble and cultured, destroyers of negativities, versatile in various actions, come without delay with active intelligence, full awareness and spirit of action.

Mandala 8/Sukta 88

Indra Devata, Nodha Gautama Rshi

तं वो दस्ममृतीषहं वसौर्मन्दानमन्धसः ।

अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे ॥ १ ॥

1. *Tam vo dasmam-ṛtīṣaḥam-vasor-mandānam-andha-saḥ. Abhi vatsam na svasareṣu dhenava indram gīrbhir-navāmahe.*

We invoke and call upon Indra eagerly as cows call for their calves in the stalls, and with songs of adoration over night and day we glorify him, lord glorious, omnipotent power fighting for truth against evil forces, and exhilarated with the bright soma of worship offered by celebrant humanity.

द्युक्षं सुदानुं तविषीभिरावृतं गिरिं न पुरुभोजसम् ।

क्षुमन्तं वाजं शतिनं सहस्रिणं मक्षू गोमन्तमीमहे ॥ २ ॥

2. *Dyukṣam sudānuṁ taviṣībhir-āvṛtaṁ girim na purubhojasam. Kṣumantaṁ vājaṁ śatinam sahasriṇam makṣū gomanta-mīmahe.*

We pray to Indra, lord of light, omnificent, hallowed with heavenly glory, universally generous like clouds of shower, and we ask for food abounding in strength and nourishment and for hundredfold and thousandfold wealth and prosperity abounding in lands, cows and the graces of literature and culture, and we pray for the gift instantly.

न त्वा बृहन्तो अद्रयो वरन्त इन्द्र वीळवः ।

यद्वित्संसि स्तुवते मावते वसु नकिष्टदा मिनाति ते ॥ ३ ॥

3. *Na tvā bṛhanto adrayo varanta indra vīlavah.
Yadditsasi stuvate māvate vasu nakiṣṭadā mināti
te.*

Not the mighty fixed mountains can restrain you, Indra, generous lord, when you come to give wealth to a celebrant like me. No one can stop and frustrate your will.

योद्धासि॒ क्रत्वा॒ शर्व॑सो॒त दुंस॑ना॒ विश्वा॑ जा॒ताभि॑ म॒ज्मना॑ ।
आ त्वा॒यम॒र्क ऊ॒तये॑ ववर्त॑ति॒ यं गो॑त॒मा अजी॑जनन् ॥ ४ ॥

4. *Yoddhāsi kratvā śavasota daṁsanā viśvā jātābhi
majmanā. Ā tvāyamarka ūtaye vavartati yaṁ
gotamā ajījanan.*

You are a victorious warrior by your strength and yajnic karma. You are supreme over all things born of your wondrous power and majesty. This worshipper adores you for the sake of protection and advancement, the lord whom the imaginative wise realise in their soul at will.

प्र हि रि॒रि॒क्ष ओज॑सा दि॒वो अन्ते॑भ्य॒स्प॒रि ।

न त्वा॑ वि॒व्याच॒ रज॑ इन्द्र॒ पार्थि॑व॒मनु॑ स्व॒धां वव॑क्षिथ ॥ ५ ॥

5. *Pra hi ririkṣa ojasā divo antebhyaspari. Na tvā
vivyāca raja indra pārthivam-anu svadhām
vavakṣitha.*

You transcend the bounds of heaven by your might. The regions of earth and skies encompass you not. Indra, lord of majesty and omnipotence, bring us food, strength and the divine power of sustenance for life.

नकिः परिष्टिर्मघवन्मघस्य ते यद्दाशुषे दशस्यसि ।

अस्माकं बोध्युचथस्य चोदिता मंहिष्ठो वाजसातये ॥ ६ ॥

6. *Nakiḥ pariṣṭirmaghavan maghasya te yaddāśuṣe daśasyasi. Asmākaṁ bodhyucathasya coditā maṁhiṣṭho vājasātaye.*

Lord of world's wealth, power, honour and excellence, when you bless the generous devotee with the gift of your profusion, there is no restraint on your will and power. O lord most glorious and adorable, inspirer and intensifier of our adoration, let us know the paths for our noble movement forward for the sake of real victory and progress.

Mandala 8/Sukta 89

*Indra Devata, Nrmedha and Purumedha
Angirasas Rshis*

बृहदिन्द्राय गायत मरुतो वृत्रहन्तमम् ।

येन ज्योतिरजनयन्नृतावृधो देवं देवाय जागृवि ॥ १ ॥

1. *Bṛhadindrāya gāyata maruto vṛtrahantamam. Yena jyotir-ajanayann-ṛtāvṛdho devaṁ devāya jāgrvi.*

O Maruts, vibrant leaders of humanity in knowledge and action, sing the resounding songs of Sama which, like the sun, dispel the darkness and eliminate evil, the same by which the sagely servants of eternal law and cosmic yajna in the service of God vitalise, recreate and extend that divine inextinguishable light of life which is ever awake in the world of existence.

अपाधमद्भिशीस्तीरशस्तिहाऽथेन्द्रो द्युम्याभवत् ।

देवास्त इन्द्र सख्याय येमिरे बृहद्भानो मरुद्गण ॥ २ ॥

2. *Apādhamad-abhiśastīraśastihā'thendro dyumn-yābhavat. Devāsta indra sakhyāya yemire br̥hadbhāno marudgaṇa.*

Indra burns and blows away all curses and calumnies and shines in power and glory beyond scandalous criticism. O refulgent lord of power and force, commanding the host of Maruts, vibrant leading forces of nature and humanity, brilliant and generous sages and divines try to achieve kinship as friends with you.

प्र व इन्द्राय बृहते मरुतो ब्रह्मार्चत ।

वृत्रं हनति वृत्रहा शतक्रतुर्वज्रेण शतपर्वणा ॥ ३ ॥

3. *Pra va indrāya br̥hate Maruto brahmārcata. Vṛtram hanati vṛtrahā śatakratur-vajreṇa śatapar-vaṇā.*

O Maruts, vibrant brilliant leaders of humanity, worship Indra, lord omnipotent beyond all bounds, and study the divine powers immanent in nature, with hymns of Vedic adoration. He is the destroyer of evil, dispels darkness and ignorance, and destroys the negative uncreative forces with his thunderbolt of hundredfold power.

अभि प्र भर धृषता धृषन्मनः श्रवश्चित्ते असद् बृहत् ।

अर्षन्त्वापो जवसा वि मातरो हनो वृत्रं जया स्वः ॥ ४ ॥

4. *Abhi pra bhara dhṛṣatā dhṛṣanmanah śravaścite asadbṛhat. Arṣantvāpo jvasā vi mātaro hano vṛtram jayā svaḥ.*

O man of determined mind, boldly with confidence as that of Maruts, offer adorations to Indra. Let your honour and fame rise and ring far and wide and hold it well under control with a bold mind. Let the mother-like pranic energies run through the veins with vitality, destroy evil and darkness, and win the light of heaven.

यज्जायथा अपूर्व्यं मघवन्वृत्रहत्याय ।

तत्पृथिवीमप्रथयस्तदस्तभ्ना उत द्याम् ॥ ५ ॥

5. *Yajjāyathā apūrvya maghavan vṛtrahatyāya.*
Tat pṛthivīm-aprathayas-tadastabhñā uta dyām.

O lord of glory, Indra, matchless without precedent, when you rise for the elimination of darkness, then you manifest the wide space and plan the heaven, earth and sky in their place in the cosmic order.

तत्ते यज्ञो अजायत तदर्क उत हस्कृतिः ।

तद्विष्वमभिभूरसि यज्जातं यच्च जन्त्वम् ॥ ६ ॥

6. *Tat te yajño ajāyata tadarka uta haskṛtiḥ.*
Tadviśvamabhibhūrasi yajjātaṁ yacca jantvam.

And then proceeds the cosmic yajna, formation of light, sun and the joyous agni and vayu. And thus you remain and rule as the supreme over what has come into being and what is coming into being.

आमासु पक्वमैरय आ सूर्यं रोहयो दिवि ।

घर्म न सामन्तपता सुवृक्तिभिर्जुष्टं गिर्वणसे बृहत् ॥ ७ ॥

7. *Āmāsu pakvam-airaya ā sūryaṁ rohayo divi.*
Gharman na sāman tapatā suvṛktibhir-juṣṭaṁ girvaṇase bṛhat.

You move the ripening flow of sap in the veins of maturing forms of life. You raise and place the sun in the high heaven. O celebrants, as in the heat of fire, temper and shine your sama songs of adoration and, with noble hymns of praise, sing resounding Brhat samans of worship with love in honour of adorable Indra.

Mandala 8/Sukta 90

*Indra Devata, Nrmedha and Purumedha
Angirasas Rshis*

आ नो विश्वांसु हव्य इन्द्रः समत्सु भूषतु ।

उप ब्रह्माणि सर्वानि वृत्रहा परमज्या ऋचीषमः ॥ १ ॥

1. *Ā no viśvāsu havya indrah samatsu bhūṣatu. Upa brahmāṇi savanāni vṛtrahā parāmajyā ṛcīṣamah.*

Indra, lord of universal energy, world power and human forces, is worthy of reverence and invocation in all our joint battles of life. May the lord of strongest bow, destroyer of evil and dispeller of darkness and ignorance, great and glorious as sung in the Rks, grace our songs of adoration and faithful efforts with the beauty and glory of success.

त्वं दाता प्रथमो राधसामस्यसि सत्य ईशानकृत् ।

तुविद्युम्नस्य युज्या वृणीमहे पुत्रस्य शर्वसो महः ॥ २ ॥

2. *Tvaṁ dātā prathamo rādhasām-asyasi satya īśānakṛt. Tuvidyumnasya yujyā vṛṇīmahe putra-sya śavaso mahah.*

You are the original giver of means of effort and success in all fields of life. You are the maker of

leaders and giver of the wealth and honours of life. Of such great lord of glory and power, promoter and protector of strength and power, we pray for wealth, honour and excellence worthy of your glory.

ब्रह्मा त इन्द्र गिर्वणः क्रियन्ते अनतिद्भुता ।

इमा जुषस्व हर्यश्च योजनेन्द्र या ते अमन्महि ॥ ३ ॥

3. *Brahmā ta indra girvaṇaḥ kriyante anatiḍbhutā. Imā juṣasva haryaśva yojanendra yā te aman-mahi.*

Indra, celebrated in holy voice, unsurpassed songs are offered in your honour. O lord commander of instant powers of transport, communication and radiation, pray accept these hymns we conceive, sing and offer to you in response to your glory.

त्वं हि सत्यो मघवन्नानतो वृत्रा भूरि न्यूज्यसे ।

स त्वं शविष्ठ वज्रहस्त दाशुषेऽर्वाञ्च रयिमा कृधि ॥ ४ ॥

4. *Tvaṁ hi satyo maghavann-anānato vṛtrā bhūri nyrñjase. Sa tvaṁ śaviṣṭha vajrahasta daśuṣe 'rvāñcam rayimā kṛdhi.*

Indra, lord of wealth and glory, you are eternal, never subdued, and many a form of darkness and evil you rectify or destroy. O lord most potent, armed with thunder in hand, bear and bring the wealth of life for the generous yajaka who offers libations liberally into the yajna vedi and gives help to the needy.

त्वमिन्द्र यशा अस्यूजीषी शवसस्पते ।

त्वं वृत्राणि हंस्यप्रतीन्येक इदनुत्ता चर्षणीधृता ॥ ५ ॥

5. *Tvamindra yaśā asyṛjīṣī śavasaspate. Tvam̐ vr̥trāṇi haṁsyapratīnyeka idanuttā carṣaṇī-dhṛtā.*

Indra, lord all powerful, ruler of the world, yours is the honour, yours is the creation of wealth and joy. All by yourself, unsubdued, you eliminate irresistible forms of evil and darkness by the power you wield for the people.

तमु त्वा नूनमसुर प्रचेतसं राधो भागमिवेमहे ।

महीव कृत्तिः शरणा त इन्द्र प्र ते सुम्ना नो अश्नवन् ॥ ६ ॥

6. *Tamu tvā nūnam-asura pracetasam̐ rādho bhāga-mivemahe. Mahīva kṛttiḥ śaraṇā ta indra pra te sumnā no aśnavan.*

Indra, lord of vibrant energy and power, we look forward to you as our partner, enlightened ruler and master, and competent giver of reward for our action and endeavour. Your very presence is our shelter, a very home like the great mother earth, and we pray we may ever enjoy the favour of your good will and benevolence.

Mandala 8/Sukta 91

Indra Devata, Apala Atreyi Rshi

कन्या॑ इ वारवाय॑ती सोम॒मपि॑ स्नु॒तावि॑दत् ।

अस्तु॑ भर॒न्त्यब्र॑वीदिन्द्रा॒य सु॑नावै त्वा श॒क्राय॑ सु॒नावै॑ त्वा ॥ १ ॥

1. *Kanyā vāravāyātī somamapi srutāvidat. Astam̐ bharantyaabravīd-indrāya sunavai tvā śakrāya sunavai tvā.*

The maiden having consented to marry, whether she is emaciated in health or bubbling with energy, should get the soma, and while going home should speak

to herself for autosuggestion: I prepare you, soma juice, for Indra, regenerative and procreative power, for shakra, strength and vigour of robust health.

असौ य एषि वीरुको गृहंगृहं विचाकशत् । इमं जम्भसुतं
पिब धानावन्तं कर्म्भिर्णामपूपवन्तमुक्थिनम् ॥ २ ॥

2. *Asau ya eṣi vīrako gṛhaṅgṛhaṁ vicākaśat. Imam jambhasutaṁ piba dhānāvantaṁ karam-bhīṇam-apūpavantaṁ-ukthinam.*

The invigorating juice of soma which gives strength and vigour of health and radiates from person to person, family to family, O maiden, O youth, drink. It is expressed and invigorated to the last drop. It is delicious, nourishing, seasoned with delicacies, fresh and exhilarating, and invigorating with pranic energies.

आ चून त्वा चिकित्सामोऽधि चून त्वा नेमसि ।
शनैरिव शनकैरिवेन्द्रायेन्दो परि स्रव ॥ ३ ॥

3. *Ā cana tvā cikitsāmo 'dhi cana tvā nemasi. Śanairiva śanakairivendrāyendo pari srava.*

O soma, we are trying to know you and your efficacy, we do not yet know you in full. Slowly, O soma, slowly, drop by drop, flow for Indra, health and vigour of life.

कुविच्छकत्कुवित्करत्कुविन्नो वस्यसस्करत् ।
कुवित्पतिद्विषो यतीरिन्द्रेण संगमामहै ॥ ४ ॥

4. *Kuvicchakat kuvit karat kuvinno vasyasaskarat. Kuvit patidviṣo yatīrindreṇa saṅgamāmahai.*

May soma give us strength and vigour. May it work for our all round improvement in personality. May

it make us happier and wealthier. And may be then we, not yet in favour of matrimony and husbands, grow up, reconcile and regain their love.

इमानि त्रीणि विष्टपा तानीन्द्र वि रोहय ।
शिरस्तस्योर्वरादिदं म उपोदरे ॥ ५ ॥

5. *Imāni trīṇi viṣṭapā tānīndra vi rohaya.*
Śiras-tatasyorvarām-ādidam ma upodare.

These are three vital systemic organs of the growing and continuous body existence which, O soma energy, raise and refine: One is the head, seat of the intelligential system, the other is heart and lungs, seat of pranic system, and yet another is the stomach and pelvic region, seat of nutritional and sexual system. Indra, lord of energy and power, let these three grow to maturity.

असौ च या न उर्वरादिमां तन्वं मम ।
अथो ततस्य यच्छिरः सर्वा ता रोमशा कृधि ॥ ६ ॥

6. *Asau ca yā na urvarādimām navam mama.*
Atho tatasya yacchiraḥ sarvā tā romaśā kṛdhi.

And that which is the heart region and this body system of mine and the head region of the body which is to continue in the family line, let all these grow to maturity.

खे रथस्य खेऽनसुः खे युगस्य शतक्रतो ।
अपालामिन्द्र त्रिष्पुत्यकृणोः सूर्यत्वचम् ॥ ७ ॥

7. *Khe rathasya khe'anasuḥ khe yugasya śatakrato.*
Apālāmindra triṣpūtyakṛṇoḥ sūryatvacam.

Indra, giver of health and energy, O soul, agent

of a hundred good actions, whatever the weakness of this chariot, the body system, whatever the weakness in the pranic energy system, and whatever weakness there be in the coordination of the various systems of body, prana and mind in relation to the soul, all these weaknesses of the unprotected, under nourished and immature maiden, I pray, make up and give her a radiant personality.

Mandala 8/Sukta 92

Indra Devata, Shrutakaksha or Sukaksha Angirasa Rshi

पान्त॒मा वो॒ अन्ध॑स् इन्द्र॒म॒भि प्र गा॑यत ।

वि॒श्वा॒साहं श॒तक्र॑तुं म॒हिष्ठं च॑र्षणी॒नाम् ॥ १ ॥

1. *Pāntamā vo andhasa indramabhi pra gāyata. Viśvāsāham śatakratuṁ mahiṣṭhaṁ carṣaṇī-nām.*

Sing in praise and appreciation of Indra, the ruler, protector of your food, sustenance and maintenance, all tolerant, all defender and all challenger, hero of a hundred noble actions and the best, most generous and most brilliant of the people.

पुरु॒हूतं पु॑रु॒ष्टुतं गा॑थान्यं॑ स॒न॒श्रुत॑म् ।

इन्द्र॒ इति॑ ब्रवी॒तन ॥ २ ॥

2. *Puruhūtaṁ puruṣṭutaṁ gāthānyaṁ sanaśrutam. Indra iti bravītana.*

Call him by the name and title of 'Indra', invoked by many, adored by all, worthy of celebration in story, all time famous who is also a scholar of universal knowledge.

इन्द्र इन्नो महानां दाता वाजानां नृतुः ।

महाँ अभिज्ञ्वा यमत् ॥ ३ ॥

3. *Indra inno mahānām dātā vājānām nṛtuḥ.*
Mahāñ abhijñvā yamat.

Indra is a happy and joyous leader, giver of a high order of living, energy and life's victories. May he, with love, courtesy and humility, lead us to life's greatness and glory.

अपादु शिष्यन्धसः सुदक्षस्य प्रहोषिणः ।

इन्दोरिन्द्रो यवाशिरः ॥ ४ ॥

4. *Apādu śipryandhasaḥ sudakṣasya prahoṣiṇaḥ.*
Indorindro yavāśiraḥ.

Let Indra, the ruler, value, protect and promote the soma homage mixed and strengthened with the delicacies of life and offered by the generous and enlightened people. (The mantra points to the circulation of wealth and economy of the nation managed by the tax payers and the ruling powers of the government.)

तम्वभि प्रार्चतेन्द्रं सोमस्य पीतये ।

तदिद्ध्यस्य वर्धनम् ॥ ५ ॥

5. *Tamvabhi prārcatendram somasya pītaye.*
Tadiddhyasya vardhanam.

Honour and appreciate Indra with words of gratefulness and adoration for the consumption, protection and promotion of the soma homage offered by the people. That tribute of honour is the real exalting strength and success for the ruler.

अस्य पीत्वा मदानां देवो देवस्यौजसा ।

विश्वाभि भुवना भुवत् ॥ ६ ॥

6. *Asya pītva madānām devo devasyaujasā.
Viśvābhi bhuvanā bhuvat.*

Exalted by the joyous power of this soma offering of the people, the brilliant and generous Indra rules over all regions of the world by light and lustre worthy of a ruler.

त्यमु वः सत्रासाहं विश्वासु गीर्ष्वायतम् ।

आ च्यावयस्यूतये ॥ ७ ॥

7. *Tyamu vaḥ satrāsāham viśvāsu gīrṣvāyatam.
Ā cyāvayasyūtaye.*

O people of the land, that generous and brilliant victor (Sudaksha) in all sessions of the enlightened citizens and celebrated in their universal voices, you elevate to the office of ruler for your defence, protection and progress.

युध्मं सन्तमनर्वाणं सोमपामनपच्युतम् ।

नरमवार्यक्रतुम् ॥ ८ ॥

8. *Yudhmaṁ santam-anarvāṇaṁ-somapām-anapacyutam. Naram-avāryakratum.*

The ruler, warrior that hits the target, being irresistible, protector and valuer of life's joy, inviolable and unsurpassable leader in irrevocable action: such is Indra, elevated ruler.

शिक्षा ण इन्द्र राय आ पुरु विद्वाँ ऋचीषम ।

अवा नः पार्ये धने ॥ ९ ॥

9. *Śikṣā ṇa indra rāya ā puru vidvāñ ṛcīṣama.
Avā naḥ pārye dhane.*

Indra, leader in knowledge and wisdom, pursuer of the path of rectitude, guide and lead us to ample wealth and protect us through our struggle for victory of honour and excellence.

अतश्चिदिन्द्र ण उपा ऽऽयाहि शतवाजया ।
इषा सुहस्रवाजया ॥ १० ॥

10. *Ataścidindra ṇa upā 'yāhi śatavājayā.
Iṣā sahasravājayā.*

And from here, Indra, come to us, bring us the food of life for a hundredfold and a thousandfold victory of honour and excellence.

अयाम् धीवतो धियोऽर्वोद्भिः शक्र गोदरे ।
जयेम पृत्सु वज्रिवः ॥ ११ ॥

11. *Ayāma dhīvato dhiyo 'rvadbhiḥ śakra godare.
Jayema pṛtsu vajrivaḥ.*

O wielder of power and force, let us come to have leaders and warriors endowed with high intelligence and enlightened will for action and, O lord of thunderous power, in the development of lands and breaking of mountains, let us win our battles by virtue of our cavaliers and pioneers.

वयमु त्वा शतक्रतो गावो न यवसेष्वा ।
उक्थेषु रणयामसि ॥ १२ ॥

12. *Vayamu tvā śatakrato gāvo na yavaseṣvā.
Uktheṣu raṇayāmasi.*

Indra, achiever of a hundred noble victories, just as cows feel delight in green grass, so we give you the pleasure of victory in our songs of celebration.

विश्वा हि मर्त्यत्वेनाऽनुकामा शतक्रतो ।

अगन्म वज्रिन्नाशसः ॥ १३ ॥

13. *Viśvā hi martyatvanā'nukāmā śatakrato.*
Aganma vajrinnāśasaḥ.

O lord of a hundred noble actions, all mortals are moved by hopes and ambitions natural to humanity. O wielder of thunder and justice, let us too move forward and realise our hopes and ambitions.

त्वे सु पुत्र शवसोऽवृत्रन्कामकातयः ।

न त्वामिन्द्राति रिच्यते ॥ १४ ॥

14. *Tve su putra śavaso'vrtran kāmakātayaḥ.*
Na tvāmindrāti ricyate.

O protector and promoter of strength and courage, seekers of ambition and victory look up to you for inspiration and depend on you for encouragement. No one excels you in incentive and exhortation.

स नो वृषन्त्सनिष्ठया सं घोरया द्रवित्वा ।

धियाविद्धि पुरन्ध्या ॥ १५ ॥

15. *Sa no vṛṣantsaniṣṭhayā saṁ ghorayā dravitnvā.*
Dhiyā viḍḍhi purandhyā.

O lord generous as rain showers, come and help us with constant and most favourable, venerable and sublime, instant and munificent friendly intelligence, planning and wisdom for action and advancement of

the human community.

यस्ते नूनं शतक्रतुविन्द्र द्युम्नितमो मदः ।
तेन नूनं मदे मदः ॥ १६ ॥

16. *Yaste nūnaṁ śatakratavindra dyumnitamo madaḥ. Tena nūnaṁ made madeḥ.*

O lord of a hundred great actions, Indra, ruler of the world, the most generous, brilliant and ecstatic will and pleasure that is yours, by that, pray, inspire us and let us share the joy of divine achievement.

यस्ते चित्रश्रवस्तमो य इन्द्र वृत्रहन्तमः ।
य ओजोदातमो मदः ॥ १७ ॥

17. *Yaste citraśravastamo ya indra vṛtrahantamaḥ. Ya ojadātamo madaḥ.*

That ananda, will and pleasure of yours which is most wonderful and famous, which destroys evil and darkness upon the instant completely and which is most potent in inspiring the celebrant with the courage of action, honour and dignity, with that, pray, inspire us and let us share that ecstasy.

विद्या हि यस्ते अद्रिवस्त्वादत्तः सत्य सोमपाः ।
विश्वासु दस्म कृष्टिषु ॥ १८ ॥

18. *Vidmā hi yaste adrivastvādattaḥ satya somapāḥ. Viśvāsu dasma kṛṣṭiṣu.*

O lord ruler of clouds and mountains, ever true and constant, lover and protector of soma, the joy and beauty of life, glorious destroyer of darkness, we know as we receive that the courage and will, the sense of

honour and dignity that prevails among all the people of the world is yours, inspired by you, and a gift of yours to us.

इन्द्राय॑ म॒द्वने॑ सु॒तं परि॑ ष्टो॒भन्तु नो॒ गिरः॑ ।
अ॒र्कम॑र्चन्तु का॒रवः॑ ॥ १९ ॥

19. *Indrāya madvane sutam pari ṣṭobhantu no girah.*
Arkam-arcantu kāravaḥ.

Let all our voices of admiration flow and intensify the soma for the joy of Indra, and let the poets sing songs of adoration for him and celebrate his achievements.

यस्मि॑न्वि॒श्व॒ अ॒धि श्रि॒यो र॒ण॑न्ति स॒प्त स॒ंसदः॑ ।
इन्द्रं॑ सु॒ते ह॒वामहे॑ ॥ २० ॥

20. *Yasmin viśvā adhi śriyo raṇanti sapta saṁsadaḥ.*
Indram sute havāmahe.

In our soma yajna of life, in meditation, and in the holy business of living, we invoke Indra, in whom all beauties and graces abide, whom all the seven seers in yajna adore, in whom all five senses, mind and intelligence subside absorbed, and under whom all the seven assemblies of the world unite, meet and act.

त्रि॒क॒द्रु॒केषु॑ चे॒तनं॑ दे॒वासो॑ य॒ज्ञम॑त्नत ।
तमि॒द्वर्ध॑न्तु नो॒ गिरः॑ ॥ २१ ॥

21. *Trikadrukeṣu cetanam devāso yajñamatnata.*
Tamidvardhantu no girah.

In three modes of body, mind and soul, the devas, seven senses, the human consciousness and the

noble yogis, concentrate on Indra, divine consciousness. In three regions of the universe, noble souls meditate on the universal consciousness of the divine Indra. Thus they perform the yajna of divinity in communion. May all our songs of adoration glorify that supreme consciousness, Indra.

आ त्वा विशन्त्विन्दवः समुद्रमिव सिन्धवः ।

न त्वामिन्द्राति रिच्यते ॥ २२ ॥

22. *Ā tvā viśantvindavaḥ samudramiva sindhavaḥ.
Na tvāmindrāti ricyate.*

All the flows of soma, joys, beauties and graces of life concentrate in you, and thence they flow forth too, Indra, lord supreme, just as all rivers flow and join in the ocean and flow forth from there. O lord no one can comprehend and excel you.

विव्यक्थं महिना वृषन्भक्षं सोमस्य जागृवे ।

य इन्द्र जठरेषु ते ॥ २३ ॥

23. *Vivyaktha mahinā vṛṣan bhakṣam somasya
jāgrve. Ya indra jathareṣu te.*

O lord of universal love and grace as showers of rain, ever awake in the world of existence, your divine bliss pervades all that essence of soma, joy and beauty of life, which is food for the human soul, and it ripples and rolls in the blissful reservoirs of your divine presence.

अरं त इन्द्र कुक्षये सोमो भवतु वृत्रहन् ।

अरं धामभ्य इन्द्रवः ॥ २४ ॥

24. *Araṁ ta indra kukṣaye somo bhavatu vṛtrahan.
Araṁ dhāmabhya indavaḥ.*

Indra, O lord of power and joy, destroyer of evil and suffering, let there be ample soma to fill the space in the womb of existence, and let the flow of soma be profuse for all the forms of existence.

अ॒र॒म॒श्वा॒य गाय॑ति श्रु॒तक॑क्षो अ॒रं ग॒वे ।

अ॒र॒मिन्द्र॑स्य॒ धाम्ने॑ ॥ २५ ॥

25. *Aramaśvāya gāyati śrutakakṣo aram gave.*
Aramindrasya dhamne.

The sage, having drunk of the soma of divine love, sings in praise of the dynamics of motion and attainment and the music overflows, he sings of the dynamics of creative production and power of communication such as waves of energy, earth and cows, and he sings profusely of the lord's refulgent forms of wealth, beauty and excellence.

अ॒रं हि॒ ष्मा सु॒तेषु॑ णः॒ सोमे॑ष्विन्द्र॒ भूष॑सि ।

अ॒रं ते शक्र॑ दा॒वने॑ ॥ २६ ॥

26. *Aram hi śmā suteṣu ṇaḥ someṣvindra bhūṣasi.*
Aram te śakra dāvane.

Indra, ruler of the world, all potent and competent doer of holy action, when we have distilled and achieved the soma of bright knowledge, action, wealth, honour and excellence of life, you feel highly glorified, and that achievement is a high tribute to your generous munificence also.

प॒रा॒का॒त्ताच्चि॑द॒द्रि॒व॒स्त्वां न॑क्षन्त नो गि॒रः ।

अ॒रं ग॒माम॑ ते व॒यम् ॥ २७ ॥

27. *Parākāttāc-cid-adrivas-tvām nakṣanta no girah.
Araṁ gamāma te vayam.*

Indra, lord of clouds and mountains, wielder of thunder and lightning, our songs of adoration reach you even from far where we happen to be. We pray we may realise your presence intimately by direct experience of the spirit, beyond thought and speech.

एवा ह्यसि वीर्युरेवा शूर उत स्थिरः ।

एवा ते राध्यं मनः ॥ २८ ॥

28. *Evā hyasi vīrayurevā śūra uta sthiraḥ.
Evā te rādhyam manah.*

You love and honour the brave, you are brave yourself, you are definite in intention and undisturbed in attitudes. You are now ripe for the perfection of mind to experience the soul's beatitude in, divine presence.

एवा रातिस्तुवीमघ विश्वेभिर्धायि धातृभिः ।

अधा चिदिन्द्र मे सचा ॥ २९ ॥

29. *Evā rātiṣ-tuvīmagha viśvebhir-dhāyi dhātṛbhiḥ.
Adhā cidindra me sacā.*

Indra, generous lord of the wealth and glory of the world, thus by practice and meditation, is divine generosity cultivated and achieved by all those who bear and bring the offerings to you. O lord of power and immense generosity, be my friend and companion.

मो षु ब्रह्मेव तन्द्रयुर्भुवो वाजानां पते ।

मत्स्वा सुतस्य गोमतः ॥ ३० ॥

30. *Mo ṣu brahmeva tandrayurbhuvo vājānām pate.
Matsvā sutasya gomataḥ.*

O ruler, protector and promoter of the honour and excellence of life, just as a vibrant scholar of divine knowledge never slackens into sloth from wakefulness, so you too should never be slothful and half asleep. Be ever wakeful, enjoy and guard the distilled essence of knowledge and creative achievement of wealth, honour and excellence.

मा न इन्द्राभ्या॑ दि॒शः सू॒रो अ॒क्तु॒ष्वा य॑मन् ।
त्वा यु॒जा व॑नेम॒ तत् ॥ ३१ ॥

31. *Mā na indrābhyā diśaḥ sūro aktuṣvā yaman.*
Tvā yujā vanema tat.

Indra, powerful friend and ally in spirit and conduct, let no force, howsoever strong it may be, from any direction come at night and overtake us by violence. With you as a friend and inspirer, let us counter that attack and win.

त्वयेदिन्द्र॑ यु॒जा व॒यं प्र॒ति ब्रु॒वीम॑हि स्पृ॒धः ।
त्वम॒स्माकं॑ तव॒ स्मसि॑ ॥ ३२ ॥

32. *Tvayedinra yujā vayaṁ prati bruvīmahi sprdhah.*
Tvamasmākaṁ tava smasi.

Indra, O lord omnipotent, O intelligent soul in the state of divine beatitude, O mind in the state of perfect spiritual control, only with you as friend and companion do we counter and win our adversaries in life. You are ours, we are yours.

त्वामि॒द्धि त्वा॒यवो॑ऽनु॒नोनु॑वत॒श्चरा॑न् ।
स॒खाय॑ इन्द्र॒ कार॑वः ॥ ३३ ॥

33. *Tvāmiddhi tvāyavo'nunonuvataścarān.*
Sakhāya indra kāravaḥ.

Indra, O lord omnipotent, O ruler of the world, O soul in divine union, O mind in perfect state of spiritual control, may the poets, celebrants, men in action, all assistant forces in unison live their life in dedication to you, working for you and thereby exalting you in song and in action as their friend, guide and protector.

Mandala 8/Sukta 93

*Indra (1-33), Indra and Rbhavah (34) Devata, Sukaksha
Angirasa Rshi*

उद्धेदुभि श्रुतामघं वृषभं नर्यापसम् ।
अस्तारमेषि सूर्य ॥ १ ॥

1. *Uddhedabhi śrutāmaghaṁ vṛṣabhaṁ naryāpa-
sam. Astārameṣi sūrya.*

O Surya, self-refulgent light of the world, you rise and move in the service of Indra, lord of the wealth of revelation, generous and virile, lover of humanity and dispeller of the darkness and negativities of the mind, soul and the universe.

(Indra is interpreted in this Sukta as the omnipotent, self-refulgent lord and light of the universe, as the sublime soul, and as the enlightened mind according to the context of meaning reflected by the intra-structure of the mantra.)

नव यो नवतिं पुरो बिभेद बह्वोजसा ।
अहिं च वृत्रहावधीत् ॥ २ ॥

2. *Nava yo navatiṁ puro bibheda bāhvojasā.
Ahiṁ ca vṛtrahāvadhīt.*

Indra who breaks off the nine and ninty strongholds of darkness, ignorance and suffering by the force of his lustrous arms and, as the dispeller of darkness, destroys the crooked serpentine evil of the world:

स न इन्द्रः शिवः सखाऽश्वावद्गोमद्यवमत् ।
उरुधारेव दोहते ॥ ३ ॥

3. *Sa na indrah śivaḥ sakhā'śvāvad-gomadyavamat.*
Urudhāreva dohate.

That same Indra who is blissful, a gracious friend and companion, commands the wealth of cows and horses, nourishment and achievement, knowledge and enlightenment and distils for us power, honour and excellence from nature such as the torrential showers of rain.

यदद्य कच्च वृत्रहनुदगा अभि सूर्य ।
सर्वं तदिन्द्र ते वशे ॥ ४ ॥

4. *Yadadya kacca vṛtrahannudagā abhi sūrya.*
Sarvaṁ tadindra te vaśe.

O sun, dispeller of darkness, whatever the aim and purpose for which you rise today, let that be, O Indra, lord ruler of the world, under your command and control.

यद्वा प्रवृद्ध सत्पते न मरा इति मन्यसे ।
उतो तत्सत्यमित्तव ॥ ५ ॥

5. *Yadvā pravṛddha satpate na marā iti manyase.*
Uto tat satyamit tava.

Indra, O mind, O soul, ever rising as the world

expands, protector of truth and reality, if you believe and say in all faith that “I shall not die”, then it shall be true, an inviolable reality.

ये सोमांसः परावति ये अर्वावति सुन्विरे ।

सर्वोस्ताँ इन्द्र गच्छसि ॥ ६ ॥

6. *Ye somāsaḥ parāvati ye arvāvati sunvire.*
Sarvāṅstāṅ indra gacchasi.

Indra, O dynamic intelligence, protector of the knowledge of truth and reality, whatever somas of knowledge, culture and enlightenment are distilled either far away or close at hand, pray you move there to record and protect them for us.

तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे ।

स वृषा वृषभो भुवत् ॥ ७ ॥

7. *Tamindram vājayāmasi mahe vṛtrāya hantave.*
Sa vṛṣā vṛṣabho bhuvat.

That Indra, dynamic and enlightened mind and intelligence, we cultivate and strengthen for the elimination of the great waste, deep ignorance and suffering prevailing in the world. May that light and mind be exuberant and generous for us with showers of enlightenment.

इन्द्रः स दामने कृत ओजिष्ठः स मदे हितः ।

द्युम्नी श्लोकी स सोम्यः ॥ ८ ॥

8. *Indraḥ sa dāmane kṛta ojiṣṭhaḥ sa made hitaḥ.*
Dyumnī ślokī sa somyaḥ.

Indra, mind and intelligence, was created for

enlightenment and for giving enlightenment. Most lustrous and powerful, it is engaged in the creation of joy. It is rich in the wealth of knowledge, praise-worthy, and cool, gentle and at peace in the state of enlightenment.

गिरा वज्रो न संभृतः सबलो अनपच्युतः ।

ववक्ष ऋष्वो अस्तृतः ॥ ९ ॥

9. *Girā vajro na sambhṛtaḥ sabalo anapacyutaḥ.*
Vavakṣa ṛṣvo astrtaḥ.

Held in and by the voice of divinity like the roar of thunder and like the flood of sun-rays, it is powerful, unfallen, irrepressible and lofty with thought, so let it express itself freely.

दुर्गे चिन्नः सुगं कृधि गृणान इन्द्र गिर्वणः ।

त्वं च मघवन्वशः ॥ १० ॥

10. *Durge cinnah sugam kṛdhi gṛṇāna indra girvaṇah. Tvaṁ ca maghavan vaśah.*

Indra, adorable lord, praised and prayed, turn even the difficult paths to simple and easy ones and, O lord of wealth, honour and power, do it as and when you wish, you are the master.

यस्य ते नू चिदादिशं न मिनन्ति स्वराज्यम् ।

न देवो नाध्रिगुर्जनः ॥ ११ ॥

11. *Yasya te nū cidādiśam na minanti svarājyam.*
Na devo nādhrihurjanah.

No power can violate your sphere of self-rule and sovereignty nor what you ordain, neither human

nor super human howsoever irresistible it be.

अधा ते अप्रतिष्कृतं देवी शुष्मं सपर्यतः ।

उभे सुशिप्र रोदसी ॥ १२ ॥

12. *Adhā te apratiṣkutaṁ devī śuṣmaṁ saparyataḥ.
Ubhe suṣipra rodasī.*

And then, O lord of glorious countenance, both the divine earth and heaven honour and serve your irresistible might.

त्वमेतदधारयः कृष्णासु रोहिणीषु च ।

परुष्णीषु रुशत्पयः ॥ १३ ॥

13. *Tvam-etad-adhārayaḥ kṛṣṇāsu rohiṇīṣu ca.
Paruṣṇīṣu ruśat payaḥ.*

Only you as mind and electric energy bear, hold and maintain in circulation this bright vital liquid energy as sap and blood in the dark and red life sustaining veins and arteries of living forms.

वि यदहेरध त्विषो विश्वे देवासो अक्रमुः ।

विदन्मृगस्य तां अमः ॥ १४ ॥

14. *Vi yadaheradha tviṣo viśve devāso akramuḥ.
Vidan-mṛgasya tāṁ amah.*

When all the divine perceptive senses and conceptive faculties of the mind rise to fight the dark powers of evil, Indra, the soul, the higher mind, realises the fierce powers of evil and stirs:

आदु मे निवरो भुवद् वृत्रहादिष्ट पौंस्यम् ।

अजातशत्रुरस्तृतः ॥ १५ ॥

15. *Ādu me nivarō bhuvad-vṛtrahādiṣṭa pauṁsyam.
Ajātaśatrur-astr̥taḥ.*

Then Indra, the soul, the higher mind, my saviour, destroyer of evil, provides me strength, and, undaunted, I stir and become unchallengeable by enemies.

श्रुतं वो वृत्रहन्तमं प्र शर्धं चर्षणीनाम् ।
आ शुषे राधसे महे ॥ १६ ॥

16. *Śrutam vo vṛtrahantamam pra śardham carṣa-
ṇīnām. Ā śuṣe rādhase mahe.*

For your strength, high success and advancement, I strive for and try to attain to the highest strength of the people capable of fighting out and eliminating the darkness, ignorance and suffering of life.

अया धिया च गव्यया पुरुणामन्पुरुष्टुत ।
यत्सोमेसोम् आभवः ॥ १७ ॥

17. *Ayā dhiyā ca gavyayā puruṇāman puruṣṭuta.
Yat some ābhavaḥ.*

Indra, O higher mind, O soul, O awareness of divinity, who are adored by many, celebrated by many many names in many ways, arise in every person in every soma yajna by with virtue of this intelligence, this knowledge and this awareness which nature has given to every person.

बोधिन्मना इदस्तु नो वृत्रहा भूर्यसुतिः ।
शृणोतु शक्र आशिषम् ॥ १८ ॥

18. *Bodhinmanā idastu no vṛtrahā bhūryāsutiḥ.
Śṛṇotu śakra āśiṣam.*

May Indra, lord of universal intelligence, destroyer of darkness, commander of universal success and joy, we pray, know our mind and listen to us for our heart's desire for success.

कया त्वं न ऊत्याऽभि प्र मन्दसे वृषन् ।

कया स्तोतृभ्य आ भर ॥ १९ ॥

19. *Kayā tvaṁ na ūtyā'bhi pra mandase vṛṣan.*
Kayā stotr̥bhya ā bhara.

Indra, lord of power and prosperity, generous as cloud showers, by which modes of protection and promotion do you bless us with the joys we have, by which methods and graces do you bear and bring the wealth which the celebrants enjoy?

कस्य वृषा सुते सचा नियुत्वान्वृषभो रणत् ।

वृत्रहा सोमपीतये ॥ २० ॥

20. *Kasya vṛṣā sute sacā niyutvān vṛṣabho raṇat.*
Vṛtrahā somapītaye.

In whose soma yajna does Indra, generous giver of showers of joy, master of cosmic dynamics, virile all creative, destroyer of darkness, want and suffering, take delight as a friend and participate in the creation, protection and promotion of the soma joys of life?

अभी षु णस्त्वं रयिं मन्दसानः सहस्त्रिणम् ।

प्रयन्ता बोधि दाशुषे ॥ २१ ॥

21. *Abhī ṣu ṇastvaṁ rayiṁ mandasānaḥ sahasriṇam.*
Prayantā bodhi dāśuṣe.

Indra, lord all joy and bliss, our guide, delighted

with the soma yajna of the generous yajamana, enlighten him and bring him a thousandfold wealth, honour and excellence.

पत्नीवन्तः सुता इम उशन्तो यन्ति वीतये ।

अपां जग्मिर्निचुम्पुणः ॥ २२ ॥

22. *Patnīvantah sutā ima uśanto yanti vītaye.*
Apām jagmir-nicumpuṇah.

These sparkling life-giving streams of soma joys of life created by Indra in the world flow to the thirsty yajakas for their enlightenment and joy just as streams of water flow to the unsatiating sea.

इष्टा होत्रा असृक्षतेन्द्रं वृधासो अध्वरे ।

अच्छावभृथमोजसा ॥ २३ ॥

23. *Iṣṭā hotrā asṛkṣatendraṁ vṛdhāso adhvare.*
Acchāvabhṛthamojasā.

Cherished and lovely offers of havi offered into the fire in the yajna of life exalt Indra, and with light and lustre lead the yajamana to the sanctifying bath on the completion of the yajna.

इह त्या सधमाद्या हरी हिरण्यकेश्या ।

वोळ्हामभि प्रयो हितम् ॥ २४ ॥

24. *Iha tyā sadhamādyā harī hiraṇyakeṣyā.*
Volhāmabhi prayo hitam.

And may those brilliant and jubilant perceptive, creative and communicative dynamics of yajna working in unison conduct Indra, the soul, onward in the business of living and lead the yajamana to the desired wealth

and nourishment of life.

तुभ्यं सोमाः सुता इमे स्तीर्णं ब्रहिर्विभावसो ।

स्तोतृभ्य इन्द्रमा वह ॥ २५ ॥

25. *Tubhyaṁ somāḥ sutā ime stīrṇaṁ barhīrvibhā-vaso. Stotr̥bhya indramā vaha.*

O lord of light, the soma delicacies distilled and seasoned are ready for you. The holy grass seats are spread on the vedi. Pray come in and bring in Indra, wealth, honour and excellence of life for the celebrants.

आ ते दक्षं वि रोचना दधद्रत्ना वि दाशुषे ।

स्तोतृभ्य इन्द्रमर्चत ॥ २६ ॥

26. *Ā te dakṣaṁ vi rocanā dadhadratnā vi dāśuṣe. Stotr̥bhya indramarcata.*

O lord of light, refulgent and glorious stars and planets such as sun, earth and moon bear your power and potential and they bear the jewels of life for the generous yajamana. O celebrants, celebrate Indra and pray for the devotees that the lord may bless.

आ ते दधामीन्द्रियमुक्था विश्वा शतक्रतो ।

स्तोतृभ्य इन्द्र मृळय ॥ २७ ॥

27. *Ā te dadhāmīndriyam-ukthā viśvā śatakrato. Stotr̥bhya indra mṛḷaya.*

O lord of infinite acts of grace, I hold in faith and abide by your divine power and law and I stand by all the divine injunctions of holiness and piety set out in holy writ. O lord omnipotent, Indra, be kind and gracious to the devoted celebrants.

भ॒द्रंभ॒द्रं न॒ आ भ॒रेष॒मूर्जं॑ श॒तक्र॒तो ।

यदि॑न्द्र मृ॒ळया॑सि नः ॥ २८ ॥

28. *Bhadraṁ bhadraṁ na ā bhareṣamūrjaṁ śatakrato. Yadindra mṛṣayāsi nah.*

Indra, lord of infinite actions of grace, when you are kind to us and bless us with joy and well being, you give us food, energy, knowledge and enlightenment so that we may rise towards perfection as good human beings.

स नो॒ वि॒श्वान्या॒ भर॒ सु॒वि॒तानि॑ श॒तक्र॒तो ।

यदि॑न्द्र मृ॒ळया॑सि नः ॥ २९ ॥

29. *Sa no viśvānyā bhara suvitāni śatakrato. Yadindra mṛṣayāsi nah.*

Indra, lord of infinite acts of kindness, when you are kind and gracious to us, bear and bring us all the good fortunes, prosperity and welfare of life.

त्वामि॑द् वृ॒त्रह॑न्त॒म सु॒ताव॑न्तो ह॒वामहे॑ ।

यदि॑न्द्र मृ॒ळया॑सि नः ॥ ३० ॥

30. *Tvāmid vṛtrahantama sutāvanto havāmahe. Yadindra mṛṣayāsi nah.*

Blest with the beauty, grace and excellence of life, we invoke and celebrate you only, greatest destroyer of the darkness, evil and suffering of life since you are the highest power kind and gracious to us.

उ॒प नो॒ हरि॑भिः सु॒तं या॒हि म॑दानां प॒ते ।

उ॒प नो॒ हरि॑भिः सु॒तम् ॥ ३१ ॥

31. *Upa no haribhiḥ sutam yāhi madānām pate.*
Upa no haribhiḥ sutam.

O lord and protector of the joys of life, come to us to taste the soma of life prepared by us with our mind, imagination and senses in your honour, come to us for the soma distilled by our heart and mind for you.

द्विता यो वृत्रहन्तमो विद इन्द्रः शतक्रतुः ।
 उप नो हरिभिः सुतम् ॥ ३२ ॥

32. *Dvitā yo vṛtrahantamo vida indrah śatakratuḥ.*
Upa no haribhiḥ sutam.

Indra, hero of a hundred noble actions, greatest destroyer of darkness who know both the way of knowledge and the way of karma for the good life, come to taste our soma of homage prepared by us with our heart and soul for you.

त्वं हि वृत्रहन्नेषां पाता सोमानामसि ।
 उप नो हरिभिः सुतम् ॥ ३३ ॥

33. *Tvaṁ hi vṛtrahann-eṣām pātā somānāmasi.*
Upa no haribhiḥ sutam.

Indra, O soul, dispeller of darkness and ignorance, you are the experiencer of the joyous soma pleasures of life. Rise and enjoy the knowledge and wisdom collected and offered by the senses, mind and intelligence.

इन्द्र इषे ददातु न ऋभुक्ष्णमृभुं रयिम् ।
 वाजी ददातु वाजिनम् ॥ ३४ ॥

34. *Indra iṣe dadātu na ṛbhukṣaṇam-ṛbhuṁ rayim.*
Vājī dadātu vājinam.

For food, energy and knowledge, may Indra, lord of creativity, imagination and power, give us wealth, honour and excellence of broad, versatile and expert nature. May the lord of speed and victory grant us sustenance, energy and advanced success in our pursuit of progress.

Mandala 8/Sukta 94

Maruts Devata, Bindu or Putadaksha Angirasa Rshi

गौर्धयति मरुतां श्रवस्युर्माता मघोनाम् ।
युक्ता वह्नी रथानाम् ॥ १ ॥

1. *Gaur-dhayati marutām śravasyur-mātā magho-nām. Yuktā vahnī rathānām.*

The cow, the earth, nature herself, mother of magnanimous Maruts, mighty men, is committed to provide sustenance and honourable existence for them and, joined with them in piety, bearing lovely gifts for them, provides the food of life and love as a mother suckles her children.

यस्या देवा उपस्थे व्रता विश्वे धारयन्ते ।
सूर्यामासा दृशे कम् ॥ २ ॥

2. *Yasyā devā upasthe vratā viśve dhārayante. Sūryāmāsā dṛśe kam.*

She in whose lap the Vishvedevas, divinities of humanity and nature, hold, maintain and observe their laws of existence, and the sun and moon wear their beauty and refulgence so that we may see and appreciate the glory of divine existence:

तत्सु नो विश्वे अर्य आ सदा गृणन्ति कारवः ।

मरुतः सोमपीतये ॥ ३ ॥

3. *Tat su no viśve aṛya ā sadā gṛṇanti kāravaḥ.
Marutaḥ somapīṭaye.*

That same beauty and glory of existence and the mother's magnanimity, all our poets and pioneers celebrate in song and heroic action. O Maruts, magnanimous men of might, come, act, and enjoy this soma of the Mother's gift of glory.

अस्ति सोमो अयं सुतः पिबन्त्यस्य मरुतः ।

उत स्वराजो अश्विना ॥ ४ ॥

4. *Asti somo ayaṁ sutaḥ pibantyasya marutaḥ.
Uta svarājo aśvinā.*

O Maruts, mighty men of honour and action, this soma of glorious life is ready, created by divinity. Lovers of life and adventure, Ashwins, live it and enjoy, those who are self-refulgent, free and self-governed, and who are ever on the move, creating, acquiring, giving, like energies of nature in the cosmic circuit.

पिबन्ति मित्रो अर्यमा तना पूतस्य वरुणः ।

त्रिषधस्थस्य जावतः ॥ ५ ॥

5. *Pibanti mitro aṛyamā tanā pūṭasya varuṇaḥ.
Triṣadhaṣṭhasya jāvataḥ.*

Mitra, men of universal love, Aryama, men of adventure on the paths of rectitude, and Varuna, men of judgement and right choice, continuously drink of this soma created and sanctified by the procreative power of divinity pervading in the three regions of the universe,

heaven, earth and the sky.

उ॒तो न्व॑स्य॒ जोष॑माँ इन्द्रः सु॒तस्य॒ गोम॑तः
प्रा॒तर्हो॑ते॒व मत्स॑ति ॥ ६ ॥

6. *Uto nvasya joṣamāñ indraḥ sutasya gomataḥ.
Prātarhoteva matsati.*

And surely the delight and exhilaration of this soma, Indra, the soul, inspirited with the power of brilliance and awareness, like a yajaka at dawn, experiences, and celebrates the ecstasy in dance and song.

कद॑त्विषन्त॒ सूर॑य॒स्तिर॒ आप॑इव॒ स्त्रिधः॑ ।
अ॒र्षी॑न्ति॒ पू॒तद॑क्षसः ॥ ७ ॥

7. *Kadatviṣanta sūrayastira āpa iva sridhaḥ.
Arṣanti pūṭadakṣasaḥ.*

How brilliant and blazing are the brave, we scholars and warriors of pure and unsullied power and expertise who, like turbulent waters, break the violent down and move forward on the paths of rectitude!

कद्वो॑ अ॒द्य म॒हानां॑ दे॒वाना॑मवो॒ वृणे॑ ।
त्मना॑ च द॒स्मव॑र्चसाम् ॥ ८ ॥

8. *Kadvo adya mahānām devānāmavo vṛṇe.
Tmanā ca dasmavarçasām.*

And when and how can I choose and hope for the protection and patronage of the great, noble and generous leaders and pioneers who are brilliant by virtue of their own innate power and personality?

आ ये विश्वा पार्थि॒वानि प॒प्रथ॑त्रो॒च्चना दि॒वः ।

म॒रुतः सोम॑पीतये ॥ ९ ॥

9. *Ā ye viśvā pārthivāni paprathan rocanā divaḥ.
Marutaḥ somapītaye.*

Those Maruts, pioneers of nature and humanity, who have extended the beauties of existence, both earthly and heavenly, for the experience and higher awareness of the joy and ecstasy of it,

त्यान्नु प॒तद॑क्षसो दि॒वो वो॑ मरुतो हुवे ।

अ॒स्य सोम॑स्य पी॒तये॑ ॥ १० ॥

10. *Tyān nu pūதாகṣaso divo vo maruto huve.
Asya somasya pītaye.*

Those, O Maruts, heroes of power and purity, I call from your regions of light to come and to enjoy, protect and promote this delight and beauty of the world of existence.

त्यान्नु ये वि रोद॑सी तस्त॒भुर्म॒रुतो॑ हुवे ।

अ॒स्य सोम॑स्य पी॒तये॑ ॥ ११ ॥

11. *Tyān nu ye vi rodasī tastabhurmaruto huve.
Asya somasya pītaye.*

Those Maruts, nature's powers of divine energy who stabilise the regions of heaven and earth in the cosmos, those Maruts, scholars, scientists and pioneers of vibrant nature and energy who maintain the laws and values of heaven and earth in human life, I call, to join them in the experience of the delight and ecstasy of this joyous world of beauty.

त्यं नु मारुतं ग॒णं गिरि॒ष्ठां वृ॒षणं हुवे ।

अ॒स्य सोम॑स्य पी॒तये ॥ १२ ॥

12. *Tyam nu mārutaṁ gaṇaṁ giriṣṭhām vṛṣaṇaṁ huve. Asya somasya pītaye.*

That host of Maruts generous as showers of clouds, abiding on high as on the peaks of mountains, I invoke and call to come and join us in the celebration of life's beauty and glory for the experience and awareness of its divinity.

Mandala 8/Sukta 95

Indra Devata, Tirashchi Angirasa Rshi

आ त्वा॒ गिरौ॑ र॒थीरि॒वाऽस्थुः॑ सु॒तेषु॑ गिर्व॒णः ।

अ॒भि त्वा॒ सम॑नू॒षतेन्द्र॑ व॒त्सं न मा॒तरः॑ ॥ १ ॥

1. *Ā tvā giro rathīrivā'sthuh suteṣu girvaṇaḥ. Abhi tvā samanūṣatendra vatsaṁ na mātaraḥ.*

Indra, adorable lord of glory, when the soma sense of life's beauty and meaning is realised, let our voices of adoration reach you fast as a charioteer, and as mothers out of love incline to their children, so let our voices too closely abide with you.

आ त्वा॑ शु॒क्रा अ॑चु॒च्यवुः॑ सु॒तासं॑ इन्द्र गिर्व॒णः ।

पि॒बा त्व॑स्यान्ध॒स इन्द्र॑ वि॒श्वसु॑ ते ह॒तम् ॥ २ ॥

2. *Ā tvā śukrā acucyavuh sutāsa indra girvaṇaḥ. Pibā tvasyāndhasa indra viśvāsu te hitam.*

Indra, lord ruler of the world, adorable soul, let these somas of transparent knowledge and awareness of crystalline purity distilled from life reach in homage

to you. Accept these, enjoy, protect and promote these rolling round in space for you as food for life and soul.

(This mantra can also be interpreted as a divine blessing to the human soul in response to its karmic homage presented in the previous mantra. When a devotee offers homage of prasada in the lord's temple, the lord returns it with blessings for the presenter.)

पिबा सोमं मदाय कमिन्द्र श्येनाभृतं सुतम् ।

त्वं हि शश्वतीनां पती राजा विशामसि ॥ ३ ॥

3. *Pibā somam madāya kamindra śyenābhṛtam sutam. Tvaṁ hi śaśvatīnām patī rājā viśāmasi.*

Indra, enlightened spirit of the universe, enjoy the soothing and illuminating soma of joyous knowledge distilled from life and living literature by dynamic and adorable sages of enlightenment. You are the master, protector, sustainer and ruler of all the universal and eternal generations of the people.

श्रुधी हवं तिरश्च्या इन्द्र यस्त्वा सपर्यति ।

सुवीर्यस्य गोमतो रायस्पूधि मह्यं असि ॥ ४ ॥

4. *Śrudhī havam tiraścyā indra yastvā saparyati. Suvīryasya gomato rāyaspūrdhi mahāṇ asi.*

Indra, listen to the invocation of the devotee's voice of deep silence who offers service and homage to you, and bless the devotee with wealth of brave progeny, lands, cows, knowledge and total fulfilment. You are great, unbounded is your munificence.

इन्द्र यस्ते नवीयसीं गिरं मन्द्रामजीजनत् ।

चिकित्तिन्मनसं धियं प्रत्नामृतस्य पिष्युषीम् ॥ ५ ॥

5. *Indra yaste navīyasīm giram mandrām-ajījanat.
Cikitvin-manasam dhiyam pratnām-ṛtasya
pipyuṣīm.*

Indra, whoever creates and offers you the latest song of joyous adoration, you bless with a mind and intelligence for eternal illumination, universal understanding and wisdom, and dedication to exuberant awareness of eternal truth and law.

तमुष्ट्वाम् यं गिर इन्द्रमुक्थानि वावृधुः ।
पुरूण्यस्य पौंस्या सिषासन्तो वनामहे ॥ ६ ॥

6. *Tamu ṣṭavāma yaṁ gira indramukthāni vāvṛdhuḥ.
Purūṇyasya pauṁsyā siṣāsanto vanāmahe.*

We adore and worship Indra whom hymns and songs of adoration exalt, and we pray to him for the gift of many forms of strength, honour and excellence.

एतो न्विन्द्रं स्तवाम शुद्धं शुद्धेन साम्ना ।
शुद्धैरुक्थैर्वीवृध्वांसं शुद्ध आशीवीन्ममत्तु ॥ ७ ॥

7. *Eto nvindram stavāma śuddhaṁ śuddhena sāmṇā.
Śuddhair-ukthair-vāvṛdhvāṁsaṁ śuddha āśīrvān
mamattu.*

Come, friends, and, with happy chant of pure holy Sama songs, adore Indra, pure and bright spirit and power of the world, who feels pleased and exalted by honest unsullied songs of adoration. Let the supplicant with a pure heart please and win the favour of Indra and rejoice.

इन्द्रं शुद्धो न आ गहि शुद्धः शुद्धाभिरूतिभिः ।
शुद्धो रयिं नि धारय शुद्धो ममद्धि सोम्यः ॥ ८ ॥

8. *Indra śuddho na ā gahi śuddhaḥ śuddhābhirūtibhiḥ. Śuddho rayim ni dhāraya śuddho mama-ddhi somyaḥ.*

May Indra, pure and absolute spirit, come to us and bless us. May the pure immaculate spirit come with pure modes of action and protection. May the pure spirit bring us wealth, honour and excellence. May pure divinity, absolute peace and bliss, be pleased and exalted.

इन्द्र शुद्धो हि नो रयिं शुद्धो रत्नानि दाशुषे ।

शुद्धो वृत्राणि जिघ्रसे शुद्धो वाजं सिषाससि ॥ ९ ॥

9. *Indra śuddho hi no rayim śuddho ratnāni dāsuṣe. Śuddho vṛtrāṇi jighnase śuddho vājaṁ siṣāsasi.*

Indra, spirit pure and absolute, may bring us wealth, honour and excellence. The pure may bring jewels of life for the generous yajamana. Indra, the pure, in order to eliminate evil and dispel darkness and suffering, loves to give us strength, sustenance and advancement, the lord pure and blissful that he is.

Mandala 8/Sukta 96

Indra (1-13, 16-21), Indra-Marutah (14), Indra-Brhaspati (15) Devataḥ, Tirashchi Angirasa or Dyutana Maruta Rshi

अस्मा उषास आतिरन्त याममिन्द्राय नक्तमूर्यीः सुवाचः ।

अस्मा आपो मातरः सप्त तस्थुर्नृभ्यस्तराय सिन्धवः

सुपाराः ॥ १ ॥

1. *Asmā uṣāsa ātiranta yāmam-indrāya naktam-ūryāḥ suvācaḥ. Asmā āpo mātaraḥ sapta tasthur-nṛbhyas-tarāya sindhavaḥ supārāḥ.*

For Indra, this lord supreme ruler and ordainer of the universe, the dawns advance their course, for Indra, the last hours of the night are sanctified with voices of adoration, for this same lord, seven motherly dynamics of nature, i.e., five elements, mind and pranic energies, keep to their tasks in nature's law, and for him the rivers and seas ebb and flow for human navigation.

अतिविद्धा विथुरेणा चिदस्त्रा त्रिः सप्त सानु संहिता
गिरीणाम् । न तद्देवो न मर्त्यस्तुतुर्याद्यानि प्रवृद्धो वृषभ-
श्चकार ॥ २ ॥

2. *Atividdhā vithureṇā cidastrā triḥ sapta sānu saṁ-
hitā girīṇām. Na taddevo na martyastuturyā-
dyāni pravṛddho vṛṣabhaś-cakāra.*

With staggering missile he pierced thrice seven mountain peaks in succession. Neither divine nor human can ever do what the mighty hero in the state of exaltation has at a stroke achieved.

इन्द्रस्य वज्र आयसो निमिश्ल इन्द्रस्य बाह्वोर्भूयिष्ठमोजः ।
शीर्षन्निन्द्रस्य क्रतवो निरेक आसन्नेषन्त श्रुत्या उपाके ॥ ३ ॥

3. *Indrasya vajra āyaso nimiśla indrasya bāhvor-
bhūyiṣṭhamojah. Śīrṣannindrasya kratavo nireka
āsanneṣanta śrutyā upāke.*

The thunder bolt of Indra is made of unbreakable steel, sharpened and integrated with his body system, in his arms there is tremendous force and lustre, in his head are definite thoughts, plans and actions of high degree, and in his tongue is speech which people are anxious to hear at the closest.

(These two mantras are highly mystical,

comprehensively allegorical also. They describe the divine process of evolution. We may interpret the astra as the missile of the Big Bang of the divine will which formally splits integrated Prakṛti into seven stages of mahan, ahankara and the five elements, i.e., akasha, vayu, agni, apah and pṛthivi over three modes of satva, rajas and tamas of each. The vajra, again is the will continuously operative as Rtam, the law of the dynamics of nature. At the human level, the same dynamic works as living energy of prana in the biological system and converts food into seven ascending stages of rasa, rakta, mansa, meda, majja, asthi and virya which, properly cultivated and preserved, shines as ojas, lustre of the personality.)

मन्ये त्वा यज्ञियं यज्ञियानां मन्ये त्वा च्यवनमच्युतानाम् ।
मन्ये त्वा सत्त्वनामिन्द्र केतुं मन्ये त्वा वृषभं चर्षणी-
नाम् ॥ ४ ॥

4. *Manye tvā yajñiyam yajñiyānām manye tvā cyavanamacyutānām. Manye tvā satvanāmindra ketuṁ manye tvā vṛṣabhaṁ carṣaṇīnām.*

Indra, hero of invincible power, plan and action, I honour as the most revered of the powers worthy of love and homage in yajna. Of the unmoved and immovables, I honour you as the greatest mover and the moving at the highest velocity. Of the real, the true, the eternal, I honour you as the first and highest. And of the dynamic visionaries, I honour you as the highest visionary, most dynamic in power and generosity.

आ यद्वज्रं ब्रह्मेरिन्द्र धत्से मदच्युतमहये हन्त्वा उ ।

प्र पर्वता अनवन्त प्र गावः प्र ब्रह्माणो अभिनक्षन्त इन्द्रम् ॥ ५ ॥

5. *Ā yadvajraṁ vāhvorindra dhatse madacyuta-mahaye hantavā u. Pra parvatā anavanta pra gāvaḥ pra brahmāṇo abhinakṣanta indram.*

Indra, when you hold the pride shattering thunderbolt in hands for the destruction of evil forces, mountains bend, earths adore, and divines sing hymns of praise to celebrate your glory.

तमु॑ ष्टवाम॒ य इ॒मा ज॒जानु॑ विश्वा॒ जा॒तान्यव॑राण्यस्मात् ।
इ॒न्द्रेण॑ मि॒त्रं दि॒धिषेम॑ गी॒र्भिरु॒पो नमो॑भिर्वृष॒भं वि॒शेम ॥ ६ ॥

6. *Tamu ṣṭavāma ya imā jajāna viśvā jātānyava-rānyasmāt. Indreṇa mitraṁ didhiṣema gīrbhirupo namobhirvṛṣabhaṁ viśema.*

We worship him that brought all these forms of existence into being after him. Let us win friendship with Indra, and with hymns of adoration presented with homage and humility, abide in his presence at the closest.

वृ॒त्रस्य॑ त्वा श्व॒सथा॑दी॒षमाणा॒ विश्वे॑ दे॒वा अ॑ज॒हुर्ये॑ सखा॒यः ।
म॒रुद्भि॑रिन्द्र स॒ख्यं ते॑ अ॒स्त्वथे॒मा विश्वाः॒ पृ॒तना॑ जया॒सि ॥ ७ ॥

7. *Vṛtrasya tvā śvasathādīṣamāṇā viśve devā ajahurye sakhāyaḥ. Marudbhirindra sakhyam te astvathemā viśvāḥ pṛtanā jayāsi.*

O soul of man, when at the frightful breath of evil forces of thought and the external world all your noble faculties who are your friends forsake you out of fear and insecurity, at that time, Indra, O soul, of innate power and self-confidence, hold on, be friends with the Maruts, vital pranic powers, and surely you would win in all the battles against evil.

त्रिः षष्टिस्त्वा मरुतो वावृधाना उस्त्राईव राशयो यज्ञियासः ।
उप त्वेमः कृधि नो भागधेयं शुष्मं त एना हविषा
विधेम ॥ ८ ॥

8. *Triṣ ṣaṣṭistvā maruto vāvṛdhānā usrā iva rāśayo
yajñiyāsaḥ. Upa tvemaḥ kṛdhi no bhāgadheyam
śuṣmaṁ ta enā haviṣā vidhema.*

Thrice sixty Maruts, pranic and psychic energies, venerable cooperative yajnic powers, like floods of light, exalting Indra, stand by Indra, the soul. We stand by you, say they, give us our share of attention and food for life in yajna, and by this very share of recognition and food for life and power, we shall render you back the strength and power you need.

तिग्ममायुधं मरुतामनीकं कस्त इन्द्र प्रति वज्रं दधर्ष ।
अनायुधासो असुरा अदेवाश्चक्रेण तां अप वप ऋजी-
षिन् ॥ ९ ॥

9. *Tigmam-āyudham marutāmanīkaṁ kasta indra
prati vajraṁ dadharṣa. Anāyudhāso asurā
adevās-cakreṇa tāṁ apa vapa ṛjīsin.*

Indra, O soul, the powers of the Maruts, pranas, is really your fiery thunderbolt. Who holds a weapon counter to thunder? The evil forces are, in fact, without any force and weapon. Nor do they have anything positive and divine about them. Rise, move and shoot your wheel of concentrated force and strike them down.

मह उग्राय त्वसे सुवृत्तिं प्रेरय शिवतमाय पश्वः ।

गिर्वीहसे गिर इन्द्राय पूर्वार्धेहि तन्वे कुविदङ्ग वेदत् ॥ १० ॥

10. *Maha ugrāya tavase suvrkṭim preraya śivatamāya paśvaḥ. Gīrvāhase gīra indrāya pūrvīr-dhehi tanve kuvidaṅga vedat.*

O man, set in motion the long range visionary process of uprooting the evil tendencies with songs of divinity for the sake of the great, lustrous, mighty and most beneficent and peaceable Indra, the inner soul. Collect and offer profuse voices of holy exhilaration and exhortation in honour of the divine lord of song and, O dear as breath of life, he would bless you with ample gifts of health, progeny and prosperity.

उक्थवाहसे विभ्वे मनीषां द्रुणा न पारमीरया नदीनाम् । नि
स्पृश धिया तन्वि श्रुतस्य जुष्टतरस्य कुविदङ्ग वेदत् ॥ ११ ॥

11. *Ukthavāhase vibhve manīṣāṁ druṇā na pāra-mīrayā nadīnām. Ni sprśa dhiyā tanvi śrutasya juṣṭatarasya duvidaṅga vedat.*

O man, direct and send up your thoughts and prayers over to the great omnipotent Indra who loves the devotee's songs of adoration. Send up the adorations as we cross over the rivers by boat. And with your vision, intelligence and action feel the touch of the dear divine lord of universal presence and glory in the very core of your heart. Would not the lord dear as breath of life not oblige and bless?

तद्विविद्धि यत् इन्द्रो जुजोषत्सुहि सुष्टुतिं नमसा विवास ।
उप भूष जरितर्मा रुवण्यः श्रावया वाचं कुविदङ्ग वेदत् ॥ १२ ॥

12. *Tad-vividḍhi yat ta indro jujoṣat stuhi suṣṭutiṁ namasā vivāsa. Upa bhūṣa jaritarmā ruvaṇyaḥ śrāvayā vācaṁ kuvidaṅga vedat.*

O man, do that and enter there where Indra desires you to be. Worship the lord adorable and serve him with homage and praise. O celebrant, sanctify yourself and be close to him, never feel sorry and depressed. Send up your prayers so that he may listen. O dear friend, would he not listen and bless?

अव द्रप्सो अंशुमतीमतिष्ठदियानः कृष्णो दशभिः सहस्रैः ।
आवृत्तमिन्द्रः शच्या धमन्तमप स्नेहितीर्नृमणा अधत्त ॥ १३ ॥

13. *Ava drapso aṁśumatīm-atiṣṭhad-iyānaḥ kṛṣṇo daśabhiḥ sahasraiḥ. Āvat tamindraḥ śacyā dhamantam-apa snehitīr-nṛmaṇā adhatta.*

The dark passion of pride with its ten thousand assistants and associates comes, occupies the affections and suppresses the emotive and creative streams of life, but Indra, noble leader of men, the soul, with its great thought and action, takes this bully over, controls its violence and covers it with sweetness and love.

द्रप्समपश्यं विषुणे चरन्तमुपह्वरे नद्यो अंशुमत्याः । नभो न
कृष्णमवतस्थिवांसमिष्यामि वो वृषणो युध्यताजौ ॥ १४ ॥

14. *Drapsam-apaśyaṁ viṣuṇe carantam-upahvare nadyo aṁśumatyāḥ. Nabho na kṛṣṇam-avata-sthivāṁsam-iṣyāmi vo vṛṣaṇo yudhyatājau.*

I have seen the dark devil of passion and pride roaming around widely and variously on the banks of the vibrant stream of life. O mighty energies of prana and divine potential, I wish you fight in the battle and, like unfailing agents of cleansing of dirt, throw out the dark evil standing out and working boldly as well as surreptitiously.

अधद्रप्सो अंशुमत्या उपस्थेऽधारयत्तन्वं तित्विषाणः । विशो
अदैवीरभ्यां चरन्तीर्बृहस्पतिना युजेन्द्रः ससाहे ॥ १५ ॥

15. *Adha drapso aṁśumatyā upasthe 'dhārayat tanvaṁ titviṣāṇaḥ. Viśo adevīrabhyācarantīr-brhaspatinā yujendraḥ sasāhe.*

When the dark passion is cleansed out, then pure vitality, lustrous and sparkling, sustains itself in the lap of creative life aflow. Indra, exuberant soul purified and tempered, in cooperation with wide ranging pranic energies, challenge and fight out the unholy tendencies of carnal mind ranging around.

त्वं ह त्यत्सप्तभ्यो जायमानोऽशत्रुभ्यो अभवः शत्रुरिन्द्र ।
गृळ्हे द्यावापृथिवी अन्वविन्दो विभुमद्भ्यो भुवनेभ्यो
रणं धाः ॥ १६ ॥

16. *Tvaṁ ha tyat saptabhyo jāyamāno'satrubhyo abhavaḥ śatrurindra. Gūlḥe dyāvāpṛthivī anvavindo vibhumadbhyo bhuvanebhyo raṇaṁ dhāḥ.*

Thus does Indra become a victorious enemy for the seven unrivalled unholy tendencies of sense and mind and emerges a brilliant unrivalled hero. Thus does he find the real joyous heaven and earth otherwise, for him, covered in deep darkness. Thus do you, O soul, bear and bring happiness to the regions of life vested in dignity and excellence.

त्वं ह त्यदप्रतिमानमोजो वज्रेण वज्रिन्धृषितो जघन्थ । त्वं
शुष्णस्यावातिरो वधत्रैस्त्वं गा इन्द्र शस्येदविन्दः ॥ १७ ॥

17. *Tvaṁ ha tyad-apratimānamojo vajreṇa vajrin dhṛṣito jaghantha. Tvaṁ śuṣṇasyāvātiro vadha-traistvaṁ gā indra śacyedavindaḥ.*

You, virile commander of thunderous strength, most daring hero, by your virile and thunderous force of personality you won unequalled lustre and dignity. With your deadly weapons, you overcame the ravages of famine, deprivation and exploitation, and with your courage and conscientious action you won lands and cows and conquered your own carnal self.

त्वं ह त्यद् वृषभ चर्षणीनां घ्नो वृत्राणां तविषो बभूथ ।
त्वं सिन्धूर्सृजस्तस्तभानान्त्वमपो अजयो दासपत्नीः ॥ १८ ॥

18. *Tvaṁ ha tyad-vṛṣabha carṣaṇīnām ghno vṛtrāṇām taviṣo babhūtha. Tvaṁ sindhūṅra-sṛjastastabhānān tvamapo ajayo dāsapatnīḥ.*

Indra, you are the power on top, virile and generous leader of the dynamic human community, destroyer of darkness, evil and exploitation, and a blazing brilliant hero. You release the streams of waters and social energies restrained by forces of repression and suppression, and you free and win over the floods of human potential and action locked up under the force of tyranny.

स सुक्रतू रणिता यः सुतेष्वनुत्तमन्युर्यो अहैव रेवान् ।
य एक इन्नर्यपांसि कर्ता स वृत्रहा प्रतीदन्यमाहुः ॥ १९ ॥

19. *Sa sukratū raṇitā yaḥ suteṣvanuttamanyuryo aheva revān. Ya eka innaryapānsi kartā sa vṛtrahā pratīdanyamāhuḥ.*

You are the hero of noble action, happy celebrant of life and divinity in yajnic gatherings of knowledge, enlightenment and advanced action. Unsurpassed is your passion for action, and your splendour and

generosity is like the light of day.

स वृत्रहेन्द्रश्चर्षणीधृत्तं सुष्टुत्या हव्यं हुवेम । स प्राविता
मघवा नोऽ धिवक्ता स वाजस्य श्रवस्यस्य दाता ॥ २० ॥

20. *Sa vṛtrahendraścarṣaṇīdhṛt taṁ suṣṭutyā havyaṁ
huvema. Sa prāvitā maghavā no'dhivaktā sa
vājasya śravasyasya dātā.*

With words of welcome and adoration, we invoke, invite and serve the brilliant leader, destroyer of want, ignorance and suffering, and sustainer of the people, He is our protector, trustee of the nation's wealth, power and honour, defender of our honour and dignity in world forums and giver of honour, prosperity and excellence. He is the power and person adorable.

स वृत्रहेन्द्र ऋभुक्षाः सद्यो जज्ञानो हव्यो बभूव । कृण्वन्नपांसि
नयीं पुरूणि सोमो न पीतो हव्यः सखिभ्यः ॥ २१ ॥

21. *Sa vṛtrahendra ṛbhukṣāḥ sadyo jajñāno havyo
babhūva. Kṛṇvannapāṁsi naryā purūṇi somo na
pīto havyaḥ sakhibhyaḥ.*

Indra, destroyer of darkness, ignorance and exploitation, is patron of the wise and intelligent artists, scientists, technologists and pioneers in the fields of development and progress, and constantly born and reborn in manifested glory and dignity, he is the highest adorable power and person. Doing many many noble acts worthy of a dynamic and progressive humanity, he is inspiring as soma, loved, honoured and adorable for friends, companions and co-workers wherever he is.

Mandala 8/Sukta 97**Indra Devata, Rebha Kashyapa Rshi****या इन्द्र भुज आभरः स्वर्व असुरेभ्यः ।****स्तोतारमिन्मघवन्नस्य वर्धय ये च त्वे वृक्तबर्हिषः ॥ १ ॥**

1. *Yā indra bhuja ābharah svarvāñ asurebhyah. Stotāram-inmaghavann-asya vardhaya ye ca tve vr̥ktabarhiṣah.*

Indra, lord of bliss and omnipotence, the food, energy and vitality which you bear and bring from the sources of pranic energy such as sun, air, cloud and cosmic intelligence is great and admirable. O lord of power and glory, pray advance the devotees who appreciate, develop and celebrate this energy and spread the holy grass of yajna in gratitude to you, offer homage to you and develop your gifts.

यमिन्द्र दधिषे त्वमश्वं गां भागमव्ययम् ।**यजमाने सुव्रति दक्षिणावति तस्मिन्तं धेहि मा पणौ ॥ २ ॥**

2. *Yamindra dadhiṣe tvamaśvaṁ gāṁ bhagam-avyayam. Yajamāne sunvati dakṣiṇāvati tasmin taṁ dhehi mā paṇau.*

Indra, lord of glory, the light and energy, nourishment, knowledge and dynamism and all our share of natural and spiritual gifts of divinity which you bear and bring for us, all that, pray, vest in the generous yajamana, the soma maker and the giver of charity (who all keep these in creative circulation) and never in the uncreative, miserly hoarders and selfish exploiters.

य इन्द्र सस्त्यव्रतोऽनुष्वापमदेवयुः ।**स्वैः ष एवैर्मुमुरत्योष्यं रयिं सनुतर्धेहि तं ततः ॥ ३ ॥**

3. *Ya indra sastyavrato'nuṣvāpamadevayuh. Svaiḥ
ṣa evairmumurat poṣyaṁ rayiṁ sanutardhehi taṁ
tataḥ.*

Indra, lord of wealth, honour and excellence, he, the hoarder and wastour, who lies idle lost in deep sleep, having forgotten divinity, gratitude and the law of divinity, he destroys that wealth by his own actions and behaviour, though that wealth, otherwise, deserves to be used and developed. Better it is you vest that wealth away from him, elsewhere so that it could be creatively used and developed.

यच्छक्रासि परावति यदर्वावति वृत्रहन् । अतस्त्वा गीर्भिर्द्युग-
दिन्द्र केशिभिः सुतावाँ आ विवासति ॥ ४ ॥

4. *Yacchakrāsi parāvati yadarvāvati vṛtrahan.
Atastvā gīrbhirdyugadindra keśibhiḥ sutāvāñ ā
vivāsati.*

O Shakra, lord of mighty holy action, destroyer of evil and darkness, whether you are far off or close by, the man of creative yajna invokes you and draws your attention and presence from there by words of adoration radiating like rays of light across the spaces of skies and heavens of light.

यद्वासि रोचने दिवः समुद्रस्याधि विष्टपि ।
यत्पार्थिवे सदने वृत्रहन्तम् यदन्तरिक्ष आ गहि ॥ ५ ॥

5. *Yadvāsi rocane divaḥ samudrasyādhi viṣṭapi. Yat
pārthive sadane vṛtrahantama yadanrarikṣa ā
gahi.*

Whether you are in some region of light in heaven or in some region of the skies above, or in the

depth of seas or anywhere on the surface of earth, O, greatest destroyer of darkness, evil and suffering, come and be with us.

स नः सोमेषु सोमपाः सुतेषु शवसस्पते ।

मादयस्व राधसा सूनृतावतेन्द्र राय परीणसा ॥ ६ ॥

6. *Sa naḥ someṣu somapāḥ suteṣu śavasaspate. Mādayasva rādhasā sūnṛtāvatendra rāyā parīṇasā.*

O lord of strength and power, protector of the soma sweetness of life, beauty, vitality and joy, when we have distilled the soma essence of life, knowledge and existence, bless us with lovely, veritable wealth, means and modes of advancement, and all round success and lead us to the joy of the truth, goodness and beauty of life.

मा न इन्द्र परा वृणग्भवा नः सधमाद्यः ।

त्वं न ऊती त्वमिन्न आप्यं मा न इन्द्र परा वृणक् ॥ ७ ॥

7. *Mā na indra parā vṛṇagbhavā naḥ sadhamādyah. Tvam na ūtī tvaminna āpyam mā na indra parā vṛṇak.*

Indra, lord supreme of truth, goodness and beauty, pray forsake us not, be with us as a friend in the great hall of life and joy, you are our protector, you alone are ultimately our end and aim worth attaining, pray do not forsake us.

अस्मे इन्द्र सचा सुते नि षदा पीतये मधु ।

कृधी जरित्रे मधवन्नवो महदस्मे इन्द्र सचा सुते ॥ ८ ॥

8. *Asme indra sacā sute ni śadā pītaye madhu. Kṛdhī jaritre maghavannavo mahadasme idra sacā sute.*

Indra, when we have distilled the soma of life's knowledge and value, be with us as a friend and let us be together so that we may experience the divine joy of achievement. O lord of glory, create the great divine protective band for the devotee, be our friend in company, the soma of celebration is ready.

न त्वा देवास आशत न मर्त्यसो अद्रिवः ।

विश्वा जातानि श्वसाभिभूरसि न त्वा देवास आशत ॥ ९ ॥

9. *Na tvā devāsa āśata na martyāso adrivaḥ. Viśvā jātāni śavasābhibhūrasi na tvā devāsa āśata.*

O lord of clouds and thunder, the divines comprehend you not, the mortals comprehend you not. By virtue of your supreme power and glory you are above all things born in the world of existence. O lord supreme, the immortal divines comprehend you not.

विश्वाः पृतना अभिभूतं नरं सजुस्ततक्षुरिन्द्रं जजनुश्च
राजसै । क्रत्वा वरिष्ठं वरं आमुरिमुतोग्रमोजिष्ठं तवसं
तरस्विनम् ॥ १० ॥

10. *Viśvāḥ pṛtanā abhibhūtaraṁ naraṁ sajūs-tata-kṣur-indraṁ jajanuśca rājase. Kratvā variṣṭhaṁ vara āmurim-utogram-ojiṣṭhaṁ tavaśaṁ tarasvinam.*

All the citizens together, in order to elect an equal for the purpose of governance, create and shape Indra, the ruler, the leader who is superior to others in all battles of life, highest by noble creative action,

eliminator of negative and frustrative opposition, illustrious, most vigorous and emphatic in expression, courageous and passionate in action.

समीं रेभासो अस्वरन्निन्द्रं सोमस्य पीतये ।
स्वर्पतिं यदीं वृधे धृतव्रतो ह्योजसा समृतिभिः ॥ ११ ॥

11. *Samīm rebhāso asvarann-indraṁ somasya pītaye.
Svarpatim yadīm vṛdhe dhṛtavrato hyojasā
samūtibhiḥ.*

Let all intelligent people cordially welcome and felicitate Indra for the protection of the honour, integrity, beauty and culture of the nation of humanity, and when they, together, exhort the guardian of their happiness and welfare to advance the beauty of corporate life, then, committed to the values, laws and ideals of the nation, he feels exalted with lustrous courage and positive measures of defence and protection.

नेमिं नमन्ति चक्षसा मेघं विप्रा अभिस्वरा ।
सुदीतयो वो अद्रुहोऽपि कर्णे तस्विनः समृक्वभिः ॥ १२ ॥

12. *Nemiṁ namanti cakṣasā meṣaṁ viprā abhisvarā.
Sudītayo vo adruho 'pi karṇe tarasvinaḥ samṛkva-
bhiḥ.*

Wise and vibrant sages greet the heroic ruler, Indra, giver of showers of peace and joy, and with vision of the future bow to him as the central power and force of the nation's wheel. O brilliant and inspired people free from jealousy and calumny, smart and bold in action, do him honour with laudable performance.

तमिन्द्रं जोहवीमि मघवानमुग्रं सत्रा दधानमप्रतिष्कृतं
शवांसि । मंहिष्ठो गीर्भिरा च यज्ञियो ववर्तद्राये नो विश्वा
सुपथा कृणोतु वज्री ॥ १३ ॥

13. *Tamindraṁ johavīmi maghavānm-ugraṁ satrā
dadhānam-apraṭiṣkutaṁ śavāṁsi. Mamhiṣṭho
gīrbhirā ca yajñiyo vavartadrāye no viśvā supathā
kṛṇotu vajrī.*

That Indra, ruler of the world, I invoke and address, illustrious, pious and true, wielder of unopposed powers, and I pray may the most generous and adorable lord of thunderous power, in response to our voice, turn to us constantly and clear our paths of advancement for the achievement of wealth, power, honour and excellence of the world.

त्वं पुरं इन्द्र चिकिदैना व्योजसा शविष्ठ शक्र नाशयध्यै ।
त्वद्विश्वानि भुवनानि वज्रिन्द्रावा रेजेते पृथिवी च
भीषा ॥ १४ ॥

14. *Tvaṁ pura indra cikidenā vyojasā śaviṣṭha śakra
nāśayadhyai. Tvadviśvāni bhuvanāni vajrin dyāvā
rejete pṛthivī ca bhīṣā.*

Indra, most potent hero of noble action, you know how to break down the strongholds of evil and darkness with this lustrous force of yours. O wielder of the force and power of thunder, by you and by the splendour of your power all regions of the world and even the earth and heaven shake with awe.

तन्म ऋतमिन्द्र शूर चित्र पात्वपो न वज्रिन्दुरिताति पर्षि
भूरि । कदा न इन्द्र राय आ दशस्येर्विश्वप्न्यस्य स्पृह-
याय्यस्य राजन् ॥ १५ ॥

15. *Tanma ṛtamindra śūra citra pātvapo na vajrin duritāti parṣi bhūri. Kadā na indra rāya ā daśa-syerviśvapsnyasya sprhayāyyasya rājan.*

Indra, wondrous hero of universal might, may the constant and ever true divine law of existence, Rtam, protect me and guide me along the paths of rectitude. O lord of the thunderbolt of justice and karma, Indra, like my karmas, cleanse my mind and soul of all sins and evil. Indra, refulgent ruler of the world, when would you bless me with wealth, honour and excellence of universal form and most cherished value?

Mandala 8/Sukta 98

Indra Devata, Nrmedha Angirasa Rshi

इन्द्राय सामं गायत् विप्राय बृहते बृहत् ।
धर्मकृते विपश्चिते पन्स्यवे ॥ १ ॥

1. *Indrāya sāmā gāyata viprāya bṛhate bṛhat. Dharmakṛte vipaścite panasyave.*

Sing Brhatsama hymns in adoration of Indra, vibrant spirit of the universe and giver of fulfilment, grand and infinite, source ordainer and keeper of the law of universal Dharma, giver and protector of knowledge and karma, the lord adorable.

त्वमिन्द्राभिभूरसि त्वं सूर्यमरोचयः ।
विश्वकर्मा विश्वदेवो मह्यं असि ॥ २ ॥

2. *Tvamindrābhibhūraṣi tvam sūryamarocayaḥ. Viśvakarmā viśvadevo mahāñ asi.*

Indra, you are the lord supreme dominant over all, you give light to the sun, you are the maker of the

universe, you are the one adorable light and spirit of the world, you are the one great and glorious life of the world.

विभ्राजज्ज्योतिषा स्वर्गच्छो रोचनं दिवः ।

देवास्त इन्द्र सुख्याय येमिरे ॥ ३ ॥

3. *Vibhrājañjyotiṣā svaragaccho rocanam divaḥ.*
Devāsta indra sakhyāya yemire.

Refulgent with your own light you pervade the regions of bliss and beatify the glory of heaven. Indra, the lights and divinities of the world vie and struggle for friendship with you.

एन्द्रं नो गधि प्रियः सत्राजिदगोह्यः ।

गिरिर्न विश्वतस्पृथुः पतिर्दिवः ॥ ४ ॥

4. *Endra no gadhi priyaḥ satrājidadagohyaḥ.*
Girirna viśvataspr̥thuh patirdivaḥ.

Indra, come, take us over as your own. Dear and giver of fulfilment you are, all dominant by nature, character and action, inconceivably open and bright, expansive and unbounded all round like a cloud of vapour, lord and master of the light of heaven.

अभि हि सत्य सोमपा उभे बभूथ रोदसी ।

इन्द्रासि सुवतो वृधः पतिर्दिवः ॥ ५ ॥

5. *Abhi hi satya somapā ubhe babhūtha rodasī.*
Indrāsi sunvato vṛdhaḥ patirdivaḥ.

Lord eternal and ever true, lover, protector and promoter of the beauty and joy of existence, you are higher and greater than both heaven and earth. Indra,

omnipotent lord and master of the light of heaven, you are the inspirer and giver of advancement to the pursuer of the knowledge, beauty and power of the soma reality of life.

त्वं हि शश्वतीनामिन्द्र दत्ता पुरामसि ।

हन्ता दस्योर्मनोर्वृधः पतिर्दिवः ॥ ६ ॥

6. *Tvaṁ hi śaśvatīnāmindra dartā purāmasi.*
Hantā dasyor-manorvrdhaḥ patirdivaḥ.

Indra, you are catalyser, breaker and maker, of the eternal forms of existence in cosmic dynamics, destroyer of the destroyer and promoter of thoughtful people. You are the guardian of the light of life, sustainer of the heavens of joy.

अथा हीन्द्र गिर्वण उप त्वा कामान्महः संसृज्महे ।

उदेव यन्त उदभिः ॥ ७ ॥

7. *Adhā hīndra girvaṇa upa tvā kāmān mahāḥ*
sasṛjmahe. Udeva yanta udabhiḥ.

And O lord lover of song and celebration, Indra, we send up vaulting voices of adoration and prayer to you like wave on waves of the flood rolling upon the sea.

वारण त्वा यव्याभिर्वर्धन्ति शूर ब्रह्माणि ।

वावृध्वासं चिदद्रिवो दिवेदिवे ॥ ८ ॥

8. *Vārṇa tvā yavyābhirvadhanti śūra brahmāṇi.*
Vāvrdhvāṁsaṁ cidadrivo divedive.

O lord of clouds and oceans of space, munificent and brave, expansive, boundless, infinite, like streams

of water augmenting the sea, our songs of adoration exalt you wave on wave of flood day by day, the knowledge about you is unending.

युञ्जन्ति हरीं इषिरस्य गार्थयोरौ रथं उरुयुगे ।
इन्द्रवाही वचोयुजा ॥ ९ ॥

9. *Yuñjanti hari iṣirasya gāthayorau ratha uruyuge.*
Indravāhā vacoyujā.

Two motive forces like chariot horses, controlled by word, carry Indra, the soul, in the wide yoked spacious body-chariot by the power of the adorations of the universal mover, Indra, cosmic energy.

त्वं न इन्द्रा भरँ ओजो नृम्णं शतक्रतो विचर्षणे ।
आ वीरं पृतनाषहम् ॥ १० ॥

10. *Tvaṁ na indra bharaṁ oja nṛmṇaṁ śatakrato*
vicarṣaṇe. Ā vīraṁ pṛtanāṣaham.

Indra, lord of vision and hero of a hundred great actions, bring us abundant and illustrious strength, courage and procreative energy by which we may fight out and win many battles of our life.

त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूविथ ।
अधा ते सुम्नमीमहे ॥ ११ ॥

11. *Tvaṁ hi naḥ pitā vaso tvaṁ mātā śatakrato*
babhūvitha. Adhā te sumnamīmahe.

O lord of infinite action, shelter home of the world and wealth of existence, you are our father, you our mother, and to you, we pray for love and peace, good will and grace.

त्वां शुष्मिन्पुरुहूत वाजयन्तमुप ब्रुवे शतक्रतो ।

स नो रास्व सुवीर्यम् ॥ १२ ॥

12. *Tvām śuṣmin puruhūta vājayantamupa bruve śatakrato. Sa no rāsva suvīryam.*

O lord of cosmic energy universally invoked, hero of infinite acts of kindness and creation, giver of sustenance and victory, we pray in silent sincerity of conscience, bring us and bless us with noble strength and vitality of body and mind and creativity of vision and imagination.

Mandala 8/Sukta 99

Indra Devata, Nrmedha Angirasa Rshi

त्वामिदा ह्यो नरोऽपीप्यन्वज्रिन्भूर्णीयः ।

स इन्द्रस्तोमवाहसामिह श्रुध्युपस्वसर्मा गहि ॥ १ ॥

1. *Tvāmidā hyo naro'pīpyan vajrin bhūrñayah. Sa indra stomavāhasāmiha śrudhyupa svasaramā gahi.*

Indra, lord of mind and soul, wielder of adamant will and energy, zealous celebrants and leading lights serve and adore you today as ever before in the past. Thus adored and contemplated, listen to the prayers of the devotees in meditation, come and arise in your own abode of the sage's heart.

मत्स्वा सुशिप्र हरिवस्तदीमहे त्वे आ भूषन्ति वेधसः ।

तव श्रवांस्युपमान्युक्थ्या सुतेष्विन्द्र गिर्वणः ॥ २ ॥

2. *Matsvā suśipra harivastadīmahe tve ā bhūṣanti vedhasaḥ. Tava śravāṁsyupamānyukthyā suteṣvindra girvaṇaḥ.*

O lord of golden glory, moving and manifesting by vibrations of joyous energy, arise and exult in the heart. You alone, the wise sages exalt and glorify. Indra, lord adorable in song, when the yajnic communion of meditation is fulfilled, the vibrations of your ecstatic presence are ideal and admirable.

श्रायन्तइव सूर्य विश्वेदिन्द्रस्य भक्षत ।

वसूनि जाते जनमान ओजसा प्रति भागं न दीधिम ॥ ३ ॥

3. *Śrāyanta iva sūryaṁ viśvedindrasya bhakṣata. Vasūni jāte janamāna ojasā prati bhāgaṁ na dīdhima.*

Just as the rays of light share and diffuse the radiance of the sun, so you too share and reflect the golden glories of Indra, the cosmic soul. Let us meditate on the divine presence and for our share enjoy the ecstasy of bliss vibrating in the world of past and future creation by virtue of Indra's omnipresent majesty.

अनर्शरातिं वसुदामुप स्तुहि भद्रा इन्द्रस्य रातयः ।

सो अस्य कामं विधतो न रोषति मनो दानाय चोदयन् ॥ ४ ॥

4. *Anarśarātiṁ vasudāmupa stuhi bhadraṁ indrasya rātayah. So asya kāmam vidhato na roṣati mano dānāya codayan.*

Adore and meditate on Indra, giver of wealth, honour, excellence and bliss. Infinite is his generosity, unsatiating, auspicious his gifts. He does not displease the devotee, does not hurt his desire and prayer, he inspires his mind for the reception of divine gifts.

त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृधः ।

अशस्तिहा जनिता विश्वतूरसि त्वं तूर्य तरुष्यतः ॥ ५ ॥

5. *Tvamindra pratūrṭiṣvabhi viśvā asi sprdhah. Aśastihā janītā viśvatūrasī tvam tūrya taruṣyatah.*

Indra, O inspired soul, in the external conflicts of life and in the internal conflicts of mind, you are the superior over all assailants. You are the destroyer of evil and calumny, creator of goodness and eliminator of impediments. Pray drive off all evil thoughts and oppositions of life and mind.

अनु ते शुष्मं तुरयन्तमीयतुः क्षोणी शिशुं न मात्रा ।

विश्वास्ते स्पृधः श्नथयन्त मन्यवे वृत्रं यदिन्द्र तूर्वसि ॥ ६ ॥

6. *Anu te śuṣmaṁ turayantamīyatuḥ kṣoṇī śiśuṁ na mātārā. Viśvāste sprdhah śnathayanta manyave vṛtraṁ yadindra tūrvasi.*

Just as mothers follow the desires and interests of children, so do the heaven and earth, all living beings from earth to heaven, think and act in conformity with you, evil destroying power. All oppositions slacken and fall exhausted when you strike and destroy the demons of evil and negativity in the interest of man.

इत ऊती वो अजरं प्रहेतारमप्रहितम् ।

आशुं जेतारं हेतारं रथीतममर्तुर्तुग्यावृधम् ॥ ७ ॥

7. *Ita ūtī vo ajaraṁ prahetāramaprahitam. Āśuṁ jetāraṁ hetāraṁ rathītamam-atūrtaṁ tugryāvṛdham.*

O men and women of the earth, for your protection and progress follow Indra, unaging, all inspirer and mover, himself unmoved and self-inspired, most dynamic, highest victor, thunderer, master of the chariot of life, inviolable augments of strength to

victory.

इष्कर्तारमनिष्कृतं सहस्कृतं शतमूर्तिं शतक्रतुम् ।
समानमिन्द्रमवसे हवामहे वसवानं वसूजुवम् ॥ ८ ॥

8. *Iṣkartāramaniṣkṛtaṁ sahasṛkṛtaṁ śatamūtiṁ śatakratum. Samānamindramavase havāmahe vasavānaṁ vasūjuvam.*

For our protection and progress, we invoke Indra, lord supreme abiding in the soul, giver of fulfilment, himself self-fulfilled, creator and giver of strength, courage and fortitude, giver of infinite protections, lord of a hundred good acts, equally good to all, all protective and kind, settler and augments of wealth and wisdom.

Mandala 8/Sukta 100

*Indra (1-7, 12), Suparna (8), Indra or Vajra (9),
Vak (10-11) Devatah, Nema Bhargava (1-3, 6-12),
Indra (4-5) Rshi*

अयं त एमि तन्वा पुरस्ताद्विश्वे देवा अभि मा यन्ति पश्चात् ।
यदा मह्यं दीधरो भगमिन्द्राऽऽदिन्मया कृणवो
वीर्याणि ॥ १ ॥

1. *Ayaṁ ta emi tanvā purastād-viśve devā abhi mā yanti paścāt. Yadā mahyaṁ dīdharo bhāgamin-drā''dinmayā kṛṇavo vīryāṇi.*

Indra, here I come before you in person and all noble and brilliant sages follow after me. When you secure my portion for me, then you perform noble actions also through me.

दधामि ते मधुनो भक्षमग्रे हितस्ते भागः सुतो अस्तु सोमः ।
असंश्च त्वं दक्षिणतः सखा मेऽधा वृत्राणि जङ्घनाव
भूरि ॥ २ ॥

2. *Dadhāmi te madhūto bhakṣamagre hitaste
bhāgaḥ suto astu somaḥ. Asaśca tvam dakṣiṇa-
taḥ sakhā me'dhā vṛtrāṇi jaṅghanāva bhūri.*

I bear my portion of the honey sweets of life primarily for you in gratitude, out of which the soma essence distilled from experience would be offered in homage. May you, I pray, be kind and friendly to me on the right and then together we shall eliminate evil and darkness from life.

प्र सु स्तोमं भरत वाजयन्त इन्द्राय सत्यं यदि सत्यमस्ति ।
नेन्द्रो अस्तीति नेम उ त्व आह क ई ददर्श कमभि
ष्टवाम ॥ ३ ॥

3. *Pra su stomam bharata vājayanta indrāya satyam
yadi satyamasti. Nindro astīti nema u tva āha ka
īm dadarśa kamabhi ṣṭavāma.*

O seekers of strength, power and progress in life, offer worship and adoration in honour of Indra if it is your faith in heart and soul that reality is the truth and Indra is the reality. Only some one of raw and sceptical understanding would say: Indra is non-existent, who saw him? And if none saw Indra, who and why should we adore and worship?

अयमस्मि जरितः पश्य मेह विश्वा जातान्यभ्यस्मि मृहा ।
ऋतस्य मा प्रदिशो वर्धयन्त्यादर्दिरो भुवना ददर्शिमि ॥ ४ ॥

4. *Ayamasmī jaritaḥ paśya meha viśvā jātānya-
bhyasmī mahnā. Ṛtasya mā pradiśo vardha-
yantyādardiro bhuvanā dardarīmi.*

I AM. O celebrant, behold I am here. I am the real on top of all that is born in the world, self-existent by my own grandeur. The laws of existence exalt me with space, and scholars of the laws, Rtam, adore me all round. I am the creator, I am the destroyer, I split open the seed, I manifest the world forms and I break them back beyond the form into the seed state.

आ यन्मा वेना अरुहन्तस्यँ एकमासीनं हर्यतस्य पृष्ठे ।
मन्शिचन्मे हृद आ प्रत्यवोचदचिक्रद्विच्छिशुमन्तः
सखायः ॥ ५ ॥

5. *Ā yanmā venā aruhann-ṛtasyaṅ ekamāsīnaṁ
haryatasya pṛṣṭhe. Manaścinme hṛda ā pratyava-
vacadacikradañ-chiśumantaḥ sakhāyaḥ.*

When the wise visionaries reach on top of thought and meditation and see me, the lone presence over the glorious order of existence, my mind from the core of my heart of love speaks out: My friends blest with knowledge and vision through the power of prana beyond sufferance have called on me. (This is the voice of divinity, invitation to a higher life of cosmic vision.)

विश्वेत्ता ते सवनेषु प्रवाच्या या चकर्थं मघवन्निन्द्र सुन्वते ।
पारवतं यत्पुरुसंभृतं वस्वपार्वृणोः शर्भाय ऋषिबन्धवे ॥ ६ ॥

6. *Viśvet tā te savaneṣu pravācyā yā cakartha
maghavannindra sunvate. Pārāvataṁ yat puru-
saṁbhṛtaṁ vasvapāvṛṇoḥ śarabhāya ṛṣiban-
dhave.*

Admirable are all those acts of kindness and grace, laudable in yajnic meets of humanity, O lord of glory, Indra, which you do graciously for the meditative soul where by you reveal the climactic, intensely concentrated wealth of beatific vision and presence for the man of austere discipline in communion, brother of the omniscient, all seeing creator, the cosmic poet.

प्र नूनं धावता पृथङ् नेह यो वो अवावरीत् ।
नि षीं वृत्रस्य मर्माणि वज्रमिन्द्रो अपीपतत् ॥ ७ ॥

7. *Pra nūnaṁ dhāvataṁ pṛthaṅ neha yo vo avāvarīt.*
Ni ṣīm vṛtrasya marmaṇi vajramindro apīpatat.

O friends of divinity, with determined will and decision, move forward and run fast, each in your own style, there is none to stop you. Indra, lord omnipotent, strikes the thunderbolt at the core of darkness and destroys the obstructions.

मनोजवा अयमान आयसीमतरत्पुरम् ।
दिवं सुपर्णो गत्वाय सोमं वज्रिण आभरत् ॥ ८ ॥

8. *Manojavā ayamāna āyasīmatarat puram.*
Divam suparṇo gatvāya somam vajriṇa ābharat.

Moving at the speed of mind, suparna, flying human imagination and vision, crosses the iron bounds of the fortress of the body, and having gone to the regions of heavenly light and bliss brings the soma, ecstasy of divine joy for the soul which bears the virile vitality of the spirit, wielder of the soul's thunderbolt.

समुद्रे अन्तः शयत उदना वज्रो अभीवृतः ।
भरन्त्यस्मै संयतः पुरःप्रस्रवणा बलिम् ॥ ९ ॥

9. *Samudre antaḥ śayata udnā vajro abhīvṛtaḥ.
Bharantyaśmai samyataḥ puraḥ prasravaṇā
balim.*

In the liquid vitalities of the body system surrounded by living waters, the virile vitality of the spirit, the vajra, resides in the human body. For this vitality, streams of energy flowing forth in the veins and nerves bear and bring contributive forms of physical and pranic nourishment of the spirit for the soul's rise to divinity.

यद्वाग्वदन्त्यविचेतनानि राष्ट्रीं देवानां निषसाद मन्द्रा । चतस्र
ऊर्जं दुदुहे पयांसि क्व स्विदस्याः परमं जगाम ॥ १० ॥

10. *Yadvāg-vadantya vicetanāni rāṣṭrī devānām niṣa-
sāda mandrā. Catasra ūrjam duduhe payāṃsi
kvasvidasyāḥ paramaṁ jagāma.*

When the divine voice, joyous and refulgent, settles in the heart, illuminates the mind and senses, awakens the subconscious and the unconscious, and reveals the secret potentials of the soul in divine communion, then all the four directions of space, all the four Vedic voices, and all the four layers of speech distil the light and wisdom of divine existence for the soul. What is the ultimate reach of that voice? Indra only knows.

देवीं वाचमजनयन्त देवास्तां विश्वरूपाः पशवो वदन्ति ।
सा नो मन्त्रेषमूर्जं दुहाना धेनुर्वाग्स्मानुप सुष्टुतैतु ॥ ११ ॥

11. *Devīm vācam-ajanayanta devāstām viśvarūpāḥ
paśavo vadanti. Sā no mandreṣamūrjam duhānā
dhenur-vāg-asmānupa suṣṭutaitu.*

Sages and scholars, brilliant and wise, manifest and speak in human language that divine speech of omniscience which, then, all living and seeing forms of beings speak in its extended forms of variety over the world. That divine speech, joyous and generous like the milch cow, giving nourishment and energy, honoured, served and studied, may, we pray, come direct to us and bless.

सखे विष्णो वितॄं वि क्रमस्व द्यौर्देहि लोकं वज्राय
विष्कभे । हनाव वृत्रं रिणचाव सिन्धूनिन्द्रस्य यन्तु प्रसवे
विसृष्टाः ॥ १२ ॥

12. *Sakhe viṣṇo vitaraṁ vi kramasva dyaurdehi lokam vajrāya viṣkabhe. Hanāva vṛtraṁ riṇacāva sindhūn-indrasya yantu prasave visṛṣṭāḥ.*

O friend, O soul progressive like universal Vishnu's presence, act and advance to redeem your divinity. O light of heaven, give more light and space for the virile vitality of the soul to settle, consolidate and rise. Then we, the human and the immanent divine, together, shall eliminate evil, darkness and suffering from life, release the inhibited streams of life to flow freely, and the floods of human potential may then, we pray, flow abundantly in the blissful yajnic creation of Indra.

Mandala 8/Sukta 101

Mitra-Varuna (1-4), Mitra-Varuna-Adityah (5), Adityah (6), Ashvinau (7-8), Vayu (9-10), Surya (11-12), Usha or Sunlight (13), Pavamana (14), Gau (15-16) Devatah, Jamadagni Bhargava Rshi

ऋधगित्था स मर्त्यः शशमे देवतातये ।

यो नूनं मित्रावरुणावभिष्टय आचक्रे हव्यदातये ॥ १ ॥

1. *Ṛdhagittḥā sa martyaḥ śaśame devatātaye. Yo nūnaṁ mitrāvaruṇā-vabhiṣṭaya ācakre havya-dātaye.*

Truly does that person find peace of mind for the attainment of divine love and favour who thus wins the balance of Mitra and Varuna, i.e., prana and udana energies for physical, mental and spiritual good for the service of divinity.

वर्षिष्ठक्षत्रा उरुचक्षसा नरा राजाना दीर्घश्रुत्तमा ।

ता बाहुता न दंसनी रथर्यतः साकं सूर्यस्य रश्मिभिः ॥ २ ॥

2. *Varṣiṣṭhakṣatrā urucakṣasā narā rājānā dīrgha-śrutamā. Tā bāhutā na daṁsanā ratharyataḥ sākam sūryasya raśmibhiḥ.*

Leading men of most generous and disciplined strength and energy of body and mind, with broad vision, refulgent, and steeped in the knowledge of revelation over long time study and discussion, like heroes of mighty arms in action, rise high with the rays of the sun by virtue of divine love and service.

प्र यो वां मित्रावरुणाऽजिरो दूतो अद्रवत् ।

अयःशीर्षा मदरेघुः ॥ ३ ॥

3. *Pra yo vām mitrāvaruṇā'jiro dūto adravat. Ayaḥ śīrṣā maderaghuḥ.*

O Mitra and Varuna, love and judgement of divinity, light and dark of life, sun and ocean of the cosmos, external pranic energy and internal udanic energy, the person who is wise and learned and eliminates the negativities and undesirables of life, and with his wisdom and values, realises you both achieves

the golden heights of wisdom and intrepid happiness in the simplest way at the shortest time.

न यः संपृच्छे न पुनर्हवीतवे न संवादाय रमते ।

तस्मान्नो अद्य समृतेरुरुष्यतं बाहुभ्यां न उरुष्यतम् ॥ ४ ॥

4. *Na yaḥ saṁpṛcche na punarhavītave na saṁvādāya ramate. Tasmānno adya samṛteruru-ṣyatam bāhubhyāṁ na uruṣyatam.*

One who takes no interest in learning by question and answer, or in the yajnic circulation of wealth, or in social discourse is no good. O Mitra and Varuna, rulers, leaders, teachers and pioneers of love and judgement, save us from unnecessary encounters with him, protect us by your arms of love and wisdom.

प्र मित्राय प्रार्यम्णे सचथ्यमृतावसो ।

वरुथ्यं वरुणे छन्द्यं वचः स्तोत्रं राजसु गायत ॥ ५ ॥

5. *Pra mitrāya prāryamṇe sacathyamṛtāvaso. Varūthyam varuṇe chandyaṁ vacaḥ stotraṁ rājasu gāyata.*

O lover of truth and eternal laws and values of cosmic truth, sing together, sing in the home and sing on joyous occasions collective, homely and celebrative songs in honour of Mitra, lord of love and universal friendship, Aryaman, lord of the paths of rectitude, and Varuna, lord of judgement and wisdom. Sing hymns of adoration for all the refulgent divinities.

ते हिंन्विरे अरुणं जेन्यं वस्वेकं पुत्रं तिसृणाम् ।

ते धामान्यमृता मर्त्यानामदब्धा अभि चक्षते ॥ ६ ॥

6. *Te hinvire aruṇaṁ janyaṁ vasvekaṁ putraṁ tisṛṇām. Te dhāmānyamṛtā martyānāmadabdhā abhi cakṣate.*

They, Mitra, Varuna and Aryaman, love, judgement and will of divinity in nature, Aditi, bring forth, move and inspire the one, refulgent, victorious, shelter home of life, protector and illuminator of the three, heaven, earth and the middle regions, the sun, child of Aditi, and they, immortal, undaunted and invincible, all round watch and protect the homes and regions of the mortals.

आ मे वचांस्युद्यता द्युमत्तमानि कर्तवी ।

उभा यातं नासत्या सजोषसा प्रति हव्यानि वीतये ॥ ७ ॥

7. *Ā me vacāṁsyudyatā dyumattamāni kartvā. Ubhā yātaṁ nāsatyā sajoṣasā prati havyāni vītaye.*

O men and women of the mortal world engaged in creative and cooperative economy, committed to truth and immortal values, listen to my words inspired by the brilliance of divinity, and, together in love and friendship, turn them to practical application and truth of achievement to create valuable materials for yajnic enjoyment of life.

रातिं यद्वामरक्षसं हवामहे युवाभ्यां वाजिनीवसू ।

प्राचीं होत्रां प्रतिरन्तावितं नरा गृणाना जमदग्निना ॥ ८ ॥

8. *Rātiṁ yadvāmarakṣasaṁ havāmahe yuvābhyāṁ vājīnīvasū. Prācīm hotrāṁ pratirantāvitaṁ narā gṛṇānā jamadagninā.*

O bright and energetic men and women of the world welcome as the dawn, leading lights of life, when

we ask of you and pray for generous creativity and generous gifting free from evil and violence, then come adored by the devotee of lighted fire and advance the ancient and eternal call of life to the joy of living.

आ नो यज्ञं दिविस्पृशं वायो याहि सुमन्मभिः ।

अन्तः पवित्रं उपरि श्रीणानोऽयं यं शुक्रो अयामि ते ॥ ९ ॥

9. *Ā no yajñam diviṣpṛśaṁ vāyo yāhi sumanm-abhiḥ. Antaḥ pavitra upari śrīṇāno 'yaṁ śukro ayāmi te.*

O Vayu, vibrant sage of knowledge and science of yajna, come to our project of divine possibilities with your noble ideas and plans, and I, joining this programme with you, offer this bright performance of ours, pure within in purpose and bright and clear in form and structure.

वेत्यध्वर्युः पथिभी रजिष्ठैः प्रति हव्यानि वीतये । अधा
नियुत्व उभयस्य नः पिब शुचिं सोमं गवाशिरम् ॥ १० ॥

10. *Vetyadhvaryuḥ pathibhī rajiṣṭhaiḥ prati havāni vītaye. Adhā niyutva ubhayasya naḥ piba śuciṁ somaṁ gavāśiram.*

The high priest of yajna unhurting life, moving with love, goes forward by the simplest and most truthful ways of holy working with yajnic materials to create the fragrances of life. Then you, master of yajnic creations, taste and enjoy the soma of our creations both in pure form and as seasoned and strengthened with practical applications for the good of life.

बण्महाँ असि सूर्यं बळादित्य महाँ असि ।

महस्ते सतो महिमा पनस्यतेऽद्वा देव महाँ असि ॥ ११ ॥

11. *Baṇmahāṁ asi sūrya baḷāditya mahāñ asi. Mahaste so mahimā panasyte'ddhā deva mahāñ asi.*

O Surya, light of life, you are truly great, lord indestructible, you are undoubtedly great. O lord of reality, highest real, great is your glory, adorable. In truth, you are great, refulgent and generous.

बढ् सूर्य श्रवसा म॒हाँ असि स॒त्रा दे॒व म॒हाँ असि ।
म॒ह्ना दे॒वाना॑मसूर्यः पु॒रोहि॑तो वि॒भु ज्योति॑रदा॒भ्यम् ॥ १२ ॥

12. *Baṭ sūrya śravasā mahāñ asi satrā deva mahāñ asi. Mahnā devānāmasuryaḥ purohito vibhu jyotiradābhyam.*

O Surya, lord self-refulgent, by honour and fame you are great. In truth, you are great, generous lord, by your grandeur among the divinities. Lord of pranic energy, destroyer of the evil, prime high priest of creation in cosmic dynamics, omnipresent and infinite, light unsurpassable, eternal.

इ॒यं या नी॒च्य॒र्किणी॑ रू॒पा रोहि॑ण्या कृ॒ता ।
चि॒त्रेव॒ प्रत्य॑द॒र्शयि॒त्यन्त॑र्द॒शसु॑ बा॒हुषु॑ ॥ १३ ॥

13. *Iyaṁ yā nīcyarkīṇī rūpā rohiṇyā kṛtā. Citreva pratyadarśyāyatyantardaśasu bāhuṣu.*

This light of the dawn coming down, from the horizon, beautiful, created by the golden red rays of the sun, radiating over the earth below like the arms of divinity in the ten directions of space, looks like a wonder gift of divinity.

प्रजा ह तिस्रो अत्यायमीयुर्न्या अर्कमभितो विविश्रे ।
बृहद्ध तस्थौ भुवनेष्वन्तः पवमानो हरित आ विवेश ॥ १४ ॥

14. *Prajā ha tisro atyāyamīyurnyanyā arkamabhito viviśre. Brahaddha tasthau bhuvaneṣvantaḥ pavamāno harita ā viveśa.*

Three orders of evolutionary creation, sattva or thought, rajas or energy, and tamas or matter, and three regions of the cosmos, heaven, earth and the middle regions proceed to expansive existence at the beginning of the Being manifesting into Becoming, and others, all biological forms depend upon the self-refulgent sun. The infinite spirit of divinity abides immanent in the cosmos, and pure, and sanctifying all forms, manifests in all directions of space and greenery of the earth.

माता रुद्राणां दुहिता वसूनां स्वसादित्यानाममृतस्य नाभिः ।
प्र नु वोचं चिकितुषे जनाय मा गामनागामदितिं वधिष्ट ॥ १५ ॥

15. *Mātā rudrāṇām duhitā vasūnām svasādityān-āmamṛtasya nābhiḥ. Pra nu vocaṁ cikituṣe janāya mā gām-anāgām-aditiṁ vadhiṣṭa.*

Mother of Rudras, pranic energies, living forms and scholars of the middle order, sustainer of the Vasus, abodes of life such as earth, and scholars of the graduate order, and sister of Adityas, suns and scholars of the highest order, the centre fount of life's nectar and knowledge: that is Aditi, mother Infinity, Nature, mother knowledge of the Veda, and the mother cow. Speak of mother Aditi to the people who are keen for enlightenment. Do not insult, do not pollute, do not injure, do not kill the innocent cow, Mother Nature and the divine knowledge of Veda.

वचोविदं वाचमुदीरयन्तीं विश्वाभिधींभिरुपतिष्ठमानाम् ।
देवीं देवेभ्यः पर्येयुषीं गामा मावृक्त मर्त्यो दध्रचैताः ॥ १६ ॥

16. *Vacovidam vācam-udīrayantīm viśvābhir-
dhībhir-upatiṣṭhamānām. Devīm devebhyaḥ
paryeyuṣīm gāmā māvṛkta martyo dabhracetāḥ.*

Vak is the eternal Word, the Language, bottomless reservoir of omniscience, inspirer of human language and communication, closely and conscientiously studied and served by all intelligent scholars of the world: this divine gift revealed for the pious and wise, holy as mother, as earth, as the cow, as divinity, come as a blessing to me, no mortal should neglect. If a mortal neglects this mother language, he remains but pitifully ignorant and poor in the mind.

Mandala 8/Sukta 102

*Agni Devata, Prayoga Bhargava or Agni Pavaka
Barhaspatya or Agni Grhapati - Yavishtha or Anyatara Rshi*

त्वमग्ने बृहद्वयो दधासि देव दाशुषे ।
कविरृहपतिर्युवा ॥ १ ॥

1. *Tvamagne bṛhadvayo dadhāsi deva dāśuṣe.
Kavir-grhapatir-yuvā.*

1. 'Agni, light of the world, brilliant giver of knowledge, you bear and bring abundant wealth and honour of the world for the generous devotee. You are ever young, eternal, omniscient poet creator, lord and master, ruler and sustainer of the house of the universe.

स न ईळानया सह देवाँ अग्ने दुवस्युवा ।
चिकिद्विभान्वा वह ॥ २ ॥

2. *Sa na īlānayā sahadevāñ agne duvasyuvā.
Cikidvibhānavā vaha.*

Agni, brilliant lord of omniscience, along with this reverent and worshipful voice of prayer and divine knowledge, bring us brilliant and generous divinities of nature and humanity.

त्वया ह स्विद्युजा वयं चोदिष्ठेन यविष्ठ्य ।
अभि ष्मो वाजसातये ॥ ३ ॥

3. *Tvayā ha svidyujā vyaṁ codiṣṭhena yaviṣṭhya.
Abhi ṣmo vājasātaye.*

O most youthful catalytic power of evolution, only in obedience and association with you, highest inspiring spirit and power, shall we be able to move forward and win success in achieving knowledge, strength, wealth and honours of life.

और्वभृगुवच्छुचिमप्रवानवदा हुवे ।
अग्निं समुद्रवाससम् ॥ ४ ॥

4. *Aurvabhṛguvacchucimapnavānavadā huve.
Agniṁ samudravāsasam.*

Like a mature and self-disciplined sage and scholar of nature and spirit, I invoke and study Agni, the fire energy, concealed in the sea and the sky and the psychic energy abiding in the mind.

हुवे वातस्वनं कविं पर्जन्यक्रन्द्यं सहः ।
अग्निं समुद्रवाससम् ॥ ५ ॥

5. *Huve vātasvanam kavim parjanyaḥkrandyaṁ
sahaḥ. Agniṁ samudravāsasam.*

I invoke the fire, passion and vision concealed in the whistling wind, roaring thunder, the depth of the sea and the cave of the heart.

आ स॒वं स॒वितु॒र्य॒था॒ भ॒गस्ये॒व भु॒जिं हु॒वे ।

अ॒ग्निं स॒मुद्र॒वा॒ससम् ॥ ६ ॥

6. *Ā savam savitur-yathā bhagasyeva bhujiṁ huve.
Agniṁ samudravāśasam.*

Like the creative power of the sun and the inspiring lord creator, and like the pleasurable gifts of the lord of power, honour and excellence, I invoke and study the passion and fire hidden in the sea and sky and in the cave of the heart.

अ॒ग्निं वो॑ वृ॒धन्त॑म॒ध्वरा॑णां पु॒रु॒तम॑म् ।

अ॒च्छ॒ न॒प्त्रे स॒ह॒स्वते ॥ ७ ॥

7. *Agniṁ vo vṛdhantam-adhvarāṇāṁ purūtamam.
Acchā naptre sahasvate.*

Well with joint action and yajna, serve Agni, most ancient power of the first order that leads you to the advancement of strong familial unity and tolerant but powerful social cooperation for your coming generations for ages.

अ॒यं यथा॑ न आ॒भुव॑त्त्वष्टा॒ रूपे॒व तक्ष्या॑ ।

अ॒स्य क्र॒त्वा यश॑स्वतः ॥ ८ ॥

8. *Ayam yathā na ābhuvat tvaṣṭā rūpeva takṣyā.
Asya kratvā yaśasvataḥ.*

Just as the artist creates all possible forms out of his plastic materials, giving them beauty, power and

purposeful meaning, so does this Agni, universal artist, work on us, for us, and brings out our potentials and gives us forms of beauty, power and excellence as a family, community and common humanity for a purpose, a meaning and a direction. His actions are great, gracious and glorious.

अयं विश्वा अभि श्रियोऽग्निर्देवेषु पत्यते ।

आ वाजैरुप नो गमत् ॥ ९ ॥

9. *Ayaṁ viśvā abhi śriyo'gnirdeveṣu patyate.*
Ā vājairupa no gamat.

This Agni among all the divinities of nature and humanity creates, sustains and rules over all the beauties, graces and grandeurs of life. May the lord come to us and bless us with all kinds of knowledge, power, wealth and honour.

विश्वेषामिह स्तुहि होतृणां यशस्तमम् ।

अग्निं यज्ञेषु पूर्व्यम् ॥ १० ॥

10. *Viśveṣāmiha stuhi hotṛṇāṁ yaśastamam.*
Agniṁ yajñeṣu pūrvyam.

Of all the yajnic creative powers of the world here in the field of action, adore Agni, most gracious and glorious, and first, foremost and most ancient power in the eternal yajna of creation.

शीरं पāvakaśociṣaṁ jyeṣṭho yo dameṣvā ।

दीदाय दीर्घश्रुत्तमः ॥ ११ ॥

11. *Śīraṁ pāvakaśociṣaṁ jyeṣṭho yo dameṣvā.*
Dīdāya dīrghaśruttamah.

Adore Agni, omnipresent, pure, fiery and purifying. Agni is the highest divine, most famous, and shines in us and illuminates our homes.

तमर्वन्तं न सानसिं गृणीहि विप्र शुष्मिणम् ।
मित्रं न यातयज्जनम् ॥ १२ ॥

12. *Tamarvantam na sānasim grṇīhi vipra śuṣmiṇam.*
Mitram na yātayajjanam.

O vibrant scholar and dedicated yajaka, adore and sing in praise of Agni, victorious giver of wealth and success like an archer getting the target, powerful inspirer of humanity for action and advancement as a friend.

उप त्वा जामयो गिरो देदिशतीर्हविष्कृतः ।
वायोरनीके अस्थिरन् ॥ १३ ॥

13. *Upa tvā jāmayo giro dedīśatīr-haviṣkṛtaḥ.*
Vāyoranīke asthiran.

Moving and vibrant adorations of the enlightened celebrant reach you and stay by you in the movements of air in the middle regions.

यस्य त्रिधात्ववृतं बर्हिस्तस्थावसंदिनम् ।
आपश्चिन्नि दधा पदम् ॥ १४ ॥

14. *Yasya tridhātvavṛtaṁ barhistasthāvasaṁdinam.*
Āpaścinni dadhā padam.

The three-quality mind of the celebrant with sattva, rajas and tamas, open and unfettered, is the seat of Agni where peace and potential for action both have their seat.

पदं देवस्य मीळहुषोऽ नधृष्टाभिरूतिभिः ।

भद्रा सूर्यइवोपद्रक् ॥ १५ ॥

15. *Padam devasya mīḷhuṣo'nādhrṣṭābhirūtibhiḥ.*
Bhadrā sūrya ivopadrk.

The seat of the refulgent, generous and virile divinity, Agni, with undaunted powers of protection is auspicious and blissful, shining like an inner sun and the second inner eye with inward light and vision.

अग्ने घृतस्य धीतिभिस्तेपानो देव शोचिषा ।

आ देवान्वक्षि यक्षि च ॥ १६ ॥

16. *Agne ghṛtasya dhītibhistepāno deva śociṣā.*
Ā devān vakṣi yakṣi ca.

Agni, light of life, brilliant and generous divinity, burning and shining by the flames of fire fed on ghrta, O enlightened scholars and divines, shining by the light of knowledge fed by your own awareness, bring in the divinities of nature and humanity to the vedi and carry on the yajna.

तं त्वाजनन्त मातरः कविं देवासो अङ्गिरः ।

हव्यवाहममर्त्यम् ॥ १७ ॥

17. *Tam tvājananta mātaraḥ kavim devāso aṅgiraḥ.*
Havyavāham-amartyuam.

Angira, omniscient Agni, immortal power, enlightened leading yajaka, divinities like mothers manifest you, create you, reveal you, visionary poet and maker of poetic beauties, carrier and harbinger of yajnic wealths of fragrances.

प्रचैतसं त्वा कवेऽग्ने दूतं वरेण्यम् ।

हव्यवाहं नि षेदिरे ॥ १८ ॥

18. *Pracetasaṁ tvā kave'gne dūtaṁ vareṇyam.
Havyavāhaṁ ni ṣedire.*

O wise and visionary, poetic maker, Agni, divinities of nature and humanity, wise sages, have honoured and established you as wide awake, all present carrier and harbinger of yajnic materials of existence, catalyser of evolutionary development and the power worthy of choice for living the good life.

नहि मे अस्त्यघ्न्या न स्वधितिर्वनन्वति ।

अथैतादृग्भरामि ते ॥ १९ ॥

19. *Nahi me astyaghnyā na svadhitir-vananvati.
Athaitāḍṛg-bharāmi te.*

I have neither total immunity nor any essential power of my own, neither milk nor ghrta, nor even the fire fuel to offer. Hence I adore and worship you the way I can, offer you myself for the service I am worth.

यदग्ने कानि कानि चिदा ते दारूणि दध्मसि ।

ता जुषस्व यविष्ठ्य ॥ २० ॥

20. *Yadagne kāni kāni cidā te dārūṇi dadhmasi. T ā
juṣasva yaviṣṭhya.*

Agni, whatever little fuel we possess, whatever potential to destroy the evil and negativities of life, we offer in service. Whatever weaknesses we possess, we offer into your powers of fiery purification. O power most youthful, pray accept all that with pleasure.

यदत्त्युपजिह्विका यद्वम्रो अतिसर्पति ।

सर्वं तदस्तु ते घृतम् ॥ २१ ॥

21. *Yadattyupajihvikā yadvamro atisarpati.*
Sarvaṁ tadastu te ghṛtam.

Whatever your flames of fire consume, whatever the fumes spread over, let all that be food for your dynamics of existence in evolution.

अग्निमिन्धानो मनसा धियं सचेतु मर्त्यः ।

अग्निमीधे विवस्वभिः ॥ २२ ॥

22. *Agnimindhāno manasā dhiyaṁ saceta martyaḥ.*
Agnim-īdhe vivasvabhiḥ.

When the mortal starts lighting the fire in the vedi, let him, with his whole mind in concentration, call up all his faculties of perception, thought and action and say: I light the fire with all my light, will and awareness and awaken the divine in the soul.

Mandala 8/Sukta 103

Agni (1-13), Agni Marutah (14) Devatah,
Sobahri Kanva Rshi

अदर्शि गातुवित्तमो यस्मिन्व्रतान्यादधुः ।

उपो षु जातमार्यस्य वर्धनमग्निं नक्षन्त नो गिरः ॥ १ ॥

1. *Adarśi gātuvittamo yasmin vratānyādadhuh.* *Upo*
ṣu jātamāryasya vardhanamagniṁ nakṣanta no
giraḥ.

There is seen the light of Agni, best knower of the ways of life, where people concentrate their vows of piety and discipline. Let our songs of adoration rise

and reach Agni, self-revealed, who opens the paths of progress and urges us on to reach the goal of rectitude for noble people.

प्र दैवो॑दासो अ॒ग्निर्दे॒वाँ अ॒च्छा॒ न म॒ज्मना॑ ।
अनु॑ मा॒तरं पृ॒थि॒र्वीं वि वा॒वृते॑ त॒स्थौ ना॒कस्य॑ सा॒न॒वि ॥ २ ॥

2. *Pra daivodāso agnirdevāñ acchā na majmanā.*
Anu mātaraṁ pṛthivīm vi vāvṛte tasthau nākasya sānavi.

Agni, the sun, lover of holy admirers, sitting as if on top of heaven in glory, turns his rays of light in circuit to the mother earth for her children.

यस्मा॑द्रेज॒न्त कृ॒ष्टय॑श्च॒र्क॒त्यानि॑ कृ॒ण्व॒तः ।
स॒ह॒स्र॒सां मे॒धसा॑ता॒विव॒ त्मना॑ग्निं धी॒भिः स॑प॒र्यत॑ ॥ ३ ॥

3. *Yasmād-rejanta kṛṣṭayaś-carkṛtyāni kṛṇvataḥ.*
Sahasrasāṁ medhasātāviva tmanā'gniṁ dhībhiḥ saparyata.

From that gift of light the children of earth shine and continue doing their daily duties. O people, do service in homage to Agni, giver of light and a thousand other gifts as in yajnic generosity. Do so with your heart and soul, sincerely by thought and action.

प्र यं रा॒ये निनी॑ष॒सि म॒र्तो य॒स्ते व॒सो दा॑श॒त् ।
स वी॒रं ध॑त्ते अ॒ग्न उ॒क्थ॑शंसि॒नं त्मना॑ स॒ह॒स्र॒पोषि॑णम् ॥ ४ ॥

4. *Pra yaṁ rāye ninīṣasi marto yaste vaso dāśat. Sa vīraṁ dhatte agna ukthaśamsinaṁ tmanā sahasrapoṣiṇam.*

O Giver of light, wealth and power of life, Agni,

the mortal who offers to serve you with self-surrender and gives in charity and whom you lead on the path of prosperity and rectitude is blest with progeny celebrated in song for his thousandfold generosity.

स दृळ्हे चिदभि तृणत्ति वाज्मर्वत्ता स धत्ते अक्षिति श्रवः ।
त्वे देवत्रा सदा पुरुवसो विश्वा वामानि धीमहि ॥ ५ ॥

5. *Sa dṛl̥he cidabhi tṛṇatti vājamarvatā sa dhatte akṣiti śravaḥ. Tve devatrā sadā purūvaso viśvā vāmāni dhīmahi.*

The mortal you guide breaks open the strongest forts of wealth and honour with his power and force and wins immortal fame. O shelter home of the world, under your protection, dedicated to divinity, we pray, let us concentrate on and receive all good things of life.

यो विश्वा दयते वसु होता मन्द्रो जनानाम् ।
मधोर्न पात्रा प्रथमान्यस्मै प्र स्तोमा यन्त्यग्रये ॥ ६ ॥

6. *Yo viśvā dayate vasu hotā mandro janānām. Madhorna pātrā prathamānyasmai pra stomā yantyaḡnaye.*

Like bowls of honey let our prime songs of adoration reach this Agni who, blissful high priest of existence, gives all the wealths and joys of the world to humanity.

अश्वं न गीर्भी रथ्यं सुदानवो मर्मृज्यन्ते देवयवः ।
उभे तोके तनये दस्म विशपते पर्षि राधो मघोनाम् ॥ ७ ॥

7. *Aśvaṁ na gīrbhī rathyam sudānavo marmṛ-jyante devayavaḥ. Ubhe toke tanaye dasma viśpate parṣi rādho maghonām.*

Agni, lord of glory, ruler and sustainer of the people, generous devotees dedicated to charity and love of divinity, with voices of adoration and prayer, exalt you like the motive power of the chariot of life, and pray: Bring us the holy power and prosperity worthy of the magnificent for our children and grand children.

प्र मंहिष्ठाय गायत ऋताव्रे बृहते शुक्रशोचिषे ।
उपस्तुतासो अग्नये ॥ ८ ॥

8. *Pra maṁhiṣṭhāya gāyata ṛtāvne br̥hate śukra-śociṣe. Upastutāso agnaye.*

O celebrants of divinity, sing songs of adoration in honour of adorable Agni, most generous, leader of the paths of truth, great and glorious, lord of pure light of divinity and fire of action.

आ वंसते मघवा वीरवद्यशः समिद्धो द्युम्याहुतः ।
कुविन्नो अस्य सुमतिर्नवीयस्यच्छ वाजैभिरागमत् ॥ ९ ॥

9. *Ā vaṁsate maghavā vīravadyaśaḥ samiddho dyumnyāhutaḥ. Kuvinno asya sumatirnavīyasya-cchā vājebhir-āgamat.*

Lord of universal wealth and power, light of life, invoked and lighted, gives us honour and fame worthy of the brave. May his love and good will come and bless us with the latest honours, power and prosperity with progressive success.

प्रेष्ठमु प्रियाणां स्तुह्यासावातिथिम् ।
अग्निं रथानां यमम् ॥ १० ॥

10. *Preṣṭhamu priyāṇāṁ stuhyāsāvātithim. Agniṁ rathānāṁ yamam.*

O yajaka, creator of the soma joy of life, adore and worship Agni, light of life, dearest of the dear, harbinger of the joy of life in response to your endeavour, and coming up like a visitor at will any time.

उदिता॒ यो निदिता॒ वेदिता॒ वस्वा य॒ज्ञियो॑ ववर्त॑ति ।

दुष्टरा॒ यस्य॑ प्रव॒णे नोर्म॑यो धि॒या वाजं॑ सिषा॒सतः॑ ॥ ११ ॥

11. *Uditā yo nīditā veditā vasvā yajñiyo vavartati. Duṣṭarā yasya pravaṇe normayo dhiyā vājam siṣāsataḥ.*

Adore and exalt Agni, worthy of worship, who knows, gives and circulates wealth of the world whether open and developed or hidden and potential. Anxious as he is to give wealth and victory by thought and action, his generosity is difficult to surpass, like waves of the sea in flood.

मा नो॑ ह॒णीता॒मति॒थिर्वसु॑र॒ग्निः पु॒रुप्र॑शस्त ए॒षः ।

यः सु॒होता॑ स्वध्व॒रः ॥ १२ ॥

12. *Mā no hr̥ṇītāmatithir-vasur-agniḥ purupraśasta eṣaḥ. Yaḥ suhotā svadhvarah.*

May this Agni, welcome as a venerable visitor, shelter home of the world, universally adored who is the noble giver and generous high priest of cosmic yajna, never feel displeased with us, may the lord give us fulfilment.

मो ते रि॒ष॒न्ये अ॒च्छो॒क्तिभि॒र्वसो॑ ऽग्ने॒ केभि॑श्चि॒देवैः॑ ।

की॒रिश्चि॑द्धि॒ त्वामी॑द्वै॒ दूत्या॑य रा॒तह॑व्यः स्वध्व॒रः ॥ १३ ॥

13. *Mo te riṣanye acchoktibhirvaso'gne kebhiści-devaiḥ. Kīriściddhi tvāmīd्वै dūtyāya rātahavyaḥ svadhvarah.*

Agni, shelter home of the world, may they never come to harm who any way by any actions offer honour and worship to you in holy words. The celebrant, bearing havi to perform the holy yajna in service to you, prays to you to bring him knowledge, honour and prosperity in life.

आग्ने॑ याहि॒ मरु॒त्सखा॑ रु॒द्रेभिः॑ सोम॑पीतये ।

सोभ॑र्या॒ उप॑ सु॒ष्टुतिं॑ मा॒दय॑स्व॒ स्वर्ण॑रे ॥ १४ ॥

14. *Āgne yāhi marutsakhā rudrebhiḥ somapītaye.*
Sobharyā upa suṣṭutiṁ mādayasva svarṇare.

Agni, refulgent lord, friend of the mind and senses, come, arise in the heart with pranic energies for the protection and exaltation of the soul's joy. Come, accept the adorations and prayers of the self-confident celebrant, join his golden yajna and exalt the ecstasy of his communion.

॥ इत्यष्टमं मण्डलम् ॥